



ST JOHN THE BAPTIST'S AND ST MARY MAGDALENE'S PERTH
St John's Presbytery, 20 Melville Street, Perth, PH1 5PY
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3rd Sunday of Lent (Year B) - 7th March 2021

My dear sisters and brothers in Christ

In **the Catechism of the Catholic Church**, we are given the definition of what the Church understands as idolatry. We read: "Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing what is not God. Man commits idolatry whenever he honours and reveres a creature in place of God, whether this be [so-called] gods or demons, power, pleasure, race, ancestors, the state, [or] money, etc."

Our attention is drawn in at least two ways this Sunday to this grave sin of idolatry—first, in the Book of Exodus, as we hear God give the Law to His people He says "You shall have no gods except me", and then, in St. John's Gospel, we see an enraged Jesus, with a cord whip in His hand, zealously driving out of His Father's House: a House of Prayer and Worship to the living God: all that does not belong there: the stuff that defiles the Temple with its worldliness and ungodliness: money changers, pigeon sellers, cattle and sheep.

It's interesting that these readings are chosen for the Lenten Season, interesting because this Season is a Season of purification, penance, and spiritual renewal. It is a time for the knocking down of idols and the re-instating of the True God, a time to purify and purge the temples of our hearts, to cleanse them, and to give first place –as is only fitting –to the living and True God.

So, are there indeed idols in our lives? Have we set up false and worldly gods within our own hearts and minds, when we, as Christians are meant in ourselves to be pure and undefiled temples of the Most Holy Trinity: Father, Son, and Holy Spirit?

As the Catechism encourages us to reflect and to examine our conscience we have to ask the questions: are we subject to the rule of superstition or esoteric practices, do we seek power at any cost, are we slaves to our own self-indulgence in regard to food, or sex, pleasure and entertainment, are we ruled by prejudice and bigotry instead of the law of love, have we sold out our faith because of our politics or fear of what people might think of us (even family and friends), out of fear of being unpopular, are we following the way of the world instead of the way of the Gospel, are we bound by greed and materialism, always wanting to buy the best or the newest to impress others?...Sometimes we might even idolise our own opinions and think that we know better than God and His Holy Church, we might wilfully deny or reject the official teachings of Christ's Holy Church in favour of what we personally think.

Idolatry can, indeed, take on many forms... but always it means allowing some created thing, some material thing, some worldly thing or thought or belief to usurp the rightful place of God in our lives, making us slaves of whatever that thing may be.

In Lent we apply the remedy of self-denial and penance to correct our faults, we mortify ourselves –our senses, our passions, our thoughts and opinions –we bring ourselves through penitential acts back into alignment with the teachings of Jesus Christ and His Holy Catholic Church, we train ourselves, by dying to self, to live once more for God, in faithfulness, in obedience, and in humble submission to His will and His commandments, and in doing so we find the freedom that God promises when we unburden ourselves of the shackles of idolatry which come from worshipping ourselves, our wants, and the created things of this world. For true freedom is found in surrender to God, and not as the world would suggest to us in surrendering to the world and its allurements –the allurements of the world are corrupting and corruptible, whereas God brings us freedom and unending life.

There is a wonderful passage in Psalm 115 which makes clear what idols, whatever they may be, are all about: empty, lifeless, and deceptive things which promise only eternal death, and this passage further reminds those who are tempted to trust in them that they too will become empty and lifeless like the idols they worship, it reads: **The idols of the gentiles are silver and gold, the works of the hands of men. They have mouths and speak not: they have eyes and see not. They have ears and hear not: they have noses and smell not. They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat. Let them that make them become like unto them: and all such as trust in them.**

I pray that we will have the zeal and love of Jesus Christ to use this holy Season and the salutary practices of prayer, fasting, and almsgiving, to cast out and overturn the false idols from the temples of our own hearts and allow the one true God, Father, Son, and Holy Spirit to reign unrivalled with them. Holy Mary, Mother of God and Help of Christians, pray for us.

Fr Martin Pletts- Parish Priest of St James', Kinross.

