

**MASS READINGS FOR TRINITY SUNDAY,
CORPUS CHRISTI SUNDAY, AND THE 13TH &
14TH SUNDAYS IN ORDINARY TIME
YEAR C June-July 2022**

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of Motherwell.
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Scottish Charity No
SC011041*

TRINITY SUNDAY

FIRST READING

Proverbs 8:22–31

Before the earth was made, Wisdom was conceived.

A reading from the Book of Proverbs

Thus says the wisdom of God:

“The LORD possessed me, the beginning of his ways,
the forerunner of his prodigies of long ago;
from of old I was poured forth,
at the first, before the earth.

When there were no depths I was brought forth,
when there were no fountains or springs of water;
before the mountains were settled into place,
before the hills, I was brought forth;
while as yet the earth and fields were not made,
nor the first clods of the world.

“When the LORD established the heavens I was there,
when he marked out the vault over the face of the deep;
when he made firm the skies above,
when he fixed fast the foundations of the earth;
when he set for the sea its limit,
so that the waters should not transgress his command;
then was I beside him as his craftsman,
and I was his delight day by day,
playing before him all the while,
playing on the surface of his earth;
and I found delight in the human race.”

RESPONSORIAL PSALM

Psalm 8:4-5, 6-7, 8-9

℟. O Lord, our God, how wonderful your name in all the earth!

When I behold your heavens, the work of your fingers,
the moon and the stars which you set in place
What is man that you should be mindful of him,
or the son of man that you should care for him?

℟. O Lord, our God, how wonderful your name in all the earth!

You have made him little less than the angels,
and crowned him with glory and honor.
You have given him rule over the works of your hands,
putting all things under his feet:

℟. O Lord, our God, how wonderful your name in all the earth!

All sheep and oxen,
yes, and the beasts of the field,
The birds of the air, the fishes of the sea,
and whatever swims the paths of the seas.

℟. O Lord, our God, how wonderful your name in all the earth!

SECOND READING

Romans 5:1-5

To God, through Christ, in love poured out through the Holy Spirit.

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters:

Therefore, since we have been justified by faith,
we have peace with God through our Lord Jesus Christ,
through whom we have gained access by faith
to this grace in which we stand,
and we boast in hope of the glory of God.
Not only that, but we even boast of our afflictions,
knowing that affliction produces endurance,
and endurance, proven character,
and proven character, hope,
and hope does not disappoint,
because the love of God has been poured out into our hearts
through the Holy Spirit that has been given to us.

ACCLAMATION BEFORE THE GOSPEL

cf. Revelations 1:8

℟. Alleluia, alleluia.

Glory to the Father, the son, and the Holy Spirit;
to God who is, who was, and who is to come.

℟. Alleluia, alleluia.

GOSPEL

John 16:12–15

Everything that the Father has is mine; the Spirit will take from what is mine and declare it to you.



A reading from the holy Gospel according to John

Jesus said to his disciples:

“I have much more to tell you, but you cannot bear it now.
But when he comes, the Spirit of truth,
he will guide you to all truth.
He will not speak on his own,
but he will speak what he hears,
and will declare to you the things that are coming.
He will glorify me,
because he will take from what is mine and declare it to you.
Everything that the Father has is mine;
for this reason I told you that he will take from what is mine
and declare it to you.”

CORPUS CHRISTI

THE SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF THE LORD

FIRST READING

Genesis 14:18-20

In those days, Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words:

"Blessed be Abram by God Most High, the creator of heaven and earth; and blessed be God Most High, who delivered your foes into your hand."
Then Abram gave him a tenth of everything.

RESPONSORIAL PSALM

Ps 110:1 / 2 / 3 / 4

R. You are a priest for ever, in the line of Melchizedek.

The LORD said to my Lord: "Sit at my right hand till I make your enemies your footstool."

R. You are a priest for ever, in the line of Melchizedek. The scepter of your power the LORD will stretch forth from Zion:

"Rule in the midst of your enemies."

R. You are a priest for ever, in the line of Melchizedek.

"Yours is princely power in the day of your birth, in holy splendor; before the daystar, like the dew, I have begotten you."

R. You are a priest for ever, in the line of Melchizedek. The LORD has sworn, and he will not repent:

"You are a priest forever, according to the order of Melchizedek."

R. You are a priest for ever, in the line of Melchizedek.

SECOND READING

1 Corinthians 11:23-26

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood.

Do this, as often as you drink it, in remembrance of me."

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

ACCLAMATION BEFORE THE GOSPEL

I am the living bread that came down from heaven, says the Lord; whoever eats this bread will live forever.

GOSPEL *Luke 9:11b-17*

Jesus spoke to the crowds about the kingdom of God, and he healed those who needed to be cured.

As the day was drawing to a close, the Twelve approached him and said,

"Dismiss the crowd

so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here."

He said to them, "Give them some food yourselves."

They replied, "Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people."

Now the men there numbered about five thousand.

Then he said to his disciples,

"Have them sit down in groups of about fifty."

They did so and made them all sit down.

Then taking the five loaves and the two fish, and looking up to heaven,

he said the blessing over them, broke them, and gave them to the disciples to set before the crowd.

They all ate and were satisfied.

And when the leftover fragments were picked up, they filled twelve wicker baskets.

13TH SUNDAY IN ORDINARY TIME YEAR C

FIRST READING

1 Kings 19:16b, 19-21

Then Elisha left and followed Elijah as his attendant.

A reading from the first Book of Kings

The LORD said to Elijah:

“You shall anoint Elisha, son of Shaphat of Abelmeholah,
as prophet to succeed you.”

Elijah set out and came upon Elisha, son of Shaphat,
as he was plowing with twelve yoke of oxen;
he was following the twelfth.

Elijah went over to him and threw his cloak over him.

Elisha left the oxen, ran after Elijah, and said,

“Please, let me kiss my father and mother goodbye,
and I will follow you.”

Elijah answered, “Go back!

Have I done anything to you?”

Elisha left him, and taking the yoke of oxen, slaughtered them;

he used the plowing equipment for fuel to boil their flesh,
and gave it to his people to eat.

Then Elisha left and followed Elijah as his attendant.

RESPONSORIAL PSALM

Psalm 16:1-2, 5, 7-8, 9-10, 11

℟. (You are my inheritance, O Lord.

Keep me, O God, for in you I take refuge;

I say to the LORD, “My Lord are you.

O LORD, my allotted portion and my cup,

you it is who hold fast my lot.”

℟. You are my inheritance, O Lord.

I bless the LORD who counsels me;

even in the night my heart exhorts me.

I set the LORD ever before me;

with him at my right hand I shall not be disturbed.

℟. You are my inheritance, O Lord.

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence
because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.

℟. You are my inheritance, O Lord.

You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever.

℟. You are my inheritance, O Lord.

SECOND READING

Galatians 5:1, 13-18

You were called for freedom.

A reading from the Letter of Saint Paul to the Galatians

Brothers and sisters:

For freedom Christ set us free;
so stand firm and do not submit again to the yoke of slavery.

For you were called for freedom, brothers and sisters.

But do not use this freedom
as an opportunity for the flesh;
rather, serve one another through love.

For the whole law is fulfilled in one statement,
namely, *You shall love your neighbor as yourself.*

But if you go on biting and devouring one another,
beware that you are not consumed by one another.

I say, then: live by the Spirit
and you will certainly not gratify the desire of the flesh.

For the flesh has desires against the Spirit,
and the Spirit against the flesh;
these are opposed to each other,
so that you may not do what you want.

But if you are guided by the Spirit, you are not under the law.

ACCLAMATION BEFORE THE GOSPEL

1 Samuel 3:9; Jn 6:68c

℟. Alleluia, alleluia.

Speak. Lord, your servant is listening;
you have the words of everlasting life.

℟. Alleluia, alleluia.

GOSPEL

Luke 9:51-62

He resolutely determined to journey to Jerusalem. I will follow you wherever you go.

A reading from the holy Gospel according to Luke

When the days for Jesus' being taken up were fulfilled,
he resolutely determined to journey to Jerusalem,
and he sent messengers ahead of him.

On the way they entered a Samaritan village
to prepare for his reception there,
but they would not welcome him
because the destination of his journey was Jerusalem.

When the disciples James and John saw this they asked,
"Lord, do you want us to call down fire from heaven
to consume them?"

Jesus turned and rebuked them, and they journeyed to another village.

As they were proceeding on their journey someone said to him,
"I will follow you wherever you go."

Jesus answered him,
"Foxes have dens and birds of the sky have nests,
but the Son of Man has nowhere to rest his head."

And to another he said, "Follow me."

But he replied, "Lord, let me go first and bury my father."

But he answered him, "Let the dead bury their dead.

But you, go and proclaim the kingdom of God."

And another said, "I will follow you, Lord,

but first let me say farewell to my family at home."

To him Jesus said, "No one who sets a hand to the plough
and looks to what was left behind is fit for the kingdom of God."

14TH SUNDAY IN ORDINARY TIME YEAR C

FIRST READING

Isaiah 66:10-14c

Behold, I will spread prosperity over her like a river.

A reading from the Book of the Prophet Isaiah

Thus says the LORD:

Rejoice with Jerusalem and be glad because of her,

all you who love her;

exult, exult with her,

all you who were mourning over her!

Oh, that you may suck fully

of the milk of her comfort,

that you may nurse with delight

at her abundant breasts!

For thus says the LORD:

Lo, I will spread prosperity over Jerusalem like a river,

and the wealth of the nations like an overflowing torrent.

As nurslings, you shall be carried in her arms,

and fondled in her lap;

as a mother comforts her child,

so will I comfort you;

in Jerusalem you shall find your comfort.

When you see this, your heart shall rejoice

and your bodies flourish like the grass;

the LORD's power shall be known to his servants.

RESPONSORIAL PSALM

Ps 66:1-3, 4-5, 6-7, 16, 20

℟. Let all the earth cry out to God with joy.

Shout joyfully to God, all the earth,

sing praise to the glory of his name;

proclaim his glorious praise.

Say to God, "How tremendous are your deeds!"

℟. Let all the earth cry out to God with joy.

“Let all on earth worship and sing praise to you,
sing praise to your name!”
Come and see the works of God,
his tremendous deeds among the children of Adam.

℟. Let all the earth cry out to God with joy.

He has changed the sea into dry land;
through the river they passed on foot;
therefore let us rejoice in him.
He rules by his might forever.

℟. Let all the earth cry out to God with joy.

Hear now, all you who fear God, while I declare
what he has done for me.
Blessed be God who refused me not
my prayer or his kindness!

℟. Let all the earth cry out to God with joy.

SECOND READING

Galatians 6:14-18

I bear the marks of Jesus on my body.

A reading from the Letter of Saint Paul to the Galatians

Brothers and sisters:

May I never boast except in the cross of our Lord Jesus Christ,
through which the world has been crucified to me,
and I to the world.

