

VATICAN NEWS

Pope Francis decries abortion and euthanasia as treating human life like 'waste'

Pope Francis decried abortion and euthanasia in a speech Monday in which he said that today's "throwaway culture" leads to the killing of children and discarding of the elderly.

"There is the discarding of children that we do not want to welcome with the law of abortion that sends them to the dispatcher and kills them directly. And today this has become a 'normal' method, a practice that is very ugly. It is really murder," Pope Francis said Sept. 27.

"Is it right to eliminate, to take a human life to solve a problem? Is it right to hire a hitman to solve a problem? That's what abortion is," the pope commented.

Pope Francis said that the elderly today were also viewed as "waste material" and "of no use" in today's throwaway culture.

"But they are wisdom. They are the roots of wisdom of our civilization, and this civilization discards them," he said.

"Yes, in many parts there is also the law of 'hidden euthanasia,' as I call it. It is the one that makes people say: 'Medications are expensive, only half of them are needed,' and this means shortening the life of the elderly."

Pope Francis underlined that this was not a path for

Catholic universities or hospitals to follow.

"This is a road on which we cannot go: the road of discarding," he said.

The Pontifical Academy for Life was founded by Pope John Paul II in 1994. It is dedicated to promoting the Church's consistent life ethic.

This week, the academy is holding its plenary assembly in Rome, focused on the pandemic, bioethics, and the future of public health.

It's my body/ a woman's choice

The underlying premise to the many arguments that fall within this category - - that "a woman has a right to control her own body" - - is that it would be unfair to the mother to "force" her to carry her unborn child to term. Therefore, it should be her decision alone to decide whether her unborn child lives or dies.

The argument unfolds in roughly this fashion. It would be "unjust" to require the mother to carry her baby to term because it would require her to quit school, abandon her career, suffer for the rest of her life never knowing where her child was if she placed the child for adoption, or face the stigma of "unwed" motherhood, or an endless number of other scenarios.

Beyond this basic contention, proponents further claim that the mother has the "right" to privacy, the "right" to choose, and the "right" to equal protection, all of which require a "right" to abortion.

The right to privacy, continues the argument, protects the woman's ability to make personal decisions in private, without the imposition of "Big Brother."

This mode of argument culminates with the conclusion that it is this "freedom of choice" that enables a woman to compete equally with a man.

CONTROLLING ASSUMPTIONS

What is astonishing about this reasoning is the assumption behind each of these "injustices" - - that the only way a pregnant woman can accomplish anything is for her to kill her baby. What is even more incomprehensible is that some women accept this specious reasoning and actually fight to keep the ability to legally kill their unborn child as a claimed "right"!

What is the rhetorical play at work here? Abortion supporters compare unfavorably the life of one human being (the unborn child) with the "right" to live without the temporary condition of nine months of pregnancy. The result is that the temporary condition and its inconveniences trumps the child's very right to exist.

When you reach this point, remind your listeners that this way of reasoning threatens everyone's right to life. Determining who shall live and who shall die has become completely arbitrary.

Let's look more closely at the argument that "a woman has the right to control her own body."

Certainly she has the right to control the use of her arm by choosing to swing her arm. However, that right stops when her arm approaches the tip of my nose.

Note also that, as is so often the case, abortion supporters have simply defined the unborn out of existence. Or, more specifically, they contend nobody can know "when human life begins."

An essential part of your response to this family of argument is to remind your audience that it is not a mere opinion that two bodies are involved in this decision but a scientific fact. It is important to understand that a surprising number of people have convinced themselves that the unborn child is not a separate human being, meaning the entire focus is on the mother.

Shorn of its individual existence, the child is reduced to a "problem" to be eliminated. What is your counter?

Remind your audience that the unborn child is the smallest, least seen among us, and thus, is the most vulnerable. Buttress your appeal to our common humanity with some of the elementary points of embryology. This little human being has a beating heart as early as 18 days, with tiny little fingers and toes....

-By Olivia Gans and Mary Spaulding



ST. STEPHEN'S R C CHURCH BLAIRGOWRIE

⇒ St Mary's Coupar Angus

⇒ St Luan's Alyth

27th Sunday of Ordinary Time. Yr. B. 03/10/21

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: October Devotion. Rosary

Vigil mass at St. Steph's 6.30pm

Sun - Mass: St. Luan's 9.30am & 11.00am: St. Steph's

Baptism at mass for Rhia, Orla & Jaime-Leigh Harvey

Wed - Mass at St. Steph 7.00pm.

Thurs - Mass at St. Steph 10.am. 10.30am P4 & P5 Reconcilia

Fri- Mass at St. Steph's 10.00am; 10.30am School only mass

Vigil mass at St. Steph's 6.30pm.

Sun - Mass: St. Luan's 9.30am & 11.00am: St. Steph's

Mass intentions for the week

Sat. For sick/retired priests Dunkeld. