



## ST. PETER'S AND ST. FERGUS' PARISHES

### Bulletin

#### SUNDAY 25 JANUARY 2026: SUNDAY OF THE WORD OF GOD

(Is 9:1-4, 1 Cor 1:10-1, Mt 4: 12-23)



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#### Sunday of the Word of God



Sunday Mass: St. Peter's 4.00pm (Sat) & 10.00 am, St. Fergus' 5.30pm (Sat) & 11.30 am

Weekday Mass: St Peter's – Tue, Thu, & Fri 10.00am; St Fergus – Mon, & Wed 9.30am

Confessions: St Peter's 3.15-3.50pm (Sat), St Fergus' 5.00 -5.25pm (Sat); and on request

**PRAYER REQUESTS:** We pray for all who are sick, for all who have recently died, for all those whose anniversaries occur at this time including, David Barclay, and Nguyen Quoi Anh.

**SUNDAY COLLECTIONS (18 JAN):** St Peter's - Offertory: £481.00, B. Fund: £290.00, Retired Clergy: £115.00, Hall lets: £100.00, St Margaret's Adoption Society (Crib): £161.00. St Fergus: Offertory: £282.00, Retired Clergy: £ 84.00, Justice & Peace: £50.00.

**ST FERGUS SCHOOL:** Mass in the school on Friday 29<sup>th</sup> at 9.30am. No mass in St Peter's.

**FORMATION FOR EXTRAORDINARY MINISTERS:** The Diocesan Liturgy Commission is organising a two-session course for the Extraordinary Ministers of Holy Communion. In Renfrewshire Deanery, it will be held in St. Charles' Hall, Paisley on Saturday 31<sup>st</sup> January and Saturday, 7<sup>th</sup> February, while in East Renfrewshire on February 21st and 28th in St Joseph's Hall, Clarkston. If anyone is unable to attend one or both of these sessions at one place has an option to attend at the next place. The course covers important topics like Theology of the Church and Theology of Ministry on the first day and Sacramental Theology and liturgy of the Holy Mass on the second day. The session will begin at 11am and conclude at 2pm on both days. Everyone who wishes to serve as an Extraordinary Minister in 2026, either at Mass or in homes, must complete this

course. Once they have attended the two sessions a Certificate authorising them to act as an Extraordinary Minister will be issued by the Bishop. Attendees must complete a form and take it with them to the first session. Please collect the form from Fr Thomas.

**ENTHRONEMENT OF THE BIBLE:** Today there will be enthronement of the Bible and blessing of the Bibles at all masses in our parishes. Don't forget to take a copy of the Home Bible Enthronement booklet as you leave today.

**APPLYING FOR SEMINARY:** At this time of year the Catholic Church in Scotland welcomes applications for Seminary for the year 2027. If you think God may be calling you to the joyful life of a Priest in the Diocese of Paisley, to serve His people, to celebrate the Sacraments and to Preach the Word, 'do not be afraid – He is there.' To find out more about the application process and Seminary itself, please contact the Diocesan Vocations Director, Fr Eoin Patten, by email [ve-vocations@rcdop.org.uk](mailto:ve-vocations@rcdop.org.uk)

**TEA AND COFFEE** in the parish hall. All welcome.

**WORD OF GOD SUNDAY:** This was instituted by Pope Francis in 2019 via the Apostolic Letter *Aperuit illis*. The Holy Father said that the annual date should be "devoted to the celebration, study, and dissemination of the Word of God." The Sunday chosen for this annual celebration is Third Sunday in Ordinary Time. Theme chosen for this

year is, "The word of Christ dwells among you" (Colossians 3:16). The Church urges the faithful to faithfully to read, appreciate, and pray with the Bible.

Archbishop Rino Fisichella, Pro-Prefect of the Dicastery for Evangelization, explains this year's theme: "Saint Paul's words to the Colossians, 'The word of Christ dwells among you', invite us not only to listen to the Word but to let it dwell within us. The Word shapes our thoughts, guides our desires, and unites the Christian community. To welcome it is to allow Christ to speak through our lives, bringing hope and life to those around us."