For neither does circumcision mean anything, nor does uncircumcision,
but only a new creation.

Peace and mercy be to all who follow this rule
and to the Israel of God.

From now on, let no one make troubles for me;
for I bear the marks of Jesus on my body.

The grace of our Lord Jesus Christ be with your spirit,
brothers and sisters. Amen.

ACCLAMATION BEFORE THE GOSPEL

Col 3:15a, 16a

℟. Alleluia, alleluia.

Let the peace of Christ control your hearts;
let the word of Christ dwell in you richly.

℟. Alleluia, alleluia.

GOSPEL

Luke 10:1-9

Your peace will rest on that person.



A reading from the holy Gospel according to Luke

At that time the Lord appointed seventy-two others
whom he sent ahead of him in pairs
to every town and place he intended to visit.
He said to them,
“The harvest is abundant but the laborers are few;
so ask the master of the harvest
to send out laborers for his harvest.
Go on your way;
behold, I am sending you like lambs among wolves.
Carry no money bag, no sack, no sandals;
and greet no one along the way.
Into whatever house you enter, first say,
‘Peace to this household.’
If a peaceful person lives there,
your peace will rest on him;
but if not, it will return to you.
Stay in the same house and eat and drink what is offered to you,
for the labourer deserves his payment.
Do not move about from one house to another.
Whatever town you enter and they welcome you,
eat what is set before you,
cure the sick in it and say to them,
‘The kingdom of God is at hand for you.’”

14TH SUNDAY IN ORDINARY TIME YEAR C

FIRST READING

Deuteronomy 30:10-14

The word is very near to you: you have only to carry it out.

A reading from the Book of Deuteronomy

Moses said to the people:

“If only you would heed the voice of the LORD, your God,
and keep his commandments and statutes
that are written in this book of the law,
when you return to the LORD, your God,
with all your heart and all your soul.

“For this command that I enjoin on you today
is not too mysterious and remote for you.
It is not up in the sky, that you should say,
‘Who will go up in the sky to get it for us
and tell us of it, that we may carry it out?’
Nor is it across the sea, that you should say,
‘Who will cross the sea to get it for us
and tell us of it, that we may carry it out?’
No, it is something very near to you,
already in your mouths and in your hearts;
you have only to carry it out.”

RESPONSORIAL PSALM

Psalm 69:14, 17, 30-31, 33-34, 36, 37

℟. Turn to the Lord in your need, and you will live.

I pray to you, O LORD,
for the time of your favour, O God!
In your great kindness answer me
with your constant help.
Answer me, O LORD, for bounteous is your kindness:
in your great mercy turn toward me.

℟. Turn to the Lord in your need, and you will live.

I am afflicted and in pain;
let your saving help, O God, protect me.
I will praise the name of God in song,
and I will glorify him with thanksgiving.

I am afflicted and in pain;
let your saving help, O God, protect me.
I will praise the name of God in song,
and I will glorify him with thanksgiving.

℟. Turn to the Lord in your need, and you will live.

SECOND READING

Colossians 1:15-20

All things were created through him and for him.

A reading from the Letter of Saint Paul to the Colossians

Christ Jesus is the image of the invisible God,
the firstborn of all creation.
For in him were created all things in heaven and on earth,
the visible and the invisible,
whether thrones or dominions or principalities or powers;
all things were created through him and for him.
He is before all things,
and in him all things hold together.
He is the head of the body, the church.
He is the beginning, the firstborn from the dead,
that in all things he himself might be preeminent.
For in him all the fullness was pleased to dwell,
and through him to reconcile all things for him,
making peace by the blood of his cross
through him, whether those on earth or those in heaven.

ACCLAMATION BEFORE THE GOSPEL

cf. Jn 6:63c, 68c

℟. Alleluia, alleluia.

Your words, Lord, are Spirit and life;
you have the words of everlasting life.

℟. Alleluia, alleluia.

GOSPEL

Luke 10:25-37 *Who is my neighbour?*

A reading from the holy Gospel according to Luke

There was a scholar of the law who stood up to test him and said,

“Teacher, what must I do to inherit eternal life?”

Jesus said to him, “What is written in the law?

How do you read it?”

He said in reply,

*“You shall love the Lord, your God,
with all your heart,
with all your being,
with all your strength,
and with all your mind,
and your neighbor as yourself.”*

He replied to him, “You have answered correctly;
do this and you will live.”

But because he wished to justify himself, he said to Jesus,

“And who is my neighbor?”

Jesus replied,

“A man fell victim to robbers
as he went down from Jerusalem to Jericho.

They stripped and beat him and went off leaving him half-dead.

A priest happened to be going down that road,

but when he saw him, he passed by on the opposite side.

Likewise a Levite came to the place,

and when he saw him, he passed by on the opposite side.

But a Samaritan traveler who came upon him

was moved with compassion at the sight.

He approached the victim,

poured oil and wine over his wounds and bandaged them.

Then he lifted him up on his own animal,

took him to an inn, and cared for him.

The next day he took out two silver coins

and gave them to the innkeeper with the instruction,

‘Take care of him.

If you spend more than what I have given you,

I shall repay you on my way back.’

Which of these three, in your opinion,

was neighbor to the robbers’ victim?”

He answered, “The one who treated him with mercy.”

Jesus said to him, “Go and do likewise.”

The Holy Spirit — A Poem by Malcolm Guite

I have been reflecting on the traditional ‘four elements’ of earth, air, water and fire. I have been considering how each of them expresses and embodies different aspects of the Gospel and of God’s goodness, as though the four elements were, in their own way, another four evangelists. In that context I was very struck by the way Scripture expresses the presence of the Holy Spirit through the three most dynamic of the four elements, the air, (a mighty rushing wind, but also the breath of the spirit) water, (the waters of baptism, the river of life, the fountain springing up to eternal life promised by Jesus) and of course fire, the tongues of flame at Pentecost. Three out of four ain’t bad, but I was wondering, where is the fourth? Where is earth? And then I realised that we ourselves are earth, the ‘Adam’ made of the red clay, and we become living beings, fully alive, when the Holy Spirit, clothed in the three other elements comes upon us and becomes a part of who we are. So something of that reflection is embodied in the sonnet.

Today we feel the wind beneath our wings
Today the hidden fountain flows and plays
Today the church draws breath at last and sings
As every flame becomes a Tongue of praise.
This is the feast of fire, air, and water
Poured out and breathed and kindled into earth.
The earth herself awakens to her maker
And is translated out of death to birth.
The right words come today in their right order
And every word spells freedom and release
Today the gospel crosses every border
All tongues are loosened by the Prince of Peace
Today the lost are found in His translation.

Whose mother tongue is Love in every nation.

REFLECTION FOR TRINITY SUNDAY

In this year's Trinity Sunday Gospel, from John's sixteenth chapter, Jesus the Son speaks of himself, the Spirit, and the Father as working together to "declare" to us "everything" that God wants us to receive. Jesus says he and the Father "have much more" to give us, but that we "cannot bear it" without the Spirit to guide us to it and impart it to us.

That everlasting day when the Father sent Jesus to rise from the dead into glory in flesh and blood, Jesus came to his believers in the Eucharistic Upper Room, and he breathed into them the Holy Spirit out of his flesh and blood. In the Gospel, Jesus says his breath, his Spirit that he breathes into us, gives us "Everything that the Father has...."

But Jesus also states that we cannot bear "Everything that the Father has" without having the Spirit within us. Truly, the fullness of all we believe as Christians is believable to us only because we have the Spirit within us and choose freely to let the Spirit work within us. Without the Spirit and our free cooperation, the fullness of all God gives us is unbearable, intolerable, and unbelievable.

Only because God rose from the dead in human flesh and blood, breathing the Spirit into believers— only because of that can believers bear "everything" that belongs to the Father and the Son. The "Spirit of truth" carries within us that "everything" that belongs to the Father and the Son— including all their love for each other and for us.

In Baptism, God who is Love takes us in; the Father, the Son, and the Spirit receive us, and we receive them, the Trinity. The mystery of Baptism follows what Jesus commanded, and it says, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

The same gift of Baptismal immersion into the Trinity reaches out for us in the mystery of the Eucharist. To believe in, eat, and drink the Eucharist is to let the Father send the Son to rise in Body and Blood, out of death into glory, to breathe the Spirit into our bodies and souls.

To be honestly one with the Trinity in the Eucharist, let us at least begin the work of handing ourselves over for the full mystery of the Father, the Son, and the Spirit to declare itself to us, within us, and through us. In this way, the Trinity will go on working with us to uphold and spread the Gospel through the lives we choose to live.

By the loving will of the Father, the Spirit breathes anew within us when we eat and drink the Body and Blood of the Son, and so each of us can live, show, and say what Jesus says: "Everything that the Father has is mine."



REFLECTION FOR CORPUS CHRISTI

Christ can be present with us in so many ways: in his living, spirit-filled word, which comes to us in Old and New Testaments; in the daily rhythm of our prayer, spoken or just gathered and offered in silence. We can find Christ present with us in those moments when we need him, or when we least expect him to be there; when we catch a glimpse of him in the loving, un-self-conscious work of someone, or hear him speaking to us in words that someone offers us. Christ can be present in all these ways, but there is a sense in which they are all part of and reflections of the Eucharistic moment, when we know he is uniquely and truly present to us: to his community, the Church; and to the whole world, whatever its needs or condition.

Each day in the Mass, Christ gives us the gift of himself – all of himself. Whether the Mass is the ordinary daily parish Mass, without much ceremony, just quietly said and prayed, or it comes in the splendour of chant or polyphony, ancient languages or modern ones, it is the same gift, the same Eucharist. In whatever form, place, age or tongue, at the heart of the Mass there is an eternal simplicity: the words that Christ used on the night when he gave the Church this inestimable gift, the sacrament of himself. In words and actions, *his* words and actions, he concentrates the whole mystery of his person, divine and human, in giving himself to us. He asks nothing of us other than to receive him in gratitude and in faith.

Here is the great wonder: Christ uses everyday things and raises them into something sacred and holy. He does this respecting their very ordinariness: the bread remains our daily bread and the wine our daily drink. These simple created gifts, the work of our hands, become the means where we find him and meet him. Forever, so long as time and matter last, we will always be able to encounter him and make our home in him. Here, too, we will learn his way of healing love: in the small but infinitely powerful and transforming acts of self-gift, the sacrifices that reason can never fully understand but make the daily sacrament of love, our lives in him are becoming the Eucharist. In him we meet each other anew and start over again. Like the disciples, our lives become always a return to and sending forth from this sacrament, ‘Through him and with him and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever. Amen.’

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ON MEDITATING

When we meditate, we enter the mind of Christ from the ground up. We settle into the mystery of the concrete immediacy of our breathing and our bodily being. We are quietly attentive to the thoughts and feelings that arise, endure, and pass away within us. Sitting in this way, we do not fly off into some eternal realm. Rather, we enter into the mind of Christ, which knows and is the divine generosity of the concrete immediacy of ourselves just as we are.

This is why we sit in meditation: so that we might settle into this ordinary mind; so that in becoming, at last, just ourselves, we might realize our eternal oneness with God.

There is no single way to meditate. However, there are certain components that facilitate the process:

Body Posture: Sit still. Sit straight. Place your hands in a comfortable or meaningful position in your lap. Close your eyes or lower them toward the ground. Breathe slowly and naturally

With respect to **your mind**, be present, open, and awake, neither clinging to nor rejecting anything. Take a stance of observing all your thoughts, feelings and reactions as they pass through you rather than responding unconsciously from them.

And with respect to **attitude**, maintain nonjudgmental compassion toward yourself- as you discover yourself clinging to and rejecting everything - and nonjudgmental compassion toward others in their powerlessness that is one with yours

In this stance of humble acceptance, simply re-instate the meditative stance of being present, open and awake each time you realise you've drifted off yet again into the clinging and rejecting of your wandering mind.

There are two methods to help stabilise meditative awareness. The first is to use your awareness of your breathing as an anchoring place in present moment awareness. Each time you realise you have once again drifted off into sleepiness, day-dreaming, or clinging to this or that sensation, thought or feeling, simply renew your awareness of your breathing as a way of re-grounding yourself in meditative awareness of the present moment. The silent, interior repetition of a word or phrase is another traditional method for sustaining present-moment attentiveness.

The ego self struggles in its efforts to sit present and awake, as a way of being open to God's presence, until the ego exhausts all its own means of overcoming its inability to realise oneness with God. Then, just as all seems lost, we look up to see God with us with open arms. Suddenly, we realise there is no place within us that is not encountered, embraced, and made whole in a love that does not even care to hear our litany of shortcomings and regrets. We are profoundly loved by God without any foundations for being loved, except divine love itself. *Anne Solomon*

SUMMARY REPORT OF OUR FIRST SYNODAL SESSION

COMPANIONS ON THE JOURNEY

In our church, as individuals and a community we should welcome strangers and newcomers. Get a feel for being together with others. We can put barriers in our head which prevents us reaching out – that people will feel patronised, that they view things differently, that they are too difficult. A need to put ourselves in others shoes, to recognise that they can find themselves in quite different circumstances. Conversation is vital to community. Together we can accomplish so much more than by ourselves.

The daily, morning Mass gives a real sense of togetherness and community. This is what we want from the whole parish. This synodal experience is also what we want everyone to experience. Awareness of our spiritual journey together is growing.

A sense that we don't walk together – people are prepared to walk away for fickle reasons eg they don't like the singing or attend only because of the Sunday obligation. A feeling that people just do what they want. There is a reluctance among many practising Catholics to take more part in their parish. What exactly does walking together mean and what does it hope to achieve? Do we simply leave behind those we deem not "true" Catholics?

We must be as inclusive as possible in our parish life and find ways to reach out especially to young people. Are clubs and Masses for them the way forward? The obstacles to young people attending are great – mental health issues, peer pressure, social media. There is a generational change in people's attitude to the Church. The SVDP is a good example of inclusion and reaching out as are the Mini-Vinnies in the primary school.

There are perceived obstacles blocking certain people from attending: the divorced, the poor, the unemployed, gay people. Some even don't come because they can't afford to. How does the Church look from the outside: old, white, male-run, hetero-normative?

Covid has made people wary of reaching out. Once the emergency has passed we need to make more effort to let people know they are not alone and to identify those who are not coming back.

LISTENING

We need to slow down and give ourselves enough time to truly listen and pick up how people are feeling deep-down. Loneliness and poverty are barriers to being listened to. We might think some people are difficult to approach but we can be surprised by the welcome reaction. The parish is there for all of us in hard times. How can we best get this across to everyone especially if they feel the community is not very welcoming?

We can develop the art of listening through prayer when we hear both God and ourselves. This creates the peace within us which enables us to listen.

The voice of the world is very loud and can drown out the Church's voice. The Church's teaching should be explained more clearly and though this might mean some people don't accept it, a stronger church will emerge. Fear that the Church's message is being diluted and fear for the future of the Church.

Refreshing to hear other people express their fears and hopes and to experience the presence of the Holy Spirit. Good, too, to listen and identify with the prayer experiences of others.

SOME WORDS USED DURING THE MEETING

Relaxed, comfortable, peace, quiet. Reassured at the presence of the Spirit. Hopeful. Experience the presence of Jesus – given an image. Confirmed. Feeling of being relieved at “getting prayer out”. Sense of yearning, awareness of something deeper, desire to be closer to the Lord. Self-knowledge – word from scripture focussed into a moment of self-knowledge. The Emmaus walk - disciples thought they knew and the Lord didn't – in fact the reverse. Security in the sense of Jesus walking with us – we all walk together with Jesus.

OTHER COMMENTS

It is so encouraging to be given chance to share - to be asked about views. Good to meet others and discuss things. Reassurance that we're not alone – sense of community. “We're not mad” – individuals independently all identifying similar themes - initially afraid to speak out in case they were thought to be 'mad'. Worried about the challenges ahead – how to reach young people. Sense of welcome in the group and from the parish – what about the 'lapsed'? the marginalised – need to reach out to them. We need to represent the 'voiceless'. How do we 'tap into' the “middle group”/young adults?

