

Paul's call to "present yourselves as a living sacrifice, holy and acceptable to God," is meant to realise our full potential. Jeremiah and Jesus cling to God's will before all else. This is a hopeful message to all whose life is a struggle, and for whom the cross is a daily burden

**GLORIA:**

Glory to God in the high-est, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory. Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ with the Holy Spirit, in the glory of God the Father. Amen.

**The Creed:**

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the

Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

**1st Reading: Jeremiah 20:7-9**

Jeremiah complains to God at having to preach such an unwelcome message O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I

am weary with holding it in, and I cannot.

**Responsorial: Psalm 62:2-6, 8-9**

R./: My soul is thirsting for you, O Lord my God, O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. (R./) So I gaze on you in the sanctuary to see your strength and your glory. For your love is better than life, my lips will speak your praise. (R./) So I will bless you all my life, in your name I will lift up my hands. My soul shall be filled as with a banquet, my mouth shall praise you with joy. (R./) For you have been my help; in the shadow of your wings I rejoice. My soul clings to you; your right hand holds me fast. (R./)

**2nd Reading: Romans 12:1-2**

Do not follow the social conventions of this world, but try to discern what is the will of God I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-what is good and acceptable and perfect.

**Gospel: Matthew 16:21-27**

The disciple of Jesus must

also follow the way of suffering and self-renunciation Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things." Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life? "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.

-Wishing you and your loved ones a very lovely Sunday.

Fr. Gregory Umunna

**ST. STEPHEN'S R C CHURCH BLAIRGOWRIE**

⇒ St. Mary's Coupar Angus

⇒ St. Luan's Alyth

**22nd Sunday of the Ordinary Time. Year A. 30/8/20**

**Parish website:** <https://www.st-stephens-blairgowrie.org.uk/>



**Warm Welcome to all our Parishioners and visitors .**

**Whether you are visiting our parish or just moved into the area, please feel very welcome ... thanks.**

**Parish diary for the Week:**

**Sunday Masses:** St. Steph. Vigil: 6.30pm, 9.30am, 11.00am.

**Mon:**

**Tue -** Mass at St. Steph 10.00am

**Tue-10.30am** Final inspection of St. Steph's Church by Architect Doug and issuing of Certificate of completion of work.

**Wed -** Mass at St. Steph 7.00pm

**Thurs -** Mass at St. Luan's 10.00am:

**Frid -** Mass at St. Luan's 10.00am.

**Sund -** St. Steph. Vigil: 6.30pm, 9.30am, 11.00am.

**Mass intentions for the week**

⇒ For all who are not able to cope with the pandemic.

⇒ For Nancy Dellaquaglia; For Cathy Walls (RIP)

**DISCIPLESHIP: Make me a channel of Your peace**

*where there is hatred, let me bring Your love*

*where there is injury, Your pardon Lord*

*And where there's doubt, true faith in You*

**Make me a channel of Your peace**

*where there's despair in life, let me bring hope*

*where there is darkness, only light*

*And where there's sadness, ever joy*

*Oh Master, grant that I may never seek*

*So much to be consoled as to console*

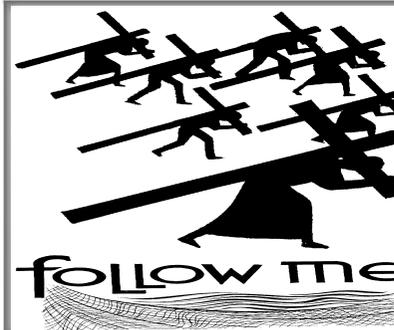
*To be understood as to understand*

*To be loved as to love with all my soul*

**Make me a channel of Your peace**

*It is pardoning that we are pardoned*

*In giving to all men that we receive...*



**Fam. Rosary, adoration.**

Wednesdays 6pm, and mass for the sick last Wednesdays of the month.

**Mass with St. Step P. Sch:**

1st Fri & 3rd Fri. of the month; end of terms and core events masses.

**Sacrament of Reconciliation:**

6.00pm every Saturday and 9am every Sunday.