What we have received from the Apostle is not a simple moral exhortation, but the indication of a new way of living. Paul does not ask that the Word be merely listened to or studied; he wants it to dwell, that is, to take up stable residence, to shape our thoughts, guide our desires, and make credible the witness of the disciples.

The Word of Christ remains a sure criterion that unifies and renders fruitful the life of the Christian community. It's an invitation, addressed to the whole Church to place the Gospel once more at the centre, since every true renewal is born from docile listening to the Word. To welcome it means allowing ourselves to be accompanied by the One who does not deceive, because He gives life and hope. To be inhabited by the Word ultimately means permitting Christ to speak even today through our lives, so that every person may recognize His presence, which continues to illuminate the journey of history.

Every Christian and every community must rediscover the primacy of the Word of God. Its sincere and profound listening is an essential path through which human beings encounter God. When space is given to the Word, each person discovers that the Word of God dwells in the heart like a seed that, in due time, sprouts and bears fruit. Indeed, all of us are invited to nourish ourselves with the daily bread of the Word and, afterwards, to proclaim it to our brothers and sisters, for proclamation flows from the abundance of the heart, according to the Gospel saying: "from the fullness of the heart the mouth speaks" (Mt 12:34; Lk 6:45).

It is particularly significant that this year the celebration of the Sunday of the Word of God coincides with the celebration of the Conversion of Saint Paul, the day that concludes the Week of Prayer for Christian Unity. The Word that Christ addressed to Paul on the road to Damascus struck his heart so deeply that it made him the great evangelizer we know. Today it is up to us to ensure that the same Word reaches the ends of the earth, so as to transform the life of all peoples by dwelling among us. Perhaps the man who best understood the relationship between God's Word and hope was a

pagan, the Roman centurion who, after pleading with Jesus to heal his sick servant, in the face of the Lord's immediate willingness declared himself unworthy for him to go to his house and said to him, "only say the word and my servant will be healed" (Mt. 8:8). One word from Christ was enough for him to have a sure hope in the salvation He had wrought. Faith enabled the centurion to understand that what arouses hope in God's word is that it is, indeed, a word of God, that is, the word that He who makes all things personally addresses our need for salvation and eternal life.

Peter also understood this at a time that could have been one of despair because everyone had abandoned the Lord and only a few awkward and insecure disciples remained with Him, "Lord, to whom can we go? You have the words of eternal life" (Jn. 6:68). The words of Jesus remained for Peter and his companions as the last thread of hope in a fullness of life they could only hope for from God. But why and how could Peter's hope, like that of the centurion, cling to the word of Christ? What gives the word of the Lord this power, this solidity whereby we can surrender to it with the full weight of our lives in danger of sliding into despair, death, nothingness?

Many abandoned Jesus after the bread of life message in the synagogue at Capernaum, saying, "This teaching is difficult; who can accept it?" (Jn. 6:60). How come Jesus' word was a reason for them to leave when for Peter and the other disciples it was the only reason to stay with Him? The fact is that the former had heard his word by separating it from its source, Christ himself. Peter and the disciples, on the other hand, could not abstract any word of Jesus from his presence, that is, from their relationship with him, from his friendship.

God's word can be a source of hope if for us God remains the source of the word itself. Only if we hear the word from the voice of the present Word, who looks upon us with love, can it nourish in us an unshakable hope, because it is founded on a presence that never fails. God's word is a promise in which not only the one who promises is faithful, but remains included in the promise itself, because Christ promises us himself. "And behold, I am with you always, until the end of the age." (Mt. 28:20). Jesus' last word, the last promise before he ascends into heaven, is the promise of himself to our lives, not only at the end of time but every day, every moment of our lives. This indelible link of God's word with his presence, so radical from the time "the Word became flesh and made his dwelling among us" (Jn. 1:14) until he died on the cross for us, is the sense and promise of the entire Old Testament.

The more we read the Bible, the greater our understanding of God and His plans for us will become.