

St John the Baptist's, Perth

SUNDAY MASS in St JOHN'S
6.30pm (Saturday Vigil)
& on Sunday
9am, 11am, 6.30pm

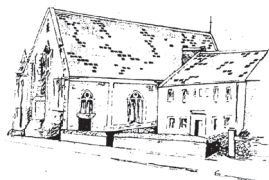
WEEKDAYS
Monday-Saturday
at 10am, Tuesday 7pm

MSZA ŚW.
PO POLSKU
Niedziela 5pm
Pojednania 4.15pm

RECONCILIATION
in St John's
Saturday
5-6pm

Priests: Very Rev. Martin Monsignor Drysdale STL VG, St John's Presbytery, 20 Melville Street, Perth, PH1 5PY (01738 622241)
and Rev. Bogdan Palka SDS 16 Melville Street Perth PH1 5PY (01738 564182)

Permanent Deacons: Rev. Len Moir (01738 451677) and Rev. Krzysztof Jablonski



20th Sunday of Ordinary Time Year C 14th August 2016

Welcome
to all
our
visitors

“FIX YOUR EYES ON JESUS”



*“Let us keep our eyes fixed on Jesus, Who inspires and perfects our faith.”
Hebrews 12:2*

When we are persecuted and, like Jeremiah, thrown in the muddy cistern to die (Jer 38:6), “let us keep our eyes fixed on Jesus” (Heb 12:2).

When we are tempted to “grow despondent or abandon the struggle” (Heb 12:3), “let us keep our eyes fixed on Jesus” (Heb 12:2).

When there's division in our families, “three against two and two against three” (Lk 12:52),

let us forgive 70 x 7 (Mt 18:22) and “fix [our] eyes on Jesus” (Heb 3:1).

When we get the bad news of a death in the family, a cancerous tumor, a divorce, a suicide, or a sin, “let us keep our eyes fixed on Jesus” (Heb 12:2).

When we get the good news of pregnancy, birth, repentance, reconciliation, salvation, healing, or a happy death, “let us keep our eyes fixed on Je-

sus” (Heb 12:2).

When we look at Jesus, we see Him risen, glorified, and enthroned in supreme power at the right hand of God the Father. When we look at Jesus, we see His nail-scarred hands and feet. We see crucified love. The crucified and glorified Jesus invites each of us not only to look at Him but to live for and in Him. Accept His invitation.

**Bishop Stephen
urges parishes to
re-publish last
Friday's article
about the Named
Persons Act - and
to invite all
parishioners to
sign the petition
opposing the Act.**

see back page



Grateful to God for having called me to serve as a Deacon, I desire to express my thanks, to people who contributed to the plan of God that is fulfilled in me.

I wish to thank all priests in particular my parish priest, Mgr Martin Drysdale, our Polish priest Fr Bogdan Palka and my spiritual director Mgr Charles Hendry. Those priests have shown me support and true love, as Jesus asks of all of us.

I want to thank all the parishioners of St. John the Baptist Church and St Mary Magdalene's Church. It is our common prayer and our time spent on the Eucharist, that led to a true friendship between us and Christ.

I do not want to mention any names, because your names forever will be hidden at the bottom of my heart, where jointly adore in continuous prayer to God. I thank you all for your prayers and your real and tangible help in my diaconate studies. I thank God every day for all of you.

*Yours in Christ,
Deacon Kris*

Teas after
the 11am
Mass on Sunday
and 10am Mass
on Tuesdays

**Priests for
Scotland
A LIFE
WORTH
LIVING**

**SCIAF
COLLECTION
TODAY
for African
Food Crisis**



Prayers

In your charity, please pray for the repose of the soul of Bishop Daly (Bishop Emeritus of Derry) and Zach Ploetner and the souls of all the faithful departed.

**May their souls and
the souls of all the faith-**

For this Sunday's Mass

Responsorial Psalm

Lord, come to my aid.

Gospel Acclamation

Open our heart, O Lord,
to accept the words of your Son.

Kto da ziemi pokój, a kto rozłam?

