



28th SUNDAY IN ORDINARY TIME  
YEAR C  
8th-9th October 2022

*A Parish of the Diocese  
of Motherwell.  
The Bishop;  
Rt. Rev. Joseph A. Toal  
[www.rcdom.org.uk](http://www.rcdom.org.uk)  
Scottish Charity No  
SC011041*

## **FIRST READING**

**2 Kings 5:14-17**

*Naaman returned to the man of God and acknowledged the Lord.*

### **A reading from the second Book of Kings**

**N**aaman went down and plunged into the Jordan seven times at the word of Elisha, the man of God. His flesh became again like the flesh of a little child, and he was clean of his leprosy.

Naaman returned with his whole retinue to the man of God. On his arrival he stood before Elisha and said, "Now I know that there is no God in all the earth, except in Israel. Please accept a gift from your servant."

Elisha replied, "As the LORD lives whom I serve, I will not take it;" and despite Naaman's urging, he still refused. Naaman said: "If you will not accept, please let me, your servant, have two mule-loads of earth, for I will no longer offer holocaust or sacrifice to any other god except to the LORD."



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## **RESPONSORIAL PSALM**

**Psalm 98:1, 2-3, 3-4**

**℟. The Lord has revealed to the nations his saving power.**

Sing to the LORD a new song,  
for he has done wondrous deeds;  
his right hand has won victory for him,  
his holy arm.

**℟. The Lord has revealed to the nations his saving power.**

The LORD has made his salvation known:  
in the sight of the nations he has revealed his justice.  
He has remembered his kindness and his faithfulness  
toward the house of Israel.

**℟. The Lord has revealed to the nations his saving power.**

All the ends of the earth have seen  
the salvation by our God.  
Sing joyfully to the LORD, all you lands:  
break into song; sing praise.

**℟. The Lord has revealed to the nations his saving power.**

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## **SECOND READING**

**2 Tm 2:8-13**

If we persevere we shall also reign with Christ.

**A reading from the second Letter of Saint Paul to Timothy**

**B**eloved:

Remember Jesus Christ, raised from the dead, a descendant of David:  
such is my gospel, for which I am suffering,  
even to the point of chains, like a criminal.

But the word of God is not chained.

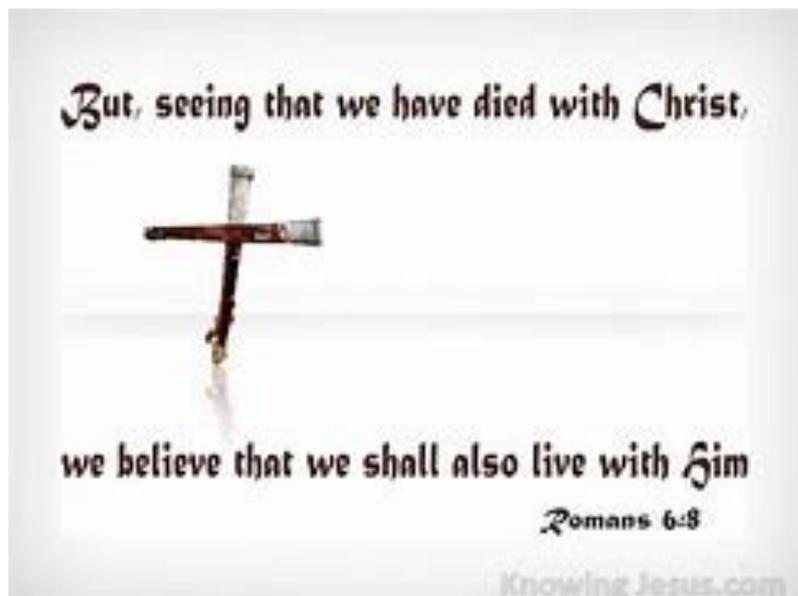
Therefore, I bear with everything for the sake of those who are chosen,  
so that they too may obtain the salvation that is in Christ Jesus,  
together with eternal glory.

This saying is trustworthy:

If we have died with him  
we shall also live with him;  
if we persevere  
we shall also reign with him.

But if we deny him  
he will deny us.

If we are unfaithful  
he remains faithful,  
for he cannot deny himself.



## ACCLAMATION BEFORE THE GOSPEL

1 Thessalonians 5:18

℟. Alleluia, alleluia.

In all circumstances give thanks,  
for this is the will of God for you in Christ Jesus.

℟. Alleluia, alleluia.

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## GOSPEL

Luke 17:11-19

*None but this foreigner has returned to give thanks to God.*



**A reading from the holy Gospel according to Luke**

As Jesus continued his journey to Jerusalem,  
he travelled through Samaria and Galilee.  
As he was entering a village, ten lepers met him.  
They stood at a distance from him and raised their voices, saying,  
“Jesus, Master! Have pity on us!”  
And when he saw them, he said,  
“Go show yourselves to the priests.”  
As they were going they were cleansed.  
And one of them, realizing he had been healed,  
returned, glorifying God in a loud voice;  
and he fell at the feet of Jesus and thanked him.  
He was a Samaritan.  
Jesus said in reply,  
“Ten were cleansed, were they not?  
Where are the other nine?  
Has none but this foreigner returned to give thanks to God?”  
Then he said to him, “Stand up and go;  
your faith has saved you.”



## A REFLECTION ON TODAY'S GOSPEL

If today's gospel statistics are any indication then ninety percent of us live life at skin level. That is, we live on the surface. It is a "what you see is what you get" attitude. We assume there is nothing else. At skin level our view of life is mostly determined by whether life is going our way and whether we get what we want. Life is very much exteriorized. That is not to suggest that skin-level life is easy or pain free. To the contrary life at that level feels mostly like day-to-day-survival, is rarely peaceful, and leaves us feeling as if something is missing. More than anything else skin-level life seeks to be comfortable; physically, emotionally, spiritually, socially, and financially. There is nothing wrong with being comfortable until we choose to settle for being comfortable rather than moving to a deeper place, a deeper way of seeing, relating, and living. Sometimes comfort can insulate us from the reality of life and the presence of God. It seems that only about ten percent, one in ten lepers, are willing to move in a new direction, to seek a wholeness that cannot be found in mere comfort.

For most of us when life gets uncomfortable, when things do not go our way, and we do not get what we want or expect then we begin seeking relief. We want the pain to stop and the situation to change or go away. Too often we look for quick easy solutions, something that will make us comfortable again; something that will allow us to go back to life the way it was before. That is the life of a leper. That is life at skin-level. One day you are clean. Life is as expected. You have work, friends, and family. You are part of the faith community. The next day everything changes. The next day you are unclean.

Regardless of our skin condition we know what it is like to be a leper. We may not have lived under the same conditions as the lepers of Jesus' time but we could each tell a story about a time when we just could not get comfortable in our own skin. That is the leprosy of today. Today's leprosy is not a medical condition or a legal status. It is, rather, a spiritual condition. It is leprosy of the heart. Its symptoms have nothing to do with our skin. Instead they are things like perfectionism, gluttony, sadness, anger, pride, boredom, gossip, the need for control or approval, fear, being judgmental, restlessness, excessive busyness, grudges, prejudice, jealousy, condemnation, indifference, addiction. Leprosy distorts how we see and relate to God, the world, others, and even ourselves. Leprosy keeps life at a superficial level. These symptoms, what the early church mothers and fathers called "passions," reveal a deep discomfort. As long as we deal with them at the level of skin, seeking cleanness rather than wholeness, we can never truly be made well.

Leprosy even convinces us that the most we can hope for is a declaration of cleanness. So we settle for being comfortable rather than being changed. We seek relief rather than wholeness. We desire something from Jesus more than we desire Jesus himself. That is life at the skin-level. That is where we tend to live. It is where the lepers in today's gospel have lived. Nine of the ten lepers will settle for a declaration of cleanness. But there is always that one, that one who is able to look below the surface, to see more than new skin. One leper, the Samaritan, looks past the exterior illusions of new skin. He sees a deeper reality and understands that healing is an interior condition. It is about the heart more than the skin. If he wants the healing and wholeness that Jesus offer he will have to turn around and go in a direction different from the other nine. And he does. *Rev Mike Marsh*



Today's painting, Jean-Frédéric Bazille's 'Summer Scene' of 1869 to 1870, appears at first blush wholly secular. A group of young men are at leisure in the sunlit French countryside, bathing by the riverbank, resting on the grass or against a tree, while two of them wrestle, and another climbs in or out of his clothes. Some are half-dressed, others only in striped swimming trunks: any social differences or distances marked out by their society's dress code, are muted or absent. Yet, at second glance, you notice that these figures have adopted poses familiar from Christian art: the martyrdom of St Sebastian; Christ drawing by the hand the Patriarchs and the Prophets out from limbo; Jacob wrestling with the angel; and perhaps the man undressing by the river Jordan in the 'Baptism of Christ' by Piero della Francesca. Even the river starts to look like a baptismal pool from which the neophyte is lifted to a new life. This is not a work of allegory. It has no explicit religious sense. Yet, it effectively challenges us to find the religious depth to the secular and everyday world we inhabit, and to give thanks for that.

## SOME NOTES ON THE GOSPEL OF LUKE

**Gospel According to Luke**, third of the four New Testament Gospels (narratives recounting the life and death of Jesus Christ) and, with The Gospels According to Mark and Matthew, one of the three Synoptic Gospels (*i.e.*, those presenting a common view). It is traditionally credited to St. Luke, “the beloved physician” (Col. 4:14), a close associate of the St. Paul the Apostle. Luke’s Gospel is clearly written for Gentile converts: it traces Christ’s genealogy, for example, back to Adam, the “father” of the human race rather than to Abraham, the father of the Jewish people. The date and place of composition are uncertain, but many date the Gospel to 63–70 CE, others somewhat later.

Like St. Matthew, Luke derives much of his Gospel from that of St. Mark, generally following Mark’s sequence and incorporating about 50 percent of Mark’s material into his work. The Gospels of Luke and Matthew, however, share a good deal of material not found in The Gospel According to Mark, suggesting that the two evangelists may have had access to another common source.

Despite its similarities to the other Synoptic Gospels, however, Luke’s narrative contains much that is unique. It gives details of Jesus’ infancy found in no other Gospel: the census of Caesar Augustus, the journey to Bethlehem, Jesus’ birth, the adoration of the shepherds, Jesus’ circumcision, the words of Simeon, and Jesus at age 12 in the temple talking with the doctors of the law. It also is the only Gospel to give an account of the Ascension. Among the notable parables found only in Luke’s Gospel are those of the good Samaritan and the prodigal son.

Luke’s Gospel is also unique in its perspective. It resembles the other synoptics in its treatment of the life of Jesus, but it goes beyond them in narrating the ministry of Jesus, widening its perspective to consider God’s overall historical purpose and the place of the church within it. Luke, and its companion book, Acts of the Apostles, portray the church as God’s instrument of redemption on Earth in the interim between the death of Christ and the Second Coming. The two books combined provide the first Christian history, outlining God’s purpose through three historical epochs: the epoch of the Law and the prophets, which lasted from ancient Israel to the time of St. John the Baptist; the epoch of Jesus’ ministry; and the epoch of the church’s mission, from the Ascension to the return of Christ.

# SOME REMINDERS FROM THE SYNODAL PROCESS OF WHO WE ARE

## What defines the People of God?

It is a people that belongs to God.  
This means that it goes beyond any nation, continent, language, or race:



One is a member by baptism and by living according to the teachings of Jesus and his Church.



Its identity is to be children of God, which gives freedom and grants equal dignity to all.



Its law is the new commandment of love. "You shall love your neighbour as yourself".



Its mission is to be the light of the world by proclaiming Jesus' Good News of love, peace, and fraternity.



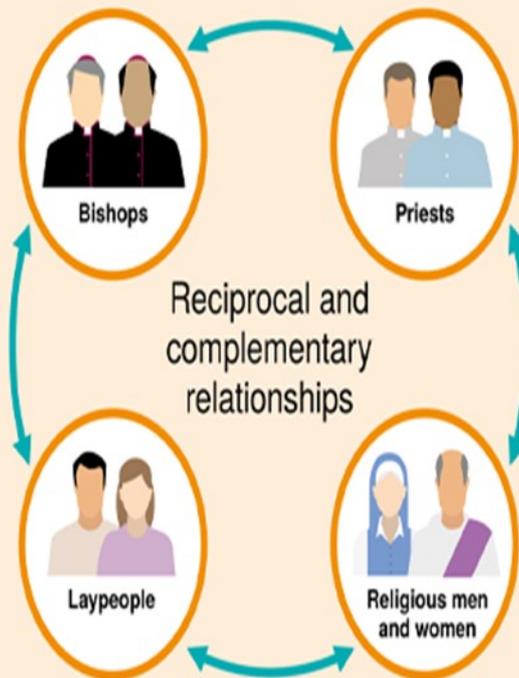
Its destiny is to live and implement in their local context a society of justice, joy, peace, love, and mutual respect.



*Being People of God means being missionary disciples who communicate to others the gifts they received.*

## In the Church, we are all faithful

In the Church, all the faithful  
constitute a single people of God:



They form a group in which there is equality of rights and duties. Each member is at the service of the others.

Pastors and the other faithful are bound to each other by mutual need and complementarity.



The Church understands itself as the People of God: a community of people who lives among peoples and cultures.

The Church = People of God = Faithful or Baptized

## 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 2<sup>nd</sup> 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](http://www.ibreviary.com)

Beautiful reflections for all seasons and times can be found at [www.thesacredbraid.com](http://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](mailto:frmagill@rcdom.org.uk)