RECENTLY DEAD: James Duke

ANNIVERSARIES: Alexander & Mary Burns, Ronald Porter, Barry McNeela,
Stephen Methven, Sarah & James Rutherford Campbell-Ross & Marion J Campbell-Ross

On Wednesday 10th we celebrate the Feast of St John Ogilvie. This Lent, let us ask for the grace to conform ourselves with the death of Jesus, through the intercession of St John Ogilvie, so that we may participate in the glory of the Resurrection at Easter.

A. M. D. G.

THE PASSION OF SAINT JOHN OGILVIE

Suffering with Christ so that others may be consoled

First Reading: Isaiah 50:5-9

Psalm 76

Second Reading: 2 Corinthians 1:3-7

Gospel: St John 12:24-26

Born around the year 1579 at Drum-na-Keith in the Scottish county of Banffshire, Saint John Ogilvie grew up in a Calvinist home. In 1592, when John was thirteen years old, his parents sent him to the European Continent for studies. Over the next four years, questions of faith increasingly tormented the young lad. As Father Ogilvie explained years later during his trial before the Lords of the Privy Council, “his soul had become sick with anxiety and interior doubts concerning this matter for he could not tell which, amongst the great varieties of religious bodies he saw in Europe, was the true one, and he resolved at least to leave the matter to God” (ELEANOR MCDOWELL, *John Ogilvie: A Jesuit in Disguise (1579-1615)*, pp. 16-17). During those years, the good Lord opened young John’s ear to hear His word. For his part, John offered no resistance neither did he turn away. Rather he remained docile to the Lord and persevered in his religious quest—convinced that his Vindicator was near at hand (cf. Isaiah 50:5, 8).

By 1596, that quest led John Ogilvie to the Scots College at Douai in northern France where he was received into the Catholic Church. Two years later, he transferred to the Jesuit college at Olomouc in Moravia. On 5 November 1599, he entered the Jesuit novitiate at Brno where the English Jesuit martyr, Saint Edmund Campion, had once lived. On 26 December 1601, the feast of the proto-martyr Saint Stephen, the twenty-two-year-old Scot pronounced his first vows in the Society of Jesus. Kneeling before His Eucharistic Lord, he beseeched the Divine Majesty: “I suppliantly beg your immense Goodness and Clemency, through the blood of Jesus Christ, to deign to receive this holocaust in an odour of sweetness; and that just as you gave me the grace to desire and offer this, so you will also bestow abundant grace to fulfil it (SAINT IGNATIUS LOYOLA, *Constitutions of the Society of Jesus* §540). Nine years later, toward the end of 1610, John was ordained priest at Paris. For three years, Father Ogilvie laboured on the Continent all the while longing to serve in his native land. Given the dangers that such

Scottish service entailed, his superiors delayed in granting his request. But, finally, in 1614, John received the mission that he had long desired. Some twenty-two years after his departure, that young Calvinist lad returned to Scotland as a Jesuit priest. Clothed in secular garb in order to avoid arrest, he landed at Leith harbour in November of 1613. For the next eleven months, under the alias John Watson, he traded horses by day. But, by night, Father Ogilvie ministered clandestinely to persecuted Catholics as he reconciled others to their ancient, ancestral faith.

On 4 October 1614, the priest John Ogilvie, an *alter Christus*, met his Judas. He began his day by celebrating Holy Mass in his private lodgings. Little did he know that it would be his last. As he left that clandestine cenacle, he headed unknowingly towards his Gethsemane as he made his way to Glasgow's Market Square. He went there to meet a certain Adam Boyd whom, along with four others, he was to have received into the Catholic Church. But, as Father Ogilvie entered the square, Boyd betrayed him into the hands of the Protestant Archbishop John Spottiswoode's men who amidst an increasingly hostile crowd dragged the Jesuit to the Lord Provost's house. There, the Archbishop, a sixteenth-century Caiaphas, struck Father Ogilvie across the face and decried: "You are bold to say your Masses in a reformed city." To which the Jesuit fearlessly replied, "You act like a hangman and not a bishop in striking me." The Archbishop's cohort reacted violently. "They rained blows on me," the Saint later reported from his prison cell, "they tore my hair and my beard, and they scratched my face with their nails" (MCDOWELL, p. 29). How aptly the Prophet Isaiah's words apply to Christ's priest: "I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting" (Isaiah 50:66).

Over the next five months in both Glasgow and Edinburgh, the civil and ecclesiastical authorities tortured and interrogated the Jesuit whose sweet self-sacrifice God had so graciously deign to receive. His crime? The celebration of Holy Mass and the reconciliation of Christians to the Catholic Church—sacred rites that the State had deemed treasonable acts. From London, the Protestant King James, son of a Catholic Queen, took personal interest in the case of the Protestant-born Catholic priest. Herod again interrogated Christ. The King carefully composed a series of questions concerning spiritual jurisdiction in the realm. They admitted of only two possible answers which for the Scottish Jesuit meant either apostasy or the gallows. Responding boldly to the King's inquiry, he acknowledged the pope's spiritual primacy. His words sealed his fate. For nothing more, then, remained to be done than to proceed to trial. On 10 March 1615, a jury quickly found Father John Ogilvie of the Society of Jesus guilty of high treason. He was sentenced to be hung and quartered that very afternoon. Having journeyed from the Cenacle of his last Mass to the Gethsemane of his betrayal, he now ascended the Calvary of his passion and death. Mounting the gallows, he tossed his rosary into the crowd, invoked the saints and commended his soul to God, echoing his Lord who from the Cross had prayed: "Father, into your hands I commit my spirit!" (Luke 23:46) Having placed the noose around Father Ogilvie's neck, the executioner pushed him to his

death. But, pitying the dying man who gasped for air, the hangman grabbed his legs and pulled down on them firmly in order to hasten his end. Recognizing the injustice of that innocent man's death, the crowd, that had gathered around the gallows, began to weep. Seized by fear on account of those tears, the authorities refrained from quartering his corpse. Like the legionaries who did not break Our Crucified Lord's legs, they did not desecrate the martyr's dead body. Rather, they buried it whole in an unmarked grave.

On that Lenten day in 1615, a single grain of wheat, Scotland's sole canonized Catholic Reformation martyr, fell from the gallows towards the ground, dangled and died. His death has yielded an abundant harvest for the Catholic Church in Scotland. Those fruits are immediately present to us in this chapel where Scottish priests and seminarians gather daily to celebrate Holy Mass without fear. Thanks to the Master of the harvest, twenty-first-century Scottish teenagers, along with other older Scots, continue to come to the Continent in order to study for the priesthood. They pursue propaedeutic studies at the Royal Scots College in Salamanca. Afterwards, they come to Rome in order to study philosophy and theology under the tutelage of the Dominican Friars and the Jesuit Fathers. Throughout their years of priestly formation, they learn in the words of today's Gospel to hate their life in this world in order to keep it for eternal life—that is, they strive, with the help of God's grace, to set aside all selfishness in order to grow in selflessness. They die to themselves in order that they may live for Christ and, indeed, that Christ may live in them to the point that they can say with Saint Paul: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Galatians 2:20).

Herein lies the inescapable martyrdom of seminary formation. By this, I do not mean to imply that seminary formators are executioners—even if, at times, to the seminarian it may seem so! Nor do I mean to imply that a seminarian's confreres constitute a hostile crowd. The point rather is this: that it is the Lord Himself who tests and purifies our sacerdotal vocation in a crucible of suffering as He conforms us daily more and more to His crucified self. Such dying to self—to our own idiosyncrasies, self-centeredness and sin—is never an easy matter. But, for the man called to be an *alter Christus caput* and to serve *in persona Christi capitis*, it is essential. For, in his sacerdotal life and ministry, the priest must never proclaim himself, but only and always Christ. In the Eucharist, he gives not himself, but Christ alone to the holy faithful. In the confessional, it is not he, but Christ ministering through him who forgives the contrite penitent's sins. The spiritual death to self, that seminary formation entails, rightly prepares the way to such utterly transparent sacramental ministry.