Niemal każdego dnia środki społecznego przekazu przynoszą wiadomości o konfliktach między ludźmi, o rozłamach, o wojnach, o atakach terrorystycznych. Według dziennikarskich relacji wiele z nich ma podłoże religijne. Czy rzeczywiście kwestie wiary mogą być przyczyną tak ostrych i nie kończących się podziałów między ludźmi, prowadzących aż do zabijania? „Czy myślicie, że przyszedłem dać ziemi pokój? Nie, powiadam wam, lecz rozłam. Odtąd bowiem pięcioro będzie rozdwojonych w jednym domu...”. To słowa Jezusa. Tego samego Jezusa, który przed swoją męczenną śmiercią na krzyżu modlił się o to, aby Jego uczniowie stanowili jedno. W mowie pożegnalnej podczas Ostatniej Wieczerzy powiedział „Pokój zostawiam wam, pokój mój daję wam” (J 14,27). Święty Jan Paweł II w Liście Apostolskim: „Tertio millennio adveniente”, przygotowującym Kościół do Wielkiego Jubileuszu Roku 2000 napisał, że „wśród grzechów domagających się szczególnego wysiłku pokuty i nawrócenia trzeba z pewnością wymienić te,

które zaszkodziły jedności, jakiej Bóg pragnął dla swego Ludu. W tysiącleciu dobiegającym końca, jeszcze bardziej aniżeli w pierwszym milenium, wspólnota Kościoła, często nie bez winy ludzi z jednej i z drugiej strony, doświadczyła bólu podziałów, które są zdecydowanie przeciwnie woli Chrystusa i stanowią okazję do zgorszenia świata. Nadal, niestety, odczuwamy brzemień tych grzechów przeszłości, które przetrwały do dziś jako wciąż aktualne. Trzeba koniecznie naprawić ich skutki, prosząc usilnie Chrystusa o przebaczenie” (TMA 34). Dlaczego kwestie religii, wiary, stają się powodem rozbicia między ludźmi? Dlaczego Pan Jezus zapowiedział, że nawet w jednym domu nastąpi „rozdwojenie”, że nawet najbliżsi będą występować przeciwko sobie: „ojciec przeciw synowi, a syn przeciw ojcu, matka przeciw córce, a córka przeciw matce, teściowa przeciw synowej, a synowa przeciw teściowej”. Już wtedy, gdy Chrystus chodził po ziemi i nauczał, wywoływał kontrowersje i podziały między ludźmi. Jedni wierzyli w przyniesioną przez

Niego Dobrą Nowinę o Zbawieniu i szli za Nim, inni nie tylko odrzucali Jezusową naukę, ale także starali się zniszczyć Jego samego. Wobec Chrystusa nie można być obojętnym. Trzeba się opowiedzieć za Nim lub przeciw Niemu. Także ci, którzy deklarują obojętność, w istocie zajmują jasne stanowisko i nie idą za Jezusem. List do Hebrajczyków przypomina, że chrześcijaństwo jest trudną drogą życia. Chrystus spotkał się z wrogością, a więc także jego uczniowie i naśladowcy czasami muszą przeciwstawiać się złu i dawać świadectwo swej wierze „aż do przelewu krwi”. Równocześnie dzisiaj wielu ludzi na różnych kontynentach oddaje swe życie za wiarę w Chrystusa. Dwudzieste stulecie jest wiekiem męczenników. Podziały wywołane kwestiami wiary mają miejsce także tu na emigracji, w różnych grupach, środowiskach, a nawet w rodzinach. Wystarczy, że ktoś w rodzinie dla korzyści materialnych postanawia zlekceważyć któreś przykazanie, a inni nie chcą się na to zgodzić. Wystarczy, że ktoś chce iść w niedzielę na Mszę św., a ktoś inny w tym samym czasie woli spędzić ten czas na robieniu zakupów albo wyjechać nad wodę. To nie Jezus wprowadza podziały między ludźmi. Prawdziwą przyczyną rozłamów jest brak wiary i brak miłości.

Sunday Reflection

Spowiedź i Msza św.

W każdą niedzielę istnieje możliwość skorzystania z Sakramentu Pokuty od godz. 4:15pm. Zapraszamy do regularnej spowiedzi i do pełnego uczestnictwa we Mszy św. Msza św. o godz. 5pm.

Polish Sunday Mass - 5pm

Podziękowania od Diakona Krzysztofa

Wdzięczny Bogu za powołanie mnie do posługi jako Diakona, pragne wyrazić moje podziękowania także ludziom, którzy przyczynili się aby plan Boży wypełnił się na mnie. Na początku pragne podziękować naszym księdom, naszemu księdzu proboszczowi, Monsignor Drysdale, naszemu polskiemu księdzu Bogdanowi Palka, oraz mojemu kierownikowi duchowemu, Monsignor Charles Hendry, to Ci księża okazali mi wsparcie i prawdziwą miłość, jaka Jezus nam wszystkim przykazał. Następnie, chce podziękować wszystkim parafianom Sw. Jana Chrzyciela oraz Sw. Marii Magdaleny, to nasza wspólna modlitwa i wspólny czas spędzony na Eucharystii, doprowadziły nas do prawdziwej przyjaźni pomiędzy nami i Chrystusem. Nie chce tutaj wymienianych żadnych nazwisk, bo wasze imiona ukryte są na zawsze na dnie mojego serca, gdzie wspólnie adorują w nieprzerwanej modlitwie do Boga. Dziękuję Wam wszystkim za modlitwę i za namacalną pomoc podczas moich studiów diakonackich. Każdego dnia dziękuję Bogu za Was.

