

R.C. DIOCESE OF MOTHERWELL

ST. LEONARD'S



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26th SUNDAY OF THE YEAR, B
26th SEPTEMBER, 2021

107th World Day of Migrants and Refugees



HOLY MASS

Sat. 25 th SEPT.	6.00pm
Sun. 26 th	10.00am. 12 noon. 5.15pm
Mon 27 th	10.00am
Tues 28 th	10.00am
Thurs. 30 th	10am (Feast of St. Peter Claver)
Fri. 1 st OCT.	10am
Sat. 2 nd	10am ; 6.00pm
Sun 3 rd	10am ; 12noon ; 5.15pm

You will be able to book a place at any of the above Masses by going to www.saintleonard.uk and clicking on "booking Mass". Please note that **IT IS NO LONGER NECESSARY** to book for weekday Mass. If you wish to attend during the week, please write down your name and a contact phone number on a slip of paper, before coming to church, and on arrival deposit this in the box provided.

CONFESSIONS: If you wish to celebrate the Sacrament of Reconciliation, please contact Fr. Dominic on 01355247471.

“For a Synodal Church: Communion, Participation and Mission.”

Pope Francis invites us all to take part in the Synod which will reflect on these themes. Every parish is asked to come together in prayer, listening and discernment to hear what the Holy Spirit is saying to us. In communion with each other, we experience that “we belong to Christ and Christ belongs to God” (I Corinthians 3.23).

Bishop Toal will mark the beginning of this synodal process with the celebration of Mass in Motherwell Cathedral on Sunday 17th October at 3pm. Make a note of this in your diary and take part in this important diocesan event. Please let your Parish Priest know you wish to attend.

19th September 2021.

Dear Brothers and Sisters in Christ,

I hope this finds you and your loved ones well.

In today’s gospel from St Mark we hear of Jesus’ lovely way of welcoming children and speaking about them – “He then took a little child, set him in front of them, put his arms round him, and said to them, ‘Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me’.” Since we are to see Jesus himself in every child and treat them accordingly, we must love and care for them in the Church in the best way possible, and this is to be portrayed in our Safeguarding Services, through which we seek to protect children, young people, and the vulnerable.

On September 8th the updated version of our Instruction on Safeguarding in the Catholic Church in Scotland, In God’s Image version 2, came into effect. The eight standards which instruct our Safeguarding will therefore continue to guide this vital work in the years ahead. The document is available on-line on the Bishops Conference of Scotland website and you are encouraged to access it. A National Webinar, entitled Growing Our Culture of Care, will take place on Saturday October 2nd from 11am to 1pm to present in God’s Image version 2, and there is still opportunity to register if you wish to take part. The recent Safeguarding newsletter, Safeguarding Matters in the Catholic Church in Scotland, contains the details of how to register. Please consider doing so if you are involved in Safeguarding in any capacity.

Earlier in the summer the Independent Audit of the Diocese of Motherwell was published and the work of Safeguarding in the Diocese will be guided by its findings and conclusions. The audit was carried out by SCIE (Social Care Institute for Excellence), on-line due to the pandemic, and Motherwell is the 4th Scottish Diocese to undergo such a scrutiny, and it shows the determination of the Scottish Bishops and Dioceses to allow our Safeguarding to be fully analysed and for recommendations to be made and hopefully implemented in the future. The full report is available on the BCOS and the Motherwell Diocesan websites. I express my thanks to all who participated, particularly our Safeguarding Adviser, Veronica McKenna, and to the two ladies who carried out the audit and produced the report.

The Audit's conclusions recognised the good work already being done by clergy and laity in delivering safe systems and processes, but suggested further developments are necessary. The suggested areas of development include – a theology of safeguarding, visibility of leadership, improved governance structures, development of a strategic safeguarding plan founded on IGIv2, a stronger Communication strategy, greater support for parishes, strengthening the good work being done with survivors, consideration of further independent scrutiny especially if conflicts of interest arise or a conflict has to be resolved. A lot to do therefore by everyone in the Diocese as the Audit frequently

makes clear that Safeguarding is the business of everyone and a shared responsibility. Jesus himself, in particular his attention to children, must always be our guide and inspiration.

The Audit asked us to consider how the Diocese might reach out to survivors who have not yet come forward, and I take this opportunity to invite anyone who has suffered abuse at the hands of clergy or other church personnel, particularly in their childhood, however long ago that may be, to have the courage to come forward and make their situation known. You can contact the Diocese either by emailing our Diocesan Adviser – veronicamckenna@rcdom.org.uk - or by phoning the Diocesan Office on 01698 269114. You will be listened to sympathetically and every effort will be made to offer assistance, remembering that we have a mandatory reporting policy, which requires that all allegations of abuse, including non-recent abuse, are referred to the Police.

Thank you for reading these words. I emphasise the importance of this work, and am grateful for all the good work done in recent years both nationally and in the Diocese of Motherwell, and pray that we will continue to work well together in order to fully protect the young and vulnerable.

With my prayers and best wishes,

Yours in Christ,

+ Joseph Toal

**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE 107th WORLD DAY OF MIGRANTS AND REFUGEES 2021**

[26 September 2021]

TOWARDS AN EVER WIDER "WE"

Dear Brothers and Sisters,

In the Encyclical *Fratelli Tutti*, I expressed a concern and a hope that remain uppermost in my thoughts: "Once this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of 'them' and 'those', but only 'us'" (No. 35).

For this reason, I have wished to devote the Message for this year's World Day of Migrants and Refugees to the theme, *Towards An Ever Wider "We"*, in order to indicate a clear horizon for our common journey in this world.

The history of this "we"

That horizon is already present in God's creative plan: "God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply'" (*Gen 1:27-28*). God created us male and female, different yet complementary, in order to form a "we" destined to become ever more numerous in the succession of generations. God created us in his image, in the image of his own triune being, a communion in diversity.

When, in disobedience we turned away from God, he in his mercy wished to offer us a path of reconciliation, not as individuals but as a people, a "we", meant to embrace the entire human family, without exception: "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them" (*Rev* 21:3).

Salvation history thus has a "we" in its beginning and a "we" at its end, and at its centre the mystery of Christ, who died and rose so "that they may all be one" (*Jn* 17:21). The present time, however, shows that this "we" willed by God is broken and fragmented, wounded and disfigured. This becomes all the more evident in moments of great crisis, as is the case with the current pandemic. Our "we", both in the wider world and within the Church, is crumbling and cracking due to myopic and aggressive forms of nationalism (cf. *Fratelli Tutti*, 11) and radical individualism (cf. *ibid.*, 105). And the highest price is being paid by those who most easily become viewed as *others*: foreigners, migrants, the marginalized, those living on the existential peripheries.

The truth however is that we are all in the same boat and called to work together so that there will be no more walls that separate us, no longer *others*, but only a single "we", encompassing all of humanity. Thus I would like to use this World Day to address a twofold appeal, first to the Catholic faithful and then all the men and women of our world, to advance together towards an ever wider "we".

A Church that is more and more "catholic"

For the members of the Catholic Church, this appeal entails a commitment to becoming ever more faithful to our being "catholic", as Saint Paul reminded the community in Ephesus: "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism" (*Eph* 4:4-5).

Indeed the Church's catholicity, her universality, must be embraced and expressed in every age, according to the will and grace of the Lord who promised to be with us always, until the end of the age (cf. *Mt* 28:20). The Holy Spirit enables us to embrace everyone, to build communion in diversity, to unify differences without imposing a depersonalized uniformity. In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another. All the baptized, wherever they find themselves, are by right members of both their local ecclesial community and the one Church, dwellers in one home and part of one family.

The Catholic faithful are called to work together, each in the midst of his or her own community, to make the Church become ever more inclusive as she carries out the mission entrusted to the Apostles by Jesus Christ: "As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment" (*Mt* 10:7-8).

In our day, the Church is called to go out into the streets of every existential periphery in order to heal wounds and to seek out the straying, without prejudice or fear, without proselytising, but ready to widen her tent to embrace everyone. Among those dwelling in those existential peripheries, we find many migrants and refugees, displaced persons and victims of trafficking, to whom the Lord wants his love to be manifested and his salvation preached. "The current influx of migrants can be seen as a new "frontier" for mission, a privileged opportunity to proclaim Jesus Christ and the Gospel message at home, and to bear concrete witness to the Christian faith in a spirit of charity and profound esteem for

other religious communities. The encounter with migrants and refugees of other denominations and religions represents a fertile ground for the growth of open and enriching ecumenical and interreligious dialogue" (*Address to the National Directors of Pastoral Care for Migrants*, 22 September 2017).

An ever more inclusive world

I also make this appeal to journey together towards an ever wider "we" to all men and women, for the sake of renewing the human family, building together a future of justice and peace, and ensuring that no one is left behind.

Our societies will have a "colourful" future, enriched by diversity and by cultural exchanges. Consequently, we must even now learn to live together in harmony and peace. I am always touched by the scene in the *Acts of the Apostles* when, on the day of the Church's "baptism" at Pentecost, immediately after the descent of the Holy Spirit, the people of Jerusalem hear the proclamation of salvation: "We... Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God's deeds of power" (2:9-11).

This is the ideal of the new Jerusalem (cf. *Is* 60; *Rev* 21:3), where all peoples are united in peace and harmony, celebrating the goodness of God and the wonders of creation. To achieve this ideal, however, we must make every effort to break down the walls that separate us and, in acknowledging our profound interconnection, build bridges that foster a culture of encounter. Today's migration movements offer an opportunity for us to overcome our fears and let ourselves be enriched by the diversity of each person's gifts. Then, if we so desire, we can transform borders into privileged places of encounter, where the miracle of an ever wider "we" can come about.

I invite all men and women in our world to make good use of the gifts that the Lord has entrusted to us to preserve and make his creation even more beautiful. "A nobleman went to a distant country to get royal power for himself and then return. He summoned ten of his slaves, and gave them ten pounds, and said to them, 'Do business with these until I come back'" (*Lk* 19:12-13). The Lord will also demand of us an account of our work! In order to ensure the proper care of our common home, we must become a "we" that is ever wider and more co-responsible, in the profound conviction that whatever good is done in our world is done for present and future generations. Ours must be a personal and collective commitment that cares for all our brothers and sisters who continue to suffer, even as we work towards a more sustainable, balanced and inclusive development. A commitment that makes no distinction between natives and foreigners, between residents and guests, since it is a matter of a treasure we hold in common, from whose care and benefits no one should be excluded.

The dream begins

The prophet Joel predicted that the messianic future would be a time of dreams and visions inspired by the Spirit: "I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (*Joel* 2:28). We are called to dream together, fearlessly, as a single human family, as companions on the same journey, as sons and daughters of the same earth that is our common home, sisters and brothers all (cf. *Fratelli Tutti*, 8).

Prayer

Holy, beloved Father,
your Son Jesus taught us
that there is great rejoicing in heaven
whenever someone lost is found,
whenever someone excluded, rejected or discarded
is gathered into our "we",
which thus becomes ever wider.

We ask you to grant the followers of Jesus,
and all people of good will,
the grace to do your will on earth.
Bless each act of welcome and outreach
that draws those in exile
into the "we" of community and of the Church,
so that our earth may truly become
what you yourself created it to be:
the common home of all our brothers and sisters. Amen.

*Rome, Saint John Lateran, 3 May 2021
Feast of Saints Philip and James, Apostles*

Franciscus