SUMMARY REPORT OF OUR SECOND SYNODAL SESSION

SPEAKING OUT

Some voices in the church speak more loudly than others and may not best represent the Church – Sancta Familia Media could be an example of this. Spokespeople for the Church must represent the different voices in the Church and not simply take one line. We need truly representative advocates formed in the spirit of the 2nd Vatican Council.

It can be difficult to discard old attitudes which discouraged speaking out. Perhaps this reflected an understanding of God as a God of fear. There is a cultural issue, too, where speaking out was discouraged. We must recognise that the “official” Church hasn’t always got things right and so it’s important that other voices be heard. We need to hear deeply Christ’s words “You foolish men!” More women’s voices!

The youth are “speaking” with their feet. Cajoling and threatening words no longer work. Ways should be found which encourages them to find their voice in the Church. They don’t expect adults not to talk about their faith or be embarrassed about going to church. We can be more direct with them in inviting them to come along.

Speaking and listening are first steps to a new way of being Church. The willingness to speak out to the larger world prevents the Church from becoming inward-looking. We need to recognise the authority the Church can have in speaking to the world and serving the common good of all especially the marginalised of today eg immigrants. Would a Christian political party help?

The Holy Spirit is with the community when it speaks in unity. The Spirit will also lead us to see what we have in common with other faiths and find ways to speak together.

SHARED RESPONSIBILITY FOR OUR COMMON MISSION

There can be no room for a “holier-than-thou” attitude – this discourages and marginalises. A move from an individualised and privatised faith to an evangelising one will make us more confident in speaking about our faith. Also this prevents the Church from being seen as a “closed shop.” This requires a new mindset and a desire to leave our comfort zone.

People do want to be involved but are not sure how to go about it. In which ways do we address this? Is this our only opportunity? What is hindering deeper involvement?

DIALOGUE IN CHURCH AND SOCIETY

There are many issues which bring together Church and society – climate change, poverty, asylum seekers, food banks. There are good people outside the Church doing good things and they too are led by the Holy Spirit. Love is what there is in common and is what unites church goers and non-goers.

We need to remember the good things we are doing however small and the contribution they make to society. Actions speak louder than words.

What is the purpose of reaching out to society – is it simply to bring more people to church?

Dialogue with society will not always be about agreement. How do we handle different views?

There is a need to develop spaces and times for people to meet and reflect on issues in the Church and in society. Promoting fellowship within the parish will foster our understanding of how we can serve society. "Parish" rather than "Church" is a better way to refer to our faith community.

Parish – Fellowship – Community – Sharing – Dialogue: these are key words for the sort of community we desire.

THE EXPERIENCE OF THE MEETING

Totally relaxed – came in mind buzzing – time passed so quickly

Renewed

Sense of searching going on – sense of something going on

Anxious coming in to find the tables had been mixed up – now relaxed with newer people

Calm – was downcast from the reading until saw a vision of angels

Overawed – "the only one" – aware of the mysteries of faith. Sense of unity

"Getting myself out of the way" – feeling the Spirit beginning to speak through me

Anxious coming in – listening to the passage made me more relaxed and happier – sense of permission to say what I felt I should say

Confused – the Emmaus walkers 'are the church', but in spite of all they had heard

SOME SPECIFIC ISSUES

Do we need more opportunity for discussion beyond these 4 meetings?

Many issues – a new way of being church – need for more ongoing dialogue leading to concrete outcomes

Practical support to enable people to come to Mass eg creches

We are church- we have the responsibility to be church – need for more discussion leading to practical outcomes

Noted the commonality of the church- what is church? – we are church – there should be more emphasis on Parish and what that entails – people rather than bricks and mortar – fellowship and community

What if another parish priest comes along and dismantles everything?

Eucharistic ministers not being used: that pastoral activity needs to be re-instated
Is lunchtime on a Saturday a good time to meet?

SUMMARY REPORT OF OUR THIRD SYNODAL SESSION

CELEBRATION

Our Servers, Readers & Eucharistic ministers all encourage others to fuller participation in the Mass. Parishioners, in particular women, should be officially appointed to the ministries of Reader and Eucharist. Is there a place for more lay-led celebrations in which parishioners could come together to reflect, for instance, on the Sunday readings?

The Mass is a celebration with others alongside our celebration with the Lord. Gathering for Mass brings us together as a community. How do we encourage more active participation by families? Do the demands of work and family prevent this? How do we bring our celebration out of the church and into the world?

Lockdown did have some positive benefits – it helped us realise that we were missing something good when we couldn't attend Mass; it gave more time for us to reflect and pray; we became more aware of the beauty of this God-given world.

Mass gives us a clearer focus -- we can see the Lord more clearly in the Eucharist, in others and in ourselves. Our understanding of the Scriptures deepens. There is a sense of renewal and willingness to reach out to others.

ECUMENISM

Bigotry and sectarianism have sharply declined but, alongside that, religion is rarely a topic of conversation with non-Catholic friends and family.

There is ecumenical work in our town – Streetlevel, joint services, World Day of Prayer, Christian Aid, Scouts, CHOICES shop. Good progress has been made but it could be seen as superficial. Could more be done together especially in the work of evangelisation? Together we could have a stronger Christian voice – there is more that unites than divides. We must focus on what we agree on rather than where we differ. We can learn from other churches especially regarding synodality.

AUTHORITY AND PARTICIPATION

Do we need a different model of being church especially in the light of child abuse? Governance is all top-down, and all by men. A priest coming newly into a parish can abolish the parish structures on his own authority. Everything is too priest-dependent. This needs to change. The role of women must be expanded.

Have we become a middle-class Church so that unintentionally others feel excluded? Everyone is involved in the work of encouraging and reaching out, ready to promote and explain our faith. Sometimes when help is offered the priest it is refused and this can cause lasting hurt.

The parish retreat was a good experience of participation but it wasn't followed through. What are the ways to involve the wider parish community?

All of us need to discern together the “signs of the times.” Often society moves more quickly than the Church with the result that the Church looks left behind on certain issues eg women, sexuality, injustice.

There is some division in the Church at present crystallised in pro- and anti- Pope Francis.

We know that change is needed but it is difficult to know where to start at parish level. But already in these weeks, people feel that they have been given a voice and have the confidence to speak. As we proceed, it will be important to have clear structures which invite the people to participate and to develop team-work. A clearer idea that all are the church, not just the clergy, will foster co-responsibility. From this will emerge that every individual has gifts which must be recognised and used. Succession planning is also needed as priest and parishioners move on. The role of the Parish Pastoral Council needs reviewing.

Partnership, co-responsibility, team-work, participation were all key-words which emerged.

SUMMARY REPORT OF OUR FOURTH SYNODAL SESSION

DISCERNING AND DECIDING

This depends on listening to the Holy Spirit and to be open to his guidance. It involves hearing as many voices as possible and establishing the platform for people’s voices to be heard with the view to establishing some consensus about the way forward. A love of the Scriptures and prayer together are also essential parts of this process. Listening also to other Christians and hearing their experience is required.

Part of this is discerning what belongs to the heart of the faith and what are human traditions which can be changed and developed eg celibacy, artificial contraception. This requires an openness on the part of all members of the Church and not a retreat into opposing factions. The time of top-down decision making is over.

The importance of developing and growing one’s spirituality was mentioned; becoming aware of the different types of spirituality within the Church eg Ignatian. This could be a way of engaging those whose faith is weak – showing the practical results of faith. Creativity in the practice of the faith should be encouraged. On-going renewal in faith is needed to future-proof the parish and build resilience – for instance, if the time comes when the parish no longer has a residential priest.

The scandals in the Church show how the present decision-making and discerning process is flawed.

Active participation by all should be the presumption in the life of the Church. This will strengthen the leadership roles of priest and bishop.

FORMING OURSELVES IN SYNODALITY

The decision by the bishops to re-introduce the Sunday obligation is an example of a Church without synodality. Getting the thoughts of parishioners to the hierarchy is an uphill struggle.

Everyone has to be receptive to change and growth if synodality is to take root. How exactly will a synodal Church look like?

We must avoid creating the feeling that nothing will change. But change can happen immediately if and when we become a welcoming parish – saying hello to the newcomer, creating a supportive space for the single mother, the divorced, the widowed, the unemployed. Meeting socially after Mass for a cup of tea, spending some time talking to people are powerful ways to encourage belonging.

Mass, although the central act of our faith, cannot be the only place we meet. New ways of meeting and talking about our faith need to be found. We will understand more deeply what synodality is by doing it -- coming together. A stronger connection with our schools is required. Social media must be part of our synodal experience.

THE DAILY EXAMEN

A great way to pray is to look for God's presence in your life. More than 400 years ago St. Ignatius Loyola encouraged prayer-filled mindfulness by proposing what has been called the Daily Examen. The Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and to discern his direction for us. Try this version of St. Ignatius's prayer.

- 1. Become aware of God's presence.** Look back on the events of the day in the company of the Holy Spirit. The day may seem confusing to you—a blur, a jumble, a muddle. Ask God to bring clarity and understanding.
- 2. Review the day with gratitude.** Gratitude is the foundation of our relationship with God. Walk through your day in the presence of God and note its joys and delights. Focus on the day's gifts. Look at the work you did, the people you interacted with. What did you receive from these people? What did you give them? Pay attention to small things—the food you ate, the sights you saw, and other seemingly small pleasures. God is in the details.
- 3. Pay attention to your emotions.** One of St. Ignatius's great insights was that we detect the presence of the Spirit of God in the movements of our emotions. Reflect on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? What is God saying through these feelings?

God will most likely show you some ways that you fell short. Make note of these sins and faults. But look deeply for other implications. Does a feeling of frustration perhaps mean that God wants you consider a new direction in some area of your work? Are you concerned about a friend? Perhaps you should reach out to her in some way.

- 4. Choose one feature of the day and pray from it.** Ask the Holy Spirit to direct you to something during the day that God thinks is particularly important. It may involve a feeling—positive or negative. It may be a significant encounter with another person or a vivid moment of pleasure or peace. Or it may be something that seems rather insignificant. Look at it. Pray about it. Allow the prayer to arise spontaneously from your heart—whether intercession, praise, repentance, or gratitude.

- 5. Look toward tomorrow.** Ask God to give you light for tomorrow's challenges. Pay attention to the feelings that surface as you survey what's coming up. Are you doubtful? Cheerful? Apprehensive? Full of delighted anticipation? Allow these feelings to turn into prayer. Seek God's guidance. Ask him for help and understanding. Pray for hope.

St. Ignatius encouraged people to talk to Jesus like a friend. End the Daily Examen with a conversation with Jesus. Ask forgiveness for your sins. Ask for his protection and help. Ask for his wisdom about the questions you have and the problems you face. Do all this in the spirit of gratitude. Your life is a gift, and it is adorned with gifts from God. End the Daily Examen with the Our Father.