*Wasz w Chrystusie,
Diakon Krzysztof*

Gratulacje!!!

Składam gratulacje Elżbiecie Pokorze i Ireneuszowi Wypaskowi za ich chęć służby i przykład wiary jako nasi nowi Nadzwyczajni Ministrze Komunii św. Niech ten dar dla naszej Polskiej wspólnoty będzie przyjęty z wielką wdzięcznością Panu Bogu!

New eucharistic ministers

Uroczystość Wniebowzięcia NMP

W tym roku w Szkocji Uroczystość Wniebowzięcia Najświętszej Maryi Panny przypadająca na 15 sierpnia nie jest świętem obowiązkowym. Nie ma obowiązku uczestniczenia we Mszy św. pod mocą grzechu ciężkiego.

Feast of the Assumption

Ministranci

Zapraszam na pierwsze powakacyjne spotkanie wszystkich ministrantów starszych lub opiekunów ministrantów młodszych w dniu 27 sierpnia (sobota) po Mszy św. wieczornej czyli ok. godziny 19:30. Spotkanie odbędzie się na plebanii u Fr Bogdana – Melville Street 16. Przy tej okazji zapraszam również wszystkie te osoby, które byłyby zainteresowane by być ministrantem lub ministrantką. W tym gronie mogą się znaleźć chłopcy lub dziewczęta po pierwszej komunii św. jak również osoby dorosłe. Serdecznie zapraszam!

Altar Servers Meeting

Kalendarz Liturgiczny

W tym tygodniu w kalendarzu liturgicznym wspominając będziemy:

W poniedziałek
– Uroczystość Wniebowzięcia Najświętszej Maryi Panny

W środę
– Wspomnienie św. Jacka, prezbitera

W sobotę
– Wspomnienie św. Bernarda, opata i doktora Kościoła

Feastdays this week

Ostatnie chwile wakacji...

Dobiegają końca nasze tegoroczne wakacje i znów zapełnią się nasze szkoły i sale wykładowe, dzieci i młodzież ponownie wrócą do starych grafików, rodzice do pracy i niezbędnych obowiązków. Po raz kolejny możemy powtórzyć to stare powiedzenie że „wszystko co dobre szybko się kończy”. Wracając do szkół i uczelni, naszych miejsc pracy i naszych zacisznych mieszkań nie zapominajmy też o naszym parafialnym kościele, który

niech będzie co niedzielę miejscem mojego spotkania z Panem Jezusem. Tenże Jezus niech napęłnia nas nowymi łaskami na kolejny rok szkolny i akademicki i niech błogosławi każdej naszej polskiej rodzinie na kolejne miesiące nauki i pracy. Matka Najświętsza niech swoim wstawieniem przed tronem Bożym będzie nam wierną pomocniczką w czasie naszych zajęć i odpoczynku. Maryjo, Królowo Polski – módl się za nami!

Collections

Many thanks for your generosity; last week's income was - Offering: £1722.48; Votives Candles - £40.34; Catholic Papers - £23.81; Church Shop - £27.30 and SCIAF - £2.00

Lunch Club

The Lunch Club starts again on Monday 15th August, at 12 noon, in the Church Hall - all welcome.

Ordinations

Please pray for Ninian Doohan who will be ordained to the priesthood on Monday 15th August, at 7pm in St Andrew's Cathedral, Dundee.

Please pray for Dr Harry Schnitker who will be ordained to the Permanent Diaconate at 11am on Sunday 4th September - for service in our prisons.

Perth Foodbank

The need for food parcels continues to grow. Since 1st April supply of parcels has increased by 37% and the number of people helped by 45%.

Although we have an adequate stock of most foodstuffs, we are in urgent need of more sugar, long-life milk, juice and treats (sweets, chocolate and crisps). Donations can be left in the Foodbank box at the back of the church after each weekend Mass.

We also urgently need more volunteers to cope with the extra demand. If you can spare a couple of hours one afternoon, please speak to Ivan Carnegie or David Smith.

