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CHRISTMAS III – THE BAPTISM OF THE LORD

- Sat 8th Jan 6.00pm Vigil Mass in the Hall
 Sun 9th Jan 9.00am Sunday Mass in St Michael's
10.00am till 10.30am Tetbury's First Synodal Way Listening Session.
 11.00am Sunday Mass in 11.00am in Hall
12.30pm Holy Baptism in St Peter's
- Mon 10th Jan Feria of Week I Ordinary Time
Noon Mass in St Peter's – Parish Office Closed
- Tues 11th Jan Feria
 9.30am Mass in St St Peters's
- Wed 12th Jan St Aelred of Rievaulx, National Memorial
 10.00am in St Michael's ()
- Thur 13th Jan St Hilary of Poitiers
No public Mass, as Fr. P has to celebrate a Funeral Requiem in Wells
- Fri 14th Jan Feria
 9.30am Mass in St Peter's
St Mary on Saturday
- Sat 15th Jan **10.00am Mass in St Peter's**
10.45am approx. till 11.45 Cirencester's First Synodal Way Listening Session.



YouCAN

Gregorian Chant

A Retreat at Downside Abbey
 Stratton-on-the-Fosse, BA3 4RH

Friday 21st – Sunday 23rd January 2022
 arrival from 6pm on Friday, departing 4pm on Sunday

Residential Cost including breakfast £100

YouCAN Clifton invites you to learn to chant the Liturgy of the Hours under the tuition of the Downside choirmaster

Are you a young Catholic aged 18 – 35? Come and join YouCAN: contact Rina on rina@youngcatholicadultnetwork.uk

SUNDAY II 'THROUGH THE YEAR (Year C)

- Sat 15th Jan 6.00pm Vigil Mass in the hall
 Sun 16th Jan 9.00am Sunday Mass in St Michael's
 11.00am Sunday Mass in 11.00am in the hall

A WARM WELCOME We welcome visitors and newcomers to join our 'regulars'. Do join us for coffee and refreshments after 11.00am Mass in St Peter's

NEW TO THE PARISH? Please fill in a registration form and take an active part in our two welcoming Parishes

CONFESSIONS ARE BY APPOINTMENT AT THE MOMENT. PLEASE RING TO ARRANGE



PRAYER FOR THE EPISCOPAL SYNOD 2023

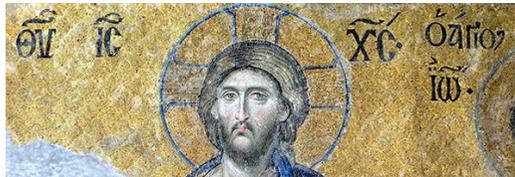
We stand before You, Holy Spirit, as we gather together in Your name. With You alone to guide us, make Yourself at home in our hearts; Teach us the way we must go and how we are to pursue it. We are weak and sinful; do not let us promote disorder. Do not let ignorance lead us down the wrong path nor partiality influence our actions.

Let us find in You our unity so that we may journey together to eternal life and not stray from the way of truth and what is right. All this we ask of You, who are at work in every place and time, in the communion of the Father and the Son, forever and ever. Amen

For all involved in the work of the synod, that they will be present to one another, will listen to each other and learn with each other, and thus grow closer to the Lord and His Church.

'SHARING THE JOURNEY' - AN OPPORTUNITY FOR RENWAL AND REFEESHMENT OF CATECHISTS

This will take the form of a series of on-line conversations with a variety of speakers from around the country. Each speaker will offer their own insights into different aspects of catechesis and evangelisation, followed by time to discuss, comment and share ideas. Our remaining speakers & dates are:



- 20 Jan. 2022: Called by Name – the significance of the Rite of Election – Sarah Adams
- 24 Feb.: The Lenten Journey through Art – Lynne Hanley
- 24 Mar. Entering the Mystery, Praying the Triduum – Fr James Hanvey SJ
- 21 April: Mystagogia – it's not a swear word – David Wells
- 19 May: Supporting people in our parishes who present with intellectual difficulties – Cristina Gangemi
- 16 June: Being a Catechist – David Well

All are welcome to join, including anyone who is interested in this area of ministry, but not yet involved. The conversations will take place on *Microsoft Teams*, 7.30pm – 8.45pm. To register your interest please contact: adult.education@cliffondiocese.com. A *Microsoft Teams* invitation will be sent out a few days before each talk.

CAFOD AFGHAN APPEAL CAFOD is working with the Disasters Emergency Committee in its Afghanistan Appeal. 8 million people are on the brink of famine because of drought, collapsing economy, food shortages, conflict, and COVID. CAFOD is supporting sister Caritas agencies to reach communities most in need with food, clean water, and fuel. You can donate on the CAFOD website: cafod.org.uk/AfghanistanAppeal and please pray for the people of Afghanistan.

CHRISTMAS WILL NOT BE COMPLETELY OVER UNTIL CANDLEMASS – THE PRESENTATION OF THE LORD IN THE TEMPLE, 2ND FEBRUARY, 40 DAYS AFTER WE STARTED. THE CRIB WILL REMAIN TILL THEN

MASS PROPERS FOR CHRISTMAS III **THE BAPTISM OF THE LORD**

Introit Antiphon: After the Lord was baptized, the heavens were opened and the Spirit descended upon Him like a dove and the voice of the Father thundered: 'This is My Beloved Son, with Whom I am well pleased.'

First Reading Isaiah 42:1-4 & 6-7 *Here is my Servant, in Whom my soul delights*

Resp. Psalm: The Lord will bless His people with peace.

Second Reading: Acts 10:34-38 *Anointed with the Holy Spirit.*

Gospel Acclamation: Alleluia, Alleluia! The heavens opened and the Father's voice resounded: "This is my Son, the Beloved. Listen to Him!" Alleluia!

Holy Gospel: Luke 3:15-16 & 21-22 *Jesus is baptized and the Spirit descends on Him, whilst at prayer.*

Communion Antiphon: Behold the One of Whom John said, "I have seen and testified that this is the Son of God."



that constitute the patrimony of many Churches, especially the Oriental ones, integrated and adapted, with respect to the synodal style, in view of an effective Christian witness? How does collaboration work in territories where different *sui iuris* Churches are present?

VI. DIALOGUE IN CHURCH AND SOCIETY - *Dialogue is a path of perseverance that also includes silences and sufferings, but which is capable of gathering the experience of persons and peoples.* What are the places and modes of dialogue within our particular Church? How are divergences of vision, the conflicts, the difficulties addressed? How do we promote collaboration with neighboring Dioceses, with and among religious communities in the area, with and among lay associations and movements, etc.? What experiences of dialogue and shared commitment do we have with believers of other religions and with non-believers? How does the Church dialogue with and learn from other sectors of society: the world of politics, economics, culture, civil society, the poor...?

VII. WITH THE OTHER CHRISTIAN DENOMINATIONS - *The dialogue between Christians of different confessions, united by one Baptism, has a special place in the synodal journey.* What relations do we have with the brothers and sisters of other Christian denominations? What areas do they concern? What fruits have we drawn from this "journeying together"? What are the difficulties?

VIII. AUTHORITY AND PARTICIPATION - *A synodal Church is a participatory and co-responsible Church.* How do we identify the goals to be pursued, the way to achieve them, and the steps to be taken? How is authority exercised within our particular Church? What are the practices of teamwork and co-responsibility? How are lay ministries and the assumption of responsibility by the Faithful promoted? How do synodal bodies function at the level of the particular Church? Are they a fruitful experience?

IX. DISCERNING AND DECIDING - *In a synodal style, decisions are made through discernment, based on a consensus that flows from the common obedience to the Spirit.* By what procedures and methods do we discern together and make decisions? How can they be improved? How do we promote participation in decision-making within hierarchically structured communities? How do we articulate the consultative phase with the deliberative one, the process of *decision-making* with the moment of *decision-taking*? How and with what tools do we promote transparency and accountability?

X. FORMING OURSELVES IN SYNODALITY - *The spirituality of journeying together is called to become an educational principle for the formation of the human person and of the Christian, of the families, and of the communities.* How do we form people, especially those who hold roles of responsibility within the Christian community, to make them more capable of "journeying together," listening to one another and engaging in dialogue? What formation do we offer for discernment and the exercise of authority? What tools help us to read the dynamics of the culture in which we are immersed and their impact on our style of Church?.



THE SYNODAL WAY - PREPARING 2021 TO 2023 FOR THE EPISCOPAL SYNOD IN ROME

Back in October, Pope Francis launched a worldwide process of listening and discerning a "Synodal Pathway". As a result our Advent homilies were all about listening, to the Future, to the Holy Scriptures, to St John the Baptist and with Our Lady and the Holy Spirit.

The word "Synodal" means of or pertaining to a Synod. For our purposes it is the root meaning of this, which is important; Synodal from Syn and Hodos in Greek, means

journeying together. The Holy Father is asking the Latin Church [He has not invited any of the Eastern Catholic Bishops to this event] to reflect on this theme of journeying together. We are to ponder over our own experiences past and present, what making a journey of faith together means in a time of profound change, intensified by the Global Pandemic. More than that, we must listen to God and one another, as members of the Universal Church and alongside others with whom we travel.

Every parish is being asked to take part and, as Tetbury and Cirencester Catholic Communities, we are now starting our own listening events. Keep your eye on other parts of this Bulletin for details and updates. We need to hear from as many people as possible inside our parishes and outside in the wider community, both Christian and wider afield. As well as aiming to improve how we journey together locally as Catholics, we need help in considering how we can become better in journeying through this world to heaven with others.

