

ST FILLAN'S & ST JOSEPH'S PARISH NEWSLETTER

Dunkeld Diocese, Scottish Charity No: SC001810
Website: stfdac.co.uk

Sunday, 19th November 2023

Thirty Third Sunday in Ordinary

If you feel that some form of communication or support network could be very useful to parishioners, especially those who are housebound and vulnerable, please contact Fr. Les by phone at 01877 330 702 or by email at stjosephcallander@dunkelddioocese.org.uk.

WHAT IS ENTRUSTED US



The Gospel parable is about a man entrusting his servants with his property, and the point it makes concerns the need for fidelity in caring for what belongs to the master.

God our master has left us with the earth, not to do with it what we want but to care for it even as we live off of its abundant riches.

God created the land to support living things: What will happen when God returns to find so much land strip-mined, strip-cleared, eroded, and burdened with toxic waste?

God created the waters to support living things: What will happen when God returns to find the oceans and rivers polluted with our garbage and chemical by-products?

God created the air to support living things: What will happen when God returns to find smog and holes in the ozone?

God created plants and animals to live on this wonderful earth and revel in its beauty: What will happen when God returns to find so many of them driven to extinction by our destructive practices?

“Father of all that is good, keep us faithful in serving you.”

May we learn to care better for the Master's goods so that when the Master returns, we will hear those blessed words: “Well done! Come and share your master's joy.”

Men and women bear a unique responsibility under God to safeguard the created world and by their creative labour even to enhance it.

Safeguarding creation requires us to live responsibly within it, rather than manage creation as though we are outside it. The human family is charged with preserving the beauty, diversity and integrity of nature as well as fostering its productivity.

Renewing the Earth, 1991

Gerald Darring

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Today, I encourage you to ponder the following: The initial text we read offers uplifting sentiments, proclaiming that wisdom is attainable for all who seek it. Our subsequent passage draws on wisdom for comfort, suggesting that just as God resurrected Jesus, we too shall be guided to our eternal home through him. The Gospel's parable of the ten virgins, who awaited the bridegroom's arrival, highlights that only half were prudent enough to bring extra oil for their lamps. Let us hope that as we loyally await the Lord, the light of God's word will illuminate our path.

THE LITURGY OF THE WORD

Proverbs 31:10–13, The value of a worthy woman is beyond measure.

Psalms 128 “Blessed are those who fear the Lord.”

1 Thessalonians 5:1–6 “The day of the Lord will come like a thief at night.”

Matthew 25:14–30 The parable of the talents

To whom would we entrust what is precious to us? In the first reading, a husband entrusts his heart and household to his wise and industrious wife.

In the Gospel, the master entrusts his possessions to his good and faithful servants. The Lord has entrusted each of us with talents and duties.

As we listen to God's word, let us listen to how those entrusted with gifts respond to their responsibilities.

BACKGROUND ON THE GOSPEL READING

This week's Gospel speaks of how Jesus' disciples are to conduct themselves as they await the Kingdom of Heaven. In the preceding passages and in last week's Gospel, Jesus taught that there is no way to predict the coming of the

Kingdom of Heaven. His disciples must, therefore, remain vigilant and ready to receive the Son of Man at any time.

Jesus' parable talks about Christian discipleship using economic metaphors. Before he leaves on a journey, the master entrusts to his servants a different number of talents, giving to each according to their abilities.

A talent is a coin of great value. Upon the master's return, he finds that the first and second servants have doubled their money, and both are rewarded. The third servant, however, has only preserved what was given to him because he was afraid to lose the money. He has risked nothing; he did not even deposit the money in a bank to earn interest. *This servant is punished by the master, and his talent is given to the one who brought the greatest return.*

Read in light of last week's parable of the wise and foolish bridesmaids, this parable teaches that God's judgment will be based on the service we render to God and to one another in accordance with the gifts that God has given to us.

Our gifts, or talents, are given to us for the service of others. If we fail to use these gifts, God's judgment on us will be severe. *On the other hand, if we make use of these gifts in service to the Kingdom of Heaven, we will be rewarded and entrusted with even more responsibilities.*

THE FINAL DOCUMENT SUMMARIZING THE FIRST SESSION OF THE SYNOD ON SYNODALITY.

Text is taken from document's Introduction only.

Dear Sisters, dear Brothers

"For in the one Spirit we were all baptized into one body" (1 Cor 12:13). This is the experience, full of joy and gratitude, that we have had in this First Session of the Synodal Assembly held from 4 to 29 October 2023 on the theme "For a Synodal Church. Communion, Participation, Mission". Despite our diversity of backgrounds, languages and cultures, through the common grace of Baptism we have been able to live these days together with one heart and spirit. We have sought to sing like a choir, many voices as though expressing one soul. The Holy Spirit has gifted us with an experience of the harmony that He alone can generate; it is a gift and a witness in a world that is torn and divided. Our Assembly has taken place while wars both old and new have raged in the world, with dramatic consequences that are impacting upon countless victims. The cry of those who are poor resounded among us, of those forced to migrate and of those suffering violence and the devastating consequences of climate change. We heard their cry not only through the media, but also through the voices of many present, who are personally involved in these tragic events whether through their families or their people. We have all, at all times, taken this cry into our hearts and prayers, wondering how our Churches can foster paths of reconciliation, hope, justice and peace.

Our meeting took place in Rome, gathered around the successor of Peter, who confirmed us in our faith and encouraged us to be audacious in our mission. It was a grace to begin these days with an ecumenical vigil, which saw the leaders and representatives of the other Churches and Christian communities praying together with the Pope at the tomb of Peter. Unity ferments silently within the Holy Church of God; we see it with our own eyes, and we bear witness to it full of joy. "How very good and pleasant it is when kindred live together in unity" (Ps 133:1).

At the behest of the Holy Father, the Assembly saw other members of the People of God gathered together and around the bishops. The bishops, united among themselves and with the Bishop of Rome, made manifest the Church as a communion of Churches. Lay people, those in consecrated life, deacons and priests were, together with the bishops, witnesses of a process that intends to involve the whole Church and everyone in the Church. Their presence reminded us that the Assembly is not an isolated event, but an integral part and a necessary step in the synodal process. The multiplicity of interventions and the plurality of positions voiced in the Assembly revealed a Church that is learning to embrace a synodal style and is seeking the most suitable ways to make this happen.

It is more than two years since we began the journey that has led us to this Session. After the opening of the synodal process on 9 October 2021, all the Churches, albeit at different paces,

have engaged in a listening process at diocesan, national and continental stages, the results of which were recorded in their respective documents. This Session opened the phase in which the entire Church received the fruits of this consultation in order to discern, in prayer and dialogue, the paths that the Spirit is asking us to follow. This phase will last until October 2024, when the Second Session of the Assembly will complete its work, offering it to the Holy Father.

The entire journey, rooted in the Tradition of the Church, is taking place in the light of conciliar teaching. The Second Vatican Council was, in fact, like a seed sown in the field of the world and the Church. The soil in which it germinated and grew was the daily lives of believers, the experience of the Churches of every people and culture, the many testimonies of holiness, and the reflections of theologians. The Synod 2021-2024 continues to draw on the energy of that seed and to develop its potential. The synodal path is, in fact, implementing what the Council taught about the Church as Mystery and People of God, called to holiness. It values the contribution all the baptised make, according to their respective vocations, in helping us to understand better and practice the Gospel. In this sense, it constitutes a true act of further reception of the Council, prolonging its inspiration and reinvigorating its prophetic force for today's world.