Mass for the Sick

Mass for the Sick resumes on Saturday 20th August, at 10am.

Union of Catholic Mothers



Please note change of date for Carfin. This is now on Sunday 4th September. Anyone wishing to go please contact Rosanna to add your name to the list.

Youth Group

Our youth group meets on Wednesday 24th August - from 6-8.30pm in the church hall - with lots to report back from their trip to the World Youth Day in Poland. New members welcome.

SCIAF collection for Africa Food Crisis

Today - Sunday 14th August there will be a collection for SCIAF's Africa Food Crisis Appeal.

Millions are hungry as southern and eastern Africa faces the worst drought in over 50 years. We're already getting emergency food rations to those who need it most but more help is desperately needed. The Scottish Government will match every pound we raise for Malawi, up to at least £70,000. We're also reaching out to people in Ethiopia and South Sudan. Please give generously and remember the people of Africa in your prayers. Together, we're saving lives.

COMING COLLECTIONS

Mensal Fund
21st August

Ecclesiastical Students Fund
17th September

Feast of the Assumption

The Feast of the Assumption (15th August) is not a holiday of obligation this year. Mass at 10am.

Children's Liturgy

Our Children's Liturgy starts again next Sunday, 21st August, at the 9am Mass.

A new rota is available - thank you to all who have contributed to the success of this ministry through the past year.

Coffee Morning

Coffee Morning for Cornhill Macmillan Drop-in Centre in St John's RC Church Hall on Saturday, 3rd September from 10am-2pm.



Catholic Papers

Catholic newspapers the Scottish Catholic Observer, Catholic Herald, Catholic Times etc are available in the church porch - please take copies and share them with the wider community.

Feastdays this week

Monday 15th
Feast of the Assumption - Solemnity

Tuesday 16th
St Stephen of Hungary - priest

Saturday 20th
St Bernard - abbot, doctor

Parish Shop

*New copies Day by Day
for August - £1 each*

Parish Library

*Borrow from
our extensive
range*



All bookings for the Church Hall, and rooms, should be made using the dedicated phone line

07549 605007
only within these times:

Monday 7-9pm
Wednesday 12noon-2pm
Friday 11am-12noon

Please respect others who use the hall and kitchen - by leaving it clean and tidy at all times.

ARE YOU GOING TO BE IN HOSPITAL? DO YOU KNOW OF SOMEONE WHO IS IN HOSPITAL?

Name _____ Hospital _____ Ward _____

Please complete/ tear off and return with your collection - or hand to the priest after Mass

THE FAMILY'S AUTONOMY AS A 'DOMESTIC CHURCH' IS AT RISK

The UK Supreme Court ruled that sections of the Scottish Government's Named Person scheme were unlawful. The Scottish Government will now amend it before it is enacted, but I believe the whole thing should be scrapped.

Is the scheme a legitimate action by civil authorities to safeguard children, or is it a step too far that affects the privacy of family life?

After all, is it not the place of parents and families to safeguard the children born to them? We, the lay faithful, should not sit in silence on this issue of social policy for our children, but instead inform ourselves of the issues at stake for personal and religious freedom.

We are informed confusingly that the issue that concerns the Scottish Government is not child abuse or child protection (although at times this reason is given as the impetus for the scheme) but rather that the civil authorities seek to oversee the upbringing, parenting, and development of every child—reaching far beyond what would be naturally expected from health and education provision.

The original legislation required all professionals, including your GP, to send information to the Named Person; and whereas previously information would only be shared about a child in an active police and social work led investigation of a child protection concern, or with the patient or subject's consent, it is now the case under the Named Person scheme that information about you and your family members will be shared without reference to you.

Any family going through stresses and challenges must retain autonomy to decide for itself when to seek advice, support and information. The idea that parents need help to make contact with their GP or other services is patronising.

The idea that families require or want a single point of contact for their child is nonsense. Further, the proposal

that steps will be taken regardless of the parents' views to speak to your child or provide information to her/him is an extreme interpretation of a children's rights perspective; unbalanced and lacking in respect for the parental role.

It is the interference and usurping of the role of parents that concerns me. The threshold for intervention in your child's life will be 'well-being' and no longer 'significant harm,' or 'risk of significant harm'. The principle that parents have the primary role in the education of their own children with wide discretion with regard to how the child is raised is being eroded by the Named Person scheme.

I qualified in Social Work in 1992 and have worked in England and Scotland in children's services. I am also the parent of five adopted children.