In his selfless service of the Lord under the banner of His Cross, Saint John Ogilvie followed Jesus to Calvary. At the gallows, he served Him most faithfully. In Saint John's final testimony, his priestly conformity to Christ crucified shone forth. He was poor with Christ poor, insulted with Christ insulted, and thought a fool with Christ thought utterly foolish (cf. SAINT IGNATIUS LOYOLA, *Spiritual Exercises* §167). His witness inspires our own humble discipleship. May we, like him, embrace poverty, insults and disdain not for their own sake, but rather for the sake

of the poor, insulted and disdained Lord whom we intimately love and serve. For such companionship in suffering alone reveals the true mettle of our friendship with Jesus. In a special way, it unites us with Christ who continues to suffer in the suffering members of His Body the Church.

In imitation of Christ who gave His life so that we might inherit eternal life, the priest lays down his own life so that others may live. He suffers so that those who suffer need suffer no more. As Saint Paul assures the Corinthians, “the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ... comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God” (2 Corinthians 1:3 – 4). With such consolation does the Father honour those who serve His Son. He consoles them in their afflictions so that they, in turn, may bring consolation and salvation to those whom they lovingly serve. It is perhaps most especially in the confessional that the young priest first recognizes the immense good of the personal, purgative suffering that he endured during his formation. For it is there that he uniquely witnesses Christ’s sacramental grace working through his own sacerdotal ministry in order to liberate the oppressed and to bring peace to the tormented. At such moments, with profound humility, he confesses to himself: “I would gladly suffer again all that I have suffered for the sake of this one confession.”

Saint John Ogilvie himself gladly suffered all that he suffered in order to bring the joy of the Sacraments to his fellow countrymen. He sacrificed all in order to be able to offer the Holy Sacrifice of the Mass for his beloved brethren. In his unfailing witness to the truth, he offered his life so that others might live, and in doing so he himself inherited eternal life. May God give you, the Catholic seminarians of Scotland, the grace in our own day both to desire and to do the same. May the good Lord give you the grace of final perseverance in your holy vocation so that, like Saint John, you may serve Him faithfully until your dying breath.

FATHER JOSEPH CAROLA, S.J.

The Pontifical Scots College, Rome

March 2019

Spiritual Life. A Treatise on Ascetical & Mystical Theology
by the Very Reverend Adolphe Tanqueray, S.S., D.D.

The affective knowledge of God leads us to the holy exercise of the presence of God. We shall now note briefly the foundation, the practice, and the advantages of this exercise.

A) Its foundation is the doctrine of God's omnipresence. God is everywhere, not only by His all-contemplating vision and His all-pervading action, but likewise, by His substance. As St. Paul told the Athenians: "In Him we live, and move, and are." This is true from both the natural and the supernatural point of view. As Creator, after having given us our being and our life, He preserves us and quickens our faculties by His concurrence. As Father, He begets us unto the supernatural life, which is a participation in His own, He co-operates with us as principal cause in its preservation and its growth, and He is thus intimately present in us, within the very centre of our soul, yet without ceasing to be distinct from us. As we have said above, it is the Triune God that lives in us: the Father, Who loves us as His children, the Son Who deals with us as His brethren, and the Holy Ghost Who gives us both His gifts and Himself.

B) The Practice of This Exercise. To find God, then, we need not seek Him in the heavens.

a) We find Him close by in the creatures round about us. It is there that we look for Him at the outset. One and all suggest to us some divine perfection, but it is especially so of those creatures which, endowed with intellect, are the dwelling places of the Living God. These constitute for us the steps, as it were, of a ladder by which we ascend to Him.

b) We know, moreover, that God is near those that confidently invoke Him: "The Lord is nigh unto all them that call upon Him," and our soul delights to call to Him now by ejaculatory prayers, now by long supplications.

c) Above all we recall the fact that the Three Divine Persons dwell within us and that our heart is a living tabernacle, a Heaven, wherein They give Them-selves to us even now. It is enough, then, simply to recollect ourselves, to enter within the inner Sanctuary of our soul, as St. Catherine of Sienna calls it, and contemplate with the eyes of faith the Divine Guest Who deigns to abide there. Then shall we live under His gaze, under His influence; then shall we adore Him and co-operate with Him in the sanctification of our souls.

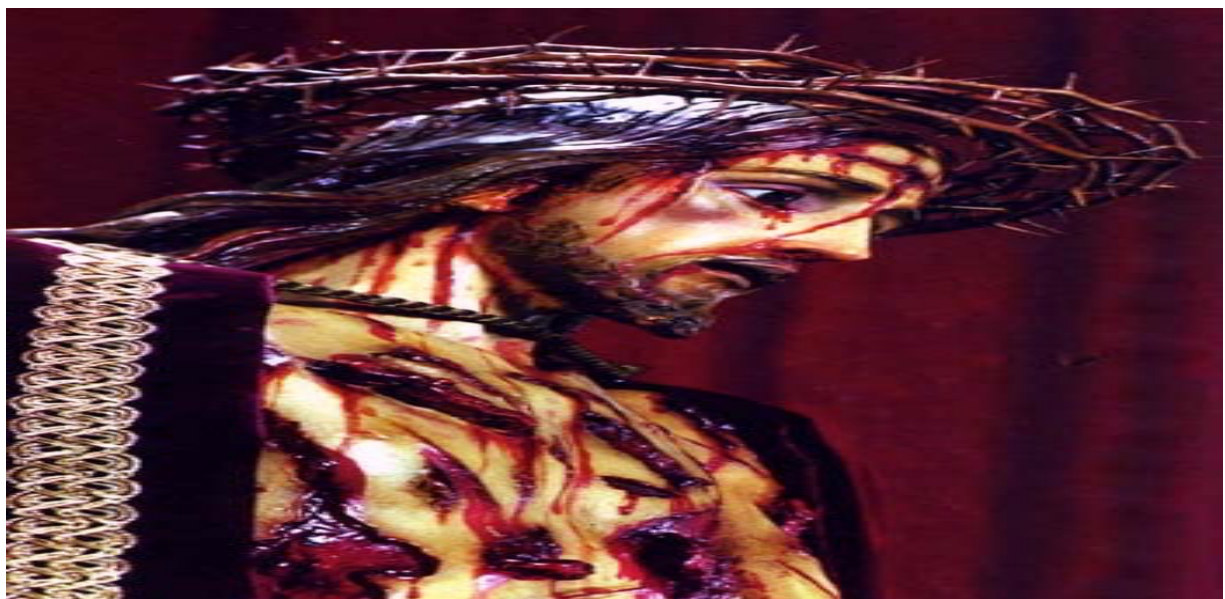
C) It is easy to see the advantages of this exercise for our sanctification.

a) It makes us carefully avoid sin. Who shall dare offend the majesty of God while realising that God actually dwells within him, with His infinite holiness that cannot endure the least blemish, with His infinite justice obliging Him to punish the slightest fault, with His power to punish the guilty, above all with His goodness, forever seeking our love and our fidelity!

b) It stimulates our zeal for perfection. If a soldier fighting under the eyes of his commander is inspired to multiply his feats of valour, should we not be ready to undergo the most strenuous labours, to make the greatest efforts when conscious that not only does the eye of God watch us in our struggle, but that His victorious arm ever sustains us? Could we lag, when encouraged by the immortal Crown He holds out to us, and above all, by the greater love He bestows on us as a reward?

c) What great trust does not this thought inspire in us! Whatever may be our trials, our temptations, our weariness and our weakness, are we not assured of final victory, when we recall that He, Who is All-powerful, Whom nothing can resist, dwells within us and invests us with His power? Doubtless, we may sustain partial reverses and experience excruciating anguish, yet we are certain that, supported by Him, we shall conquer, and that even our crosses will but make us grow in God's love and multiply our merits.

d) Lastly, what a joy for us is the thought that He Who is the Joy of the Elect, and Whom we shall see one day face to face, is even now our portion, Whose presence and conversation we may enjoy all day long! The knowledge and the habitual thought of God are, therefore, most sanctifying. The same is true of the knowledge of self.





07 Marzec - III Niedziela Wielkiego Postu

Budynek do rozbiórki



Zwykle znak oczyszczenia świątyni jest odczytywany jako symbol wyrzucenia z naszego sumienia bałwochwalstwa, które zawiera się w wielkiej chciwości. To prawda, ale gdybyś przyjrzał się swojemu życiu, zobaczyłbyś, że zbudowane jest ze strachu, lęku, ambicji, chciwości, żądzy i dumy. W takiej budowli nie da się zdrowo oddychać, jej ściany są toksycznie zagrzybione i dlatego potrzeba wszystko zburzyć. Bronisz swego planu życia, ale nie jesteś w nim szczęśliwy. Coś musi być zburzone, by mogło być na nowo odbudowane. Czy pozwalasz Chrystusowi burzyć i wyganiać z ciebie handel ze światem? Czy pozwalasz Mu zburzyć w sobie twoje narcystyczne przekonania o tym, że wszystko ci się należy, i że każdy powinien ci służyć, i wszystko powinno być według twoich architektonicznych planów, nakreślonych egocentrycznymi pragnieniami? Skarżymy się, że życie nam się rozwala, rozsypuje, nie idzie nam tak, jak zamierzaliśmy, że nie realizuje się nasza egocentryczna architektura. Ale jeśli coś się rozsypuje, to tylko dlatego, że ma bałwochwalczy fundament. Jeśli twoje życie jest w rozsypce, to dobrze, bo wreszcie można oddać budowę w ręce Syna cieśli. Rozsypka to skutek fałszywego fundamentu przekonań. Co bowiem myślisz tak naprawdę o miłości? Czy nie wyobrażałeś sobie, że miłość to nieustanne

wymuszanie na innych ubóstwiania ciebie i zapewnienie, że jesteś najcudowniejszą osobą na świecie? Czy nie jest tak, że bardziej liczysz się z opiniami innych ludzi niż z Biblią? Czy nie wmówiłeś sobie, że trzeba kierować się sercem, czyli ślepyimi afektami, które zapędziły cię w pułapkę nienawiści, zależności oraz zazdrości? A twoja fałszywa skromność, czyż nie była tak naprawdę lękiem przed podejmowaniem decyzji i oglądaniem się na innych? A twoje pojęcie o doskonałości? Co ono naprawdę ma wspólnego z doskonałością ewangeliczną, a może o wiele więcej z perfekcyjną i znerwicowaną wolą podporządkowania sobie dzieci i współmałżonka, psa oraz rybek akwariowych? Czy twoja szlachetność nie jest tak naprawdę troską o pozory? Albo czy pod pozorem oszczędności nie ukrywają się wykorzystywanie innych i zwykłe oszustwa? A twoje modlitwy, czy nie są rozkazami? Czy nie mylisz bycia dobrym z tym, by tobie tylko było dobrze? Wydaje ci się, że jesteś wyjątkowo dobry i uczciwy, ale to może istnieć tylko w twojej wyobraźni. To, za kogo się uważasz, musi runąć, bo nie jest prawdą, tylko parawanem, za którym ukrywają się lęk, nienawiść do siebie i skrywanie bezsilności. Jest wiele pytań, które powodują, że nasz gmach życiowy pęka, smagany biczami prawdy. Jest jeszcze więcej odpowiedzi, które dają nam szansę na odbudowę. Wszystkie jednak są w Chrystusie. Jeśli z Nim umierasz, to i żyć będziesz w nowym przybytku Ducha. Nowy gmach istnienia ma być zbudowany na słowach Boga, na dziesięciu przykazaniach. One nigdy się nie zdezaktualizują.

- Fr Bogdan

MEDYTACJA O KRZYŻU

Popatrz. I zobacz Jezusa, ale także - w Jezusie - siebie... To jesteś Ty. Stajesz wobec swojej drogi krzyżowej: wobec bólu swojej codzienności i wysiłku bycia chrześcijaninem. Twoja mała, zwyczajna droga, przebyta każdego dnia jest „drogą krzyżową”. Przyjrzyj się jej. Przejdź ją dzisiaj, teraz, jeszcze raz. Widzisz, sędzia umywa ręce. To jest świat który Cię skazuje, gdy nie chcesz żyć tak, jak on proponuje. To jest świat, który Tobą gardzi, który Cię izoluje. Jesteś więc sam? Weź te belki. To jest Twój ciężar. To jest Twoje własne życie. Pierwsza belka to miejsce Twoich bólów, przestrzenie Twojego życia: dom, rodzina, praca, szkoła, grupa rówieśnicza, środowisko, Kościół. Druga belka to czas Twojego bólu: czas zwątpienia, samotności, łez, upadku, grzechu. Weź te belki i idź z Twoim przybitym życiem. Upadasz. Ten upadek oznacza nieumiejętność znoszenia siebie, bezsilność, bezradność. Spójrz. Jak Matka na drodze krzyżowej Jezusa, są z Tobą ci, którzy Cię kochają. Nie wolno Ci ich nie dostrzegać, nie doceniać. Jednak nie jesteś sam. Być może niewiele potrafią Ci pomóc: doświadczają bezsilności swojej miłości, współczują, płaczą. W swoim wnętrzu są z Tobą. Przyjmij światło ich życzliwej obecności. Oto Twój Szymon: ktoś, kto z Tobą dzieli Twój ból i ciężar. Pomaga Ci go nieść. Pomyśl o nim. Pomyśl o wszystkich, którzy są Ci pomocą. I bądź wdzięczny. I choć są także tacy, którzy odrzucają pomagających i ze złością potrącają Ciebie, gdy ledwo się ślaniaś na nogach: nie przestawaj ufać. I choć znowu leżysz pod ciężarem swojego życia: nie przestawaj ufać. Bądź dzielny: wobec własnych wewnętrznych słabości i wobec tych zewnętrznych oznak nieporozumień i niezrozumienia, wobec pretensji i wykluczeń, krzywdy i obojętności. Trzeba, byś powstał. I trzeba, byś swojemu ciężarowi, i swojemu bólowi, po prostu swojemu życiu - nadał sens. Dlatego zbuduj krzyż. Zbuduj go z tych dwóch belek, który przyniosłeś aż do tego miejsca. Zbuduj go z tych dwóch belek: belki pionowej - miejsc Twojego bólu oraz poziomej - czasu Twego cierpienia. I przybij do krzyża swoje życie, każdą Twoją słabość, każdy mały ból codzienny, cały wysiłek bycia chrześcijaninem. Ale to za mało. Trzeba bowiem, by Twój krzyż miał sens. Dlatego trzeba go oddać Chrystusowi. Jakby przybić do Twojego krzyża Chrystusa, zjednoczyć go z Chrystusem... Więc podnieś swój krzyż. Podnieś go na wysokość. Uczyń znak, że Twoje życie jest oddane Jezusowi, a On jest Twoim zwycięstwem i jedynym rozwiązaniem Twojej drogi dotąd bez sensu. Z nim krzyż przestaje być szubienicą, a staje się ołtarzem. W podwyższeniu Jezusowego Krzyża, w wywyższeniu Jezusa na krzyżu znajdź pokój serca i sens swojego krzyża. I uwielbiaj zwycięską Miłość!

-Fr Bogdan

Spotkanie Rodziców Dzieci Pierwszo-komunijnych

Zapraszam wszystkich rodziców dzieci z klasy pierwszo-komunijnej na spotkanie 17 marca 2021 r. o godz. 18:30pm do kościoła. Na spotkanie to nie zabieramy dzieci i wystarczy obecność jednego z rodziców.