After a month of work, the Lord is now calling us to return to our Churches to hand over to all of you the fruits of our work and to continue the journey together. Here in Rome, we were not many, but the purpose of the Synod path called by the Holy Father is to involve all the baptised. We ardently desire this to happen and want to commit ourselves to making it possible. In this Synthesis Report we have collected the main elements that emerged in the dialogue, prayer and discussion that characterised these days. Our personal stories will enrich this synthesis with the tenor of lived experience, which no document can adequately capture. We will thus be able to testify to the richness of our experience of listening, of silence and sharing, and of prayer. We will also share that it is not easy to listen to different ideas, without immediately giving in to the temptation to counter the views expressed; or to offer one's contribution as a gift for others and not as something absolute or certain. However, the Lord's grace has led us to achieve this, despite our limitations, and this has been for us a true experience of synodality. By having practised it, we understand it better and have grasped its value.

We understood, in fact, that walking together as baptised persons, in the diversity of charisms, vocations, and ministries, is important not only for our communities, but also for the world. Evangelical solidarity is like a lamp, which must not be placed under a bushel, but on a lampstand so that it may shed light on the whole house (cf. Mt 5:15). The

world needs this testimony today more than ever. As disciples of Jesus, we cannot shirk the responsibility of demonstrating and transmitting the love and tenderness of God to a wounded humanity.

The work of this Session was carried out in accordance with the 'roadmap' laid down in the *Instrumentum laboris*, by means of which the Assembly was able to reflect on the characteristic signs of a synodal Church and the dynamics of communion, mission and participation that it contains. We were able to discuss the merits of issues, identify themes in need of in-depth study, and take forward a preliminary set of proposals. In the light of the progress made, the Synthesis Report does not repeat or reiterate all the contents of the *Instrumentum laboris*; rather, it gives new impetus to the questions and themes we considered to be priorities. It is not a final document, but an instrument at the service of ongoing discernment.

The Synthesis Report is structured in three parts. The first outlines "the face of the synodal Church", presenting the practice and understanding of synodality and its theological underpinning. Here it is presented first and foremost as a spiritual experience that stems from contemplation of the Trinity and unfolds by articulating unity and variety in the Church. The second part, entitled "All disciples, all missionaries", deals with all those involved in the life and mission of the Church and their relationships with one another. In this part, synodality is mainly presented as a joint journey of the People of God and as a fruitful dialogue between the charisms and ministries at the service of the coming of the Kingdom. The third part bears the title "Weaving bonds, building community". Here, synodality is presented mainly as a set of processes and as a network of bodies enabling exchange between the Churches and dialogue with the world.

In each of the three parts, individual chapters bring together convergences, matters for consideration and proposals that emerged from the dialogue. The convergences identify specific points that orientate reflection, akin to a map that helps us find our way. The matters for consideration summarise points about which it is necessary to continue deepening our understanding pastorally, theologically, and canonically. This is like being at a crossroads where we need to pause so we can understand better the direction we need to take. The proposals indicate possible paths that can be taken. Some are suggested, others recommended, others still requested with some strength and determination. In the coming months, Episcopal Conferences as well as the hierarchical structures of the Eastern Catholic Churches, serving as a link between the local Churches and the General Secretariat of the Synod, will play an important role in developing our reflections. Taking their starting point from the convergences already reached, they are called to focus on the questions and

proposals that are considered most urgent. They are asked to encourage a deepening of the issues both pastorally and theologically, and to indicate their canonical implications.

We carry in our hearts the desire, sustained by hope, that the climate of mutual listening and sincere dialogue that we experienced during the days of common work in Rome will radiate in our

communities and throughout the world, at the service of the growth of the good seed of the Kingdom of God.

To have full access for the documents please go to web page:
<https://www.synod.va/en/synodal-process/the-universal-phase/documents.html>



THE PRISONERS' WEEK 19-25 NOVEMBER 2023

Strength for the Journey?

Our 2023 theme invites us to listen to people affected by imprisonment who have discovered Strength for their Journey, bringing them restoration and peace.

THE PRISONERS' WEEK PRAYER: GRACE.

Lord, You Offer Freedom To All People, We pray for those who are held in prison. Break the bonds of fear and isolation that exist. Support with your love: prisoners, their families and friends, prison staff, chaplains and all who care. Heal those who have been wounded by the activities of others, especially the victims of crime. Help us to forgive one another. To act justly. To love mercy. And walk humbly together with Christ. In His strength and in His Spirit. Now and every day, Amen.

Day 1 - Ps 40:2

I waited patiently for the Lord, and he heard my cry. He brought me out of the pit of destruction, out of the miry clay; and set my feet upon a rock Loving God, we want to thank you for your gracious love no matter who we are. Thank you that you hear us when we cry to you. We pray for all those who feel stuck in a place they don't want to be – in a place of imprisonment, or of unforgiveness, or of despair or of isolation, or of injustice (you might also want to name the place of your own 'stuckness'). Come, Lord Jesus, and by your grace, grab our outstretched hands and set each of us on solid ground, through your love and by your grace we pray.

Day 2 - Psalm 13:2

How long am I to feel anxious in my soul, with grief in my heart all day? How long will my enemy be exalted over me? Gracious God, today we pray for all who have been harmed. For victims of violence and crime, of abuse and neglect, of prejudice and marginalisation. We pray especially for those who feel that their voice is not heard or justice has not been done. May justice be restored through grace-filled conversation, forgiveness and understanding. Let those who have harmed see what pain they have caused – and may those harmed find the grace to forgive.

Day 3 - Matthew 25:40

As much as you did this to the least of these, you did it to me Pray for all who support people on release and beyond – for organisations and faith communities who journey with people as they seek to resettle into the community. Also, for the families of people in prison and all who support them. Pray that congregations would be communities of grace, where people feel welcomed, whoever they are.

Day 4 - John 1:14

And the word became flesh and dwelt among us, and we beheld His glory, glory of the Father, full of grace and truth Loving God, you sent your Son Jesus to live among us and to show us your infinite grace. We thank you for all those who make themselves present in your name in our 15 prisons. For the chaplains who provide pastoral, spiritual and religious care, for the volunteers who regularly go in to support chaplains as they journey with those on remand, on short-term and on long-term sentences and all those who visit or write letters.

Day 5 - 2 Corinthians 9:8

God is able to make all grace abound to you, that having sufficiency in everything, you may abound in good works. Faithful God, we give thanks today for all who have experienced your transforming grace in and out of prison. Our hearts are filled with joy when we read the stories of lives transformed, of brokenness healed, of lives restored. We could not survive without your grace.

Day 6 - Micah 6:8

He has told us what is good and what God expects of us – to act justly, to love kindness and to walk humbly with God, God of justice, We pray for all those involved in our justice

system – for the police who bring convictions, for those in the courts who decide the punishment, for all prison staff who care for those sent to prison, for the press who report on cases and for the attitude of the public towards to some of the most vulnerable in our society.

Day 7 - 2 Cor 12:9

My grace is sufficient for you, for my strength is made perfect in weakness Thank God for His grace which each one of us can experience through the love of Christ on the cross – may the grace of Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all.

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COMMITTEE FOR INTERRELIGIOUS DIALOGUE

Annual Colloquium

*"The role of "religious experience" in interreligious dialogue"
With the living God at the Centre*

Interreligious Dialogue Colloquium

"With the Living God at the Centre"

A two-part event on the role of religious experience in interreligious dialogue led by Professor Will Storrar.

For Catholics interested in or active in Interreligious Dialogue

Part 1: Online 7pm November 24th (Open to all)

Part 2: Residential at Conforti Centre Coatbridge, 23rd & 24th February 2024 (Limited places)

See website or scan the QR code for more details

<https://www.interreligiousdialogue.org.uk/colloquium/>



The Committee for Interreligious Dialogue will be holding its annual colloquium event.

The new two-part format consists of an online element in November and a residential event next February.

Online event: November 24th 7.00pm to 9.00pm (*Open invitation*).

Residential event: February 23rd and 24th 2024 at the Conforti Centre in Coatbridge (*Limited places available*).

The Committee are delighted to announce that the Rev Professor Will Storrar the Director of the Centre for Theological Inquiry in Princeton will offer a keynote speech and facilitate both events.

The colloquium serves as an adult faith formation opportunity for members of the Catholic community interested in the work of interreligious dialogue, those Catholics active in Interreligious Dialogue, and those who would like to learn more on how become involved.



SCOTTISH CATHOLIC
EDUCATION SERVICE

CATHOLIC EDUCATION WEEK 2023

Week 16th -30th November 2023.

"The beauty of the Christian faith lies not in its theological explanations but in the lives of people who dedicate themselves to prayer, charity and sharing the Gospel. Be discoverers of beauty, seekers of the treasures of faith...because faith cannot remain a memory of the past, something 'museum-like.' No, it always lives again in the joy of the Gospel, in the community made up of people, in the assembly of those who experience mercy and recognize themselves as brothers and sisters loved by God by grace... Always remember: the witness of life communicates the beauty of faith."

Pope Francis

A PASTORAL LETTER FOR USE IN CATHOLIC EDUCATION

My dear Brothers and Sisters in Christ,

We are the most fortunate of people because we have faith in Jesus Christ. I constantly meet people who tell me that at times of crisis, of difficulty, of darkness, it was their faith that gave them an inner strength and enabled them to survive and come through to the other side.

This year's theme for Catholic Education Week is Pilgrims of Faith.

For that is what we are. We are pilgrims on a journey, and it is our faith which guides us and enables us to steer our way on that journey through life. Our faith in God is not something superficial in our lives, it is something deep and, like ballast in a boat, it helps steady us in stormy seas.

In this Catholic Education Week, we should give thanks to those who have helped educate faith, and those who continue to educate us, for our faith education is never complete.

As Pilgrims of Faith, we know that Catholic education is not just the imparting of facts or the communication of knowledge. Catholic education helps us see the presence of God in our lives. And in doing so it seeks to open up to all of us the vision of the meaning and purpose of life. And the vision that our faith gives us is broad and open, not petty, and narrow.

As Pilgrims of Faith, we know that we do not make the journey on our own. Our faith unites us not only to God but also to others. And our faith urges us not just to get close to God ourselves but also to spread the faith to others so that they too can see God's presence in their lives.

As we thank God for those who have educated us in the faith, we pray for those who today dedicate their lives to educating others, particularly the young.

As Pilgrims of Faith, we benefit from Catholic education which seeks to help us understand our faith. But we recognise that understanding our faith is a constant challenge, since God is beyond our understanding.

A pilgrim of faith is a pilgrim constantly seeking a clearer vision of God. We are the most fortunate of people – we have faith in Jesus Christ. How fortunate we are to have that faith to guide us on our pilgrimage through life.

Yours devotedly in Christ,
+ William Nolan Archbishop of Glasgow,
Bishop President of Education

PRAYERS BEFORE MASS

Prayer of Saint Thomas Aquinas

Almighty eternal God, behold, I come to the Sacrament of your Only Begotten Son, our Lord Jesus Christ, as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth.

I ask, therefore, for the abundance of your immense generosity, that you may graciously cure my sickness, wash away my defilement, give light to my blindness, enrich my poverty, clothe my nakedness, so that I may receive the bread of Angels, the King of kings and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention as are conducive to the salvation of my soul.

Grant, I pray, that I may receive not only the Sacrament of the Lord's Body and Blood, but also the reality and power of that Sacrament.

O most gentle God, grant that I may so receive the Body of your Only Begotten Son our Lord Jesus Christ, which he took from the Virgin Mary, that I may be made worthy to be incorporated into his Mystical Body and to be counted among its members.

O most loving Father, grant that I may at last gaze for ever upon the unveiled face of your beloved Son, whom I, a wayfarer, propose to receive now veiled under these species: *Who lives and reigns with you for ever and ever. Amen.*

PRAYERS OF THANKSGIVING AFTER MASS

Prayer of St Thomas Aquinas

I give you thanks, Lord, holy Father, almighty and eternal God, who have been pleased to nourish me, a sinner, and

your unworthy servant, with the precious Body and Blood of your Son, our Lord Jesus Christ: *this through no merits of mine, but due solely to the graciousness of your mercy.*

And I pray that this Holy Communion may not be for me an offence to be punished, but a saving plea for forgiveness. May it be for me the armour of faith, and the shield of good will.

May it cancel my faults, destroy concupiscence and carnal passion, increase charity and patience, humility and obedience and all the virtues, may it be a firm defence against the snares of all my enemies, both visible and invisible, the complete calming of my impulses, both of the flesh and of the spirit, a firm adherence to you, the one true God, and the joyful completion of my life's course.

And I beseech you to lead me, a sinner, to that banquet beyond all telling, where with your Son and the Holy Spirit you are the true light of your Saints, fullness of satisfied desire, eternal gladness, consummate delight, and perfect happiness. *Through Christ our Lord. Amen.*

PRAYERS BEFORE HOLY COMMUNION

Prayer for Help: O God, help me to make a good Communion. Mary, my dearest mother, pray to Jesus for me. My dear Angel Guardian, lead me to the Altar of God.

Act of Faith: O God, because you have said it, I believe that I shall receive the Sacred Body of Jesus Christ to eat, and his Precious Blood to drink. My God, I believe this with all my heart.

Act of Humility: My God, I confess that I am a poor sinner; I am not worthy to receive the Body and Blood of Jesus, on account of my sins. Lord, I am not worthy to receive you under my roof; but only say the word, and my soul will be healed.

Act of Sorrow: My God, I detest all the sins of my life. I am sorry for them, because they have offended you, my God, you who are so good. I resolve never to commit sin anymore. My good God, pity me, have mercy on me, forgive me.

Act of Adoration: O Jesus, great God, present on the Altar, I bow down before you. I adore you.

Act of Love and Desire: Jesus, I love you. I desire with all my heart to receive you. Jesus, come into my poor soul, and give me your Flesh to eat and your Blood to drink. Give me your whole Self, Body, Blood, Soul and Divinity, that I may live for ever with you.

PRAYERS AFTER HOLY COMMUNION

Act of Faith: O Jesus, I believe that I have received your Flesh to eat and your Blood to drink, because you have said it, and your word is true. All that I have and all that I am are your gift and now you have given me yourself.

Act of Adoration: O Jesus, my God, my Creator, I adore you, because from your hands I came and with you I am to be happy for ever.

Act of Humility: O Jesus, I am not worthy to receive you, and yet you have come to me that my poor heart may learn of you to be meek and humble.

Act of Love: Jesus, I love you; I love you with all my heart. You know that I love you and wish to love you daily more and more.

Act of Thanksgiving: My good Jesus, I thank you with all my heart. How good, how kind you are to me. Blessed be Jesus in the most holy Sacrament of the Altar.

IMPORTANT INFORMATION ABOUT THE CHRISTMAS EVE

Since Christmas Eve falls on a Sunday this year, it is important to remember that we must observe the Fourth Sunday of Advent before transitioning to the Christmas Eve Vigil Masses and the Masses on Christmas Day.

Christmas Schedule 2023

Sunday 24th December 2023 – 4th Sunday of Advent:

Doune at 9.45am & Callander at 11.30am

Sunday 24th December 2023 Christmas Vigil Mass:

Callander at 5.00pm & Doune at 7.00pm

Monday 25th December 2023 Christmas Day Mass:

Doune at 9.45am & Callander at 11.30am

THANK YOU FOR YOUR LAST WEEK DONATION

Callander – £79.10 & Doune – £108.00