I have managed child protection services and received social work services. In my opinion the vague wellbeing concept now embedded in law through the 'Getting it right for every child' (GIRFEC) model which supports the Named Person scheme has no place in child-centred social work, health visiting or education practice.

The important values of privacy in family life, and the primary role of parents as educators, are not respected and are under threat from this scheme. We are witnessing a corruption of children's rights which shifts responsibility for children towards the state away from parents.

Catholic parents should not stand meekly at the school gate while this happens. There is for me an underlying idea promoted by the Named Person scheme which signals to parents that it is only professionals who have expert knowledge about our children and childhood.

The origins of social work as an enabling profession are contradicted by the Named Person scheme.

For example, the international definition of social work places emphasis on social justice, empowerment, and most

of all an assessment for the service user.

Empowerment, social cohesion, and liberation along with human rights seem a long way off from the perspective of the Named Person scheme.

Its supporters champion the idea of a common set of principles and values across society. The outcomes promoted by GIRFEC may seem desirable—that all children become successful learners, confident individuals, effective contributors and responsible citizens, according to the state's definition of what these mean.

But GIRFEC's reach is endless, with all children expected to meet the developmental milestones set by the civil authorities, within prescribed timescales set by the same authorities, until one is faced with a stark conclusion that children are being packaged as a product of the state and not their families.

The GIRFEC model results in mechanistic thinking based on intuition alone (the subjective view of the Named Person, which may be reasonable and valid) but at the expense of analytical thinking or objective assessment.

As a parent in the Catholic tradition I worry that the autonomy of the family as a 'domestic church' is threatened by these intrusive powers enshrined in law and given to a Named Person for every child; imposed without consent by the civil authorities. We should raise our voices to question and to challenge such a scheme.

Compared to Signs of Safety and Family Group Conferencing (methods of working that involve parental consent and involvement) the Named Person scheme comes out as the opposite of a practice designed to empower and strengthen families.

Targeting of services towards at risk children where there is evidence of a likelihood of significant harm appears to have been abandoned. The target of the Named Person powers to oversee every child interferes with the God-given role of parents to raise their

child as they see fit in the 'domestic church' of the family.

Catholic parents have no objection to civil authorities' exercise of safeguards and safety nets and the associated powers to investigate and make use of an independent legal process.

However, the Named Person scheme does not offer safeguards and is not a safety net service in any way, because it sets the entry threshold to the service at a low level of well-being defined as happiness and makes every child regardless of parental wishes part of the scheme.

The literature published by Government to support the scheme betrays an underlying secular perspective on the role of parents. If we support the role of Catholic education we should question why only secular values are promoted by the scheme.

The state-appointed Named Person for the child has the power to give the child information that may be contrary to Catholic values because the goal of the scheme is not centred on the Christian faith or biblical teaching about God and the role of parents in forming their child in the faith.

Our response is guided in detail by *Gaudium et Spes* from the Second Vatican Council and the Catechism of the Catholic Church and subsequent teaching documents such as *Familiaris Consortio* and Pope Francis's recent Apostolic Exhortation *Amoris Laetitia*. Each document in its own way points us towards respect for the autonomy of the person and our obligations in society towards others.

Gaudium et Spes in particular carefully set out where it is appropriate for citizens to protest against the abuse of public authority.

When the civil authority decides to impose itself upon the life of each citizen; consequently restricting freedom and privacy, then there is a clear clash with the Church's teaching. If you wish to raise your child in faithfulness to church teaching you will inevitably find that you clash with the perspective of wider

society.

When families require support then the principle of subsidiarity clearly applies as outlined in the Catechism (that the internal life of a lower order community—which here is the family—should not be interfered with by the higher order community). Personal freedom and the initiative of families to find their own solutions are threatened by the Named Person scheme.

A good society requires our public servants to be open to scrutiny and accountable. The Church calls on us to work for the common good, accepting the powers of legitimate rulers and law makers but not at the expense of freedom in religious matters and morality to the ultimate undermining of the relationships within the family.

Named Persons are being given unprecedented powers to interfere with family life with no safeguards and with an apparent objective of making the state the guardian of the child ahead of the parent.

Investigatory powers and sanctions are something for our police service and for social workers governed by existing legislation. The Named Person scheme is a direct challenge to the family and parents' role in authority over their children and their education.

The Catechism expresses it beautifully when it states: "Authority, stability and a life of relationships within the family constitute the foundations for freedom, security and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society."

The Christian Institute is leading the way along with the Family Education Trust in opposition to the Named Person scheme.

Can we as members of the lay faithful do more to support the campaign to either see this legis.

Scottish Catholic Observer
— Friday August 5, 2016

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