**Divine Mercy Devotion.**

Tuesday after morning mass. Please join us.

**Parish Priest:** Fr. Gregory Umunna MA, Ph.D.

**Phone:** 01250872171. **Email:** peacegreg2002@yahoo.com.

**Address:** 8, Bank Street, Blairgowrie, PH10 6DE.

**H/Teacher:** St. Steph's P. S. Mr. Simon Mckell. Ph: 871950.

**Parish Volunteers:** **Catechists:** Linda Forsyth

Catechism Classes for 1st Holy Communion and Confirmation every Monday 6.00pm in the Hall.

**Parish Safeguarding Coordinator:** Mrs. Linda Forsyth.

Email: lady.linda@live.co.uk 01828632024.

**Parish Webmaster:** Mr. Irek Kawalinski. irekkowalinski@gmail.com

**Music Directors:** Mr. Tom Buckham and Mrs. Gail McIntyre.

**Responsible Person for Euch. Ministers:** Mr. Alan Scott

**Responsible Person for Lectors:** Mr. John Thompson

**Responsible Group- Parish Social Justice issues:** SSV.P.

**Financial Adviser:** Mr. Mike Coyle.

**Responsible Person for Altar Servers:** Mr. Rolly Colanese.

**Hall Reservations for Events:** Contact no: 872171.

**Hospital Chaplains:** Please call: N/wells 01382611282;

**P.R.I.:** 01738259371. \*Please let the priest know if you are

having a long stay at the hospital and would like a visit .

**Baptisms, Weddings and Funerals:** Please make appointment with the Priest before any arrangement

and date.

**Prayers please:** Please remember the following in your prayers:=== Janet Melville, James Warden, Michael Rolls, Ron Crisp, Eilidh MacInnes, Lieselotte Stuart, Neil McDowall Michael O'Malley.

**Have you prayed your Rosary today?**



### Parish Finances

Although public masses are suspended, Church related utility bills and maintenances are never suspended. We know that the present difficult situation affects individuals and households in many ways. However, if you feel able to support the parish in whatever way you could, (direct debit, occasional or one-off), is an account number:

**Bank: Royal Bank of Scotland, 14 Allan Street, Blairgowrie, PH10 6AD**  
**Sort code:- 83-1633**

**Account No:- 00240708**

**Account name:- Trustees of the Roman Catholic Diocese of Dunkeld No3 Char TST St Stephens RC Church**

Many thanks for supporting your parish.

### Reflections: discipleship

This week's readings make it clear that discipleship isn't easy. But they also reassure us that the cost of following Jesus is always a cost worth paying. Even when taking up our cross brings real suffering, God is there, offering us something far greater – the promise of life in all its fullness.

Jeremiah feels so overpowered by God and so worn down by the demands of prophesy-ing (First Reading) that he tries to turn away. But God's message is like a fire burning deep within him, impossible to deny. The psalmist also speaks of a profound inward longing that can only be satisfied by God, whose love for us is greater than life itself. St Paul, too, knows well how costly discipleship can be (Second Reading), but he urges us to a 'new mind', modelling ourselves not on the world, but on Jesus himself.

When we offer ourselves to God we discover his desire for us, and can open ourselves to being transformed by him.

Today's Gospel moves on from previous

weeks by speaking of Jerusalem and the cross. Jesus warns the disciples that he must suffer, and Peter is rebuked when he tries to dissuade him.

Following Jesus now means letting go of our own self-centred lives, but in doing so we become open to a new and much fuller life of love and freedom, lived in the Lord.

I might pray this week to be ever more open to Jesus's call to me to help him carry the cross, and I ask him to help me respond to that call with joy and generosity. — A reflection by Jesuits in Britain

### Still on this Sunday's Gospel...

Following Christ costs the follower. What must be paid is a willingness to let go of our hunger for security, approval, and comfort to take up our own cross of love and give ourselves away, to abandon our images of success and schemes of self-indulgence. The lure of holiness, as Jeremiah found out to his discomfort, provides no warm blanket. Love's love is no crutch, as some critics of religion have imagined. No, it is a harrowing experience, something like a death. Only radical insecurity remains when we entrust all to God, especially our disappointments and failure.

We live in an age when, by all cultural accounts, our faith is foolish. Our ritual is weirdly transcendent. Our vows appear to be unkeepable promises. Our sacraments quaint. The practices we aspire to are held in high suspicion.

It is impossible, we are told, for people to be chaste. It is idiotic not to choose what pleases or fulfils us. This cultural scepticism is so deep in our own bones that we, like Peter, balk before the truth Christ proposes.

How often do our church, our preaching, our practice, merely ape the culture's love of money, power, and privilege? The way of faith reaches too high; its paths are too arduous.

Yet in daunting times, let us recall Peter, who himself endured the same. Peter does 'get behind' Jesus but does not give up because of his failure. He follows to Jerusalem, even though he fears. He follows to Gethsemane, even though he sleeps there. He follows to the Passion, even though he hides. He waits for Christ in the upper room, even though he is shamed by his betrayals.

May the church that Peter once led, despite all its harrowing trials, have faith to do the same.

— An extract from a reflection by John Kavanaugh, SJ

### Personal Reflections

- ⇒ Do I feel nourished after holy communion? Do I feel a sense of relief that Mass is over?
- ⇒ Has the Mass strengthened our identity as a community?
- ⇒ Do I take away a message, thought or prayer for the week?

From the Director of Mission Dunkeld Diocese.

At the beginning of September our Diocesan Mission team will decide with Bishop Stephen if we will go ahead with our Diocesan Mission day on the 31st of October. The theme for the day, chosen last year, is our mission to care for the planet. This is very much based on the issues raised by Laudato Si. It is general accepted by serious theologians that continuing with our present day measures it is too late to save the earth so what should Christians be doing. Hopefully we will be able to point a direction and come up with practical suggestions for our parishes. The theme is very much in vogue just now and especially in the next few months as we remember the 5th anniversary of Laudato Si and the Season of Creation we are currently in.

May I suggest you invite a few parishioners to take advantage of the various online lectures and discussions that are available (mostly via Zoom) in the next few weeks. Perhaps they can assist and if they think something is really important, or can help in the parish's mission, they can report back to you. If you go on to the following WEB page most of them appear here: <https://www.sciaf.org.uk/get-involved/events>

Most of them you have to register to participate as they will be very popular. I would indicate especially the talk on Tuesday 8th September at 6.30pm (Carring for our common home in your parish <https://www.sciaf.org.uk/get-involved/events/513-season-of-creation>) which is on practical suggestions of what can be done in parishes. But they all look very profitable. I hope you find this helpful and if you have any questions feel free to contact me. Fr. Mike

**Dear Parishioners, kindly sign up to this if you are very keen on this subject and please let me know so that as a parish we can harvest your insights from this awareness for the benefit of all the parish. Thanks. Fr. Gregory**

### Foods 4 Thought: CONGREGATION FOR THE CLERGY

#### Instruction

The pastoral conversion of the Parish community in the service of the evangelising mission of the Church

#### Introduction

1. The ecclesiological reflection of the Second Vatican Council, together with the considerable social and cultural changes of recent decades, has resulted in various Particular Churches having to reorganise the manner in which the pastoral care of Parish communities are assigned. This has made it possible to initiate new experiences, enhancing the dimension of communion and implementing, under the guidance of pastors, a harmonious synthesis of charisms and vocations at the service of the proclamation of the Gospel, which better corresponds to the demands of evangelisation today.

Pope Francis, at the beginning of his Petrine ministry, recalled the importance of "creativity", meaning thereby "seeking new ways", that is "seeking how best to proclaim the Gospel"; in respect of this, the Holy Father concluded by saying, "the Church, and also the Code of Canon Law, gives us innumerable possibilities, much freedom to seek these things"[1].