We are asked to take special care to involve those who feel or who are marginalised and excluded – Women, the Disabled, Refugees and Migrants, the Elderly, People in Poverty and the Catholics who rarely if ever practice their faith. No one need feel excluded from sharing their perspective or experiences – there are no right answers and no one will be judged for their orthodoxy or religious affiliation. All we ask is that people want to help the Church seeking what is right and true. The vulnerable and the marginalised as important as everyone else.

The goal is to insure the participation of as many as possible in the listening process, so that we can hear from the greatest number possible, what they believe the Lord is saying to the People of God on their journey towards Him. We listen to all, because God can speak to and through all. This is only possible if we actively reach out.

The Pope's Process requires each parish to have its collated report into the diocese by 28th February. Please think hard about gathering views from family, friends and acquaintances, both lapsed and active.

This listening process is intended to benefit the Church at every level of its existence and not just to feed into the Bishops attending the meeting in Rome. We don't just journey with the successors of the Apostles but with one another.

Starting this morning 9th January in Tetbury and on Saturday 15th January in Cirencester the whole congregation is invited to come together to identify potential areas to explore among ourselves after we have made our contribution to the diocesan part of the process. After listening to each other, we are asked to discuss ways in which we can accompany each other as we seek to grow in holiness. The goal is not to convince or persuade or correct others, but to be present to one another, to listen and learn and grow closer to each other and the Lord in His Church.

Tetbury proposes holding subsequent meetings of half an hour after Sunday Mass in January, 16th, 23rd and 30th and we will use the first Sunday in February if needed. Primarily, this is about our relationship with God and not about personalities and crusades. It is hoped and intended that we work together under the benign influence of the Holy Spirit.

To help get us started, we have provisionally drawn up some areas for you to consider and prioritise or reject or replace. We are not huge parishes and time is limited, so our efforts need to be very focussed, in order to meet the timetable provided. We need to submit our reports to Bishop Declan and the diocesan synod team by 28th February 2022. What follows is not in any particular order and are initial thoughts of a few parishioners to get us started.

- Interim arrangements to support the two parishes and their parish priest during the absence through illness of Elaine our administrator
- Parish Websites
- Church music
- Support for children, youth and parents
- Relationships internal and external – other churches, non Christians, immigrants et al.
- Women – attitudes to them and wider roles in the Church and community
- Events and outreach
- Structures to support the isolated and needy, sick visiting at home and in nursing homes and in hospital, general visiting of parishioners.
- Gift Aid
- Becoming “Greener” and addressing ecological issues.

Some of these are local matters for swift resolution, but the majority may also strike chords in other parishes. Please speak initially to me, Father Philip, Catherine Elliott and Maggie Marum in Tetbury or Fr. P, Pinky, or Adrian Snow in Cirencester.

Much of this process seems rushed. Vatican language is often hard to understand and vague at times. For completeness' sake, the Vatican's 10 fundamental points are added here.

I. THE JOURNEYING COMPANIONS - *In the Church and in society, we are side by side on the same road.* In your local Church, who are the ones “journeying together”? When we say: “our Church,” who is part of it? Who is asking us to journey together? Who are the road companions, including those outside the ecclesial perimeter? What persons or groups are left on the margins, expressly or in fact?

II. LISTENING - *Listening is the first step, but it requires having an open mind and heart, without prejudices.* To whom does our particular Church “need to listen to”? How are the Laity, especially young people and women, listened to? How do we integrate the contribution of Consecrated Men and Women? What space is there for the voice of minorities, the discarded, and the excluded? Do we identify prejudices and stereotypes that hinder our listening? How do we listen to the social and cultural context in which we live?

III. SPEAKING OUT - *All are invited to speak with courage and parrhesia, that is, integrating freedom, truth, and charity.* How do we promote a free and authentic style of communication



within the community and its organizations, without duplicity and opportunism? And in relation to the society of which we are a part? When and how do we manage to say what is important to us? How does the relationship with the media system (not only Catholic media) work? Who speaks on behalf of the Christian community, and how are they chosen?

IV. CELEBRATING - *“Journeying together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist.* How do prayer and liturgical celebration inspire and direct our “journeying together”? How do they inspire the most important decisions? How do we promote the active participation of all the Faithful in the liturgy and the exercise of the sanctifying function? What space is given to the exercise of the ministries of the reader and acolyte?

V. CO-RESPONSIBLE IN THE MISSION - *Synodality is at the service of the Church's mission, in which all her members are called to participate.* Since we are all missionary disciples, how is each Baptized person called to be a protagonist in the mission? How does the community support its members committed to service in society (social and political commitment, in scientific research and teaching, in the promotion of social justice, in the protection of human rights, and in caring for the Common home, etc.)? How do you help them to live out these commitments in a logic of mission? How is discernment about mission-related choices made, and who participates in it? How are the different traditions