UPDATED GUIDELINES FOR THE CELEBRATION OF MASS

Many of the restrictions we have grown used to in the past year and more have now been lifted.

However, we are still required to sanitise our hands on entering and leaving the church, wear face-coverings and practise respiratory hygiene and cough etiquette.

If you attend the same daily, Vigil or Sunday Mass each week, there is no need to book or sign in. If you come to a Mass which you don't usually attend, you are asked to leave your name. There will be a sheet at the entrance for this purpose.

The distribution of Holy Communion will revert to its previous place in the Mass. Please wait until the usher invites you to come forward. You are still asked to receive the Sacrament in the hand. At present, the Sign of Peace is still prohibited

The Collection during Mass and the Procession of the Gifts are now re-instated.

The use of hymn books and Bulletin sheets is permitted.

The longer version of the Bulletin will still be published on-line.

May I thank all of you for your support and dedication during these months of lock-down. In particular, thanks to our ushers and sanitizers. And thanks to all those who quietly helped their neighbours and took steps to make that need known or found them support.

The church is now fully open for private visits. The Sanctuary area is roped off and alarmed so it is not possible to light votive candles.

Remember there are many resources to foster your prayer and spiritual life. Please continue to check our parish website and Facebook page for new materials. Each week I post a video with a little reflection on the Sunday Gospel. Also check out our Links page on the website and you will be directed to other useful sites. Remember our twitter account too—[@saintaths](#). Some beautiful prayers and reflections can be accessed there.

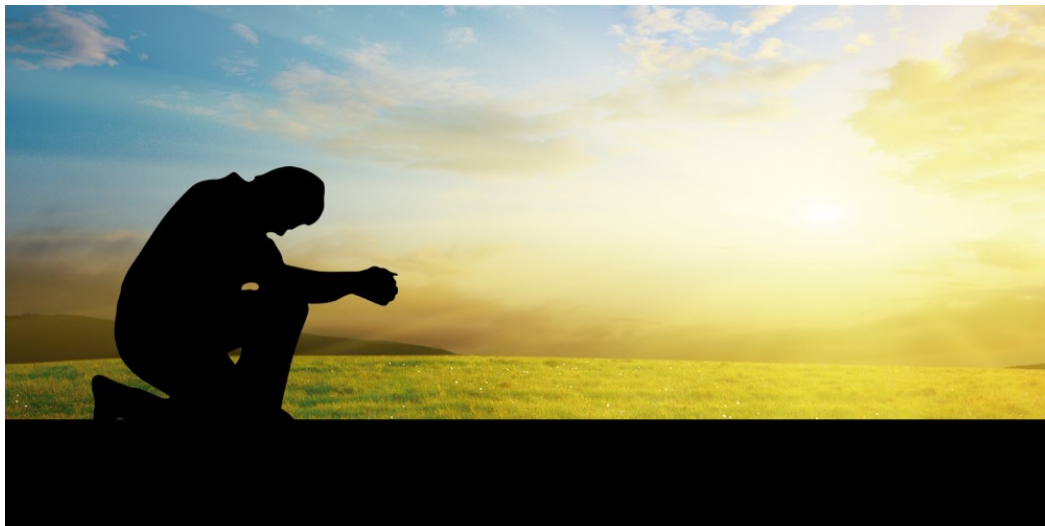
Our diocesan website also has online prayer resources—go to <https://www.rcdom.org.uk>

There is also a closed Facebook group you might wish to join—Contemplative Theology. All you have to do is ask to join. There are also Twitter accounts you may find helpful: [@LectioMotherwel](#), [@rcmotherwell](#) and [@motherwellRE](#) Recently a new Facebook page has been opened: Motherwell Diocese Adult Formation. You'll find material there aimed at deepening our understanding of the faith.

The Liturgy of the Hours, the prayers and readings of the Mass and much more can be found at www.ibreviary.com

Beautiful reflections for all seasons and times can be found at www.thesacredbraid.com

Another good resource is <http://www.catholicireland.net> Reflections on the readings of the Mass, suggestions for children's faith formation and lots more.



LIVE STREAMING

WE USE LIVE STREAMING TO ENABLE:

1. HOUSEBOUND PARISHIONERS TO ENGAGE WITH MASS FROM HOME RELATIVES/FRIENDS WHO CANNOT ATTEND A BAPTISM / WEDDING / FUNERAL TO VIEW IT
2. EVANGELISATION: ENABLING THOSE WHO CANNOT OR DO NOT ATTEND CHURCH TO ENGAGE WITH ACTS OF WORSHIP.

THESE REASONS ARE NECESSARY IN THE LEGITIMATE INTERESTS OF THE CHURCH. THE IMAGES ARE MADE AVAILABLE LIVE ONLINE AND CAN BE ACCESSED BY ANYONE. LIVE STREAMING IS CARRIED OUT CONTINUOUSLY FROM OUR CHURCH. YOU MAY LOG ON AT ANY TIME TO PAY A VIRTUAL VISIT.

THE CAMERA FOCUSES ONLY ON THE SANCTUARY AREA AND THE AREA IMMEDIATELY IN FRONT OF IT. IF YOU DO NOT WISH TO HAVE YOUR IMAGE LIVE STREAMED PLEASE BEAR THIS IN MIND.

About Us This Parish is part of the Roman Catholic Diocese of MOTHERWELL, registered charity number SC011041. If you have questions about this notice, please contact frmagill@rcdom.org.uk