2. The situations outlined in the following Instruction, represent a valuable opportunity for pastoral conversion that is essentially missionary. Parish communities will find herein a call to go out of themselves, offering instruments for reform, even structural, in a spirit of communion and collaboration, of encounter and closeness, of mercy and solicitude for the proclamation of the Gospel.

#### I. Pastoral Conversion

3. Pastoral conversion is one of the central themes in the "new phase of evangelisation"[2] that the Church is called to foster today, whereby Christian communities be ever more centres conducive to an encounter with Christ.

The Holy Father, in this regard, recommends that: "If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support

them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" (Mk 6:37)"[3].

4. Urged on by this concern, the Church "faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with the various civilizations, to their enrichment and the enrichment of the Church herself"[4]. The fruitful and creative encounter between the Gospel and the culture leads to true progress: on the one hand, the Word of God is incarnate in the history of men, thus renews it; on the other hand, "the Church [...] can and ought to be enriched by the development of human social life"[5], enhancing thereby, in our present age, the mission entrusted to her by Christ.

5. The Church proclaims that the Word, "became flesh and lived among us" (Jn 1:14).

This Word of God, who loves to dwell in our midst, in his inexhaustible richness[6], was received the world over by diverse peoples, inspiring in them the most noble of aspirations, such as the desire for God, the dignity of every human life, equality among men and respect for difference within the single human family, dialogue as a means to participation, a longing for peace, welcome as an expression of fraternity and solidarity, together with a responsible care for creation[7].

It is unthinkable, therefore, that such newness, whose propagation to the ends of the earth remains incomplete, abates or, worse still, disappears[8]. In order for the journey of the Word to continue, the Christian community must make a determined missionary decision "capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelisation of today's world rather than for her self-preservation"[9].

#### II. The Parish in a contemporary context

6. The aforesaid missionary conversion, which naturally leads to a reform of structures, concerns the Parish in particular, namely that

community gathered around the Table of the Word and the Eucharist.

The Parish has a long history and from the outset, it has played a fundamental role in the life of Christians and in the development and pastoral work of the Church. We can see this in the writings of Saint Paul. Several of the Pauline texts show us the formation of small communities as domestic churches, which the Apostle simply calls a "house" (cf., for example, Rm 16:3-5; 1 Co 16:19-20; Phil 4:22). With these "houses", we get a foretaste of the birth of the first "Parishes".

7. Since its inception, the Parish is envisioned as a response to a precise pastoral need, namely that of bringing the Gospel to the People through the proclamation of the faith and the celebration of the Sacraments. The etymology of the word makes clear the meaning of the institution: the Parish is a house among houses[10] and is a response to the logic of the Incarnation of Jesus Christ, alive and active among the community. It is visibly characterised then, as a place of worship, a sign of the permanent presence of the Risen Lord in the midst of his People.

8. The territorial configuration of the Parish, however, must confront a peculiar characteristic of our contemporary world, whereby increased mobility and the digital culture have expanded the confines of existence. On the one hand, people are less associated today with a definite and immutable geographical context, living instead in "a global and pluralist village"; on the other hand, the digital culture has inevitably altered the concept of space, together with people's language and behaviour, especially in younger generations.

Moreover, it is quite easy to hypothesise about how the continuous development of technology will ultimately change our way of thinking, together with the understanding of self and of social living. The speed of change, successive cultural models, the ease of movement and the speed of communication are transforming the perception of space and time.

9. As a living community of believers, the Parish finds itself in a context whereby the territorial affiliation is increasingly less evident, where places of association are multiplied and where interpersonal relationships risk being dissolved into a virtual world without any commitment or responsibility towards one's neighbour.

To be continued...

Please submit all items for the parish bulletin by 6.00 p.m. on Thursday each week.

Email: [peacegreg2002@yahoo.com](mailto:peacegreg2002@yahoo.com)

Phone: 01250 872171

Parish Website: [www.st-stephens-blairgowrie.org.uk](http://www.st-stephens-blairgowrie.org.uk)

Diocese of Dunkeld Scottish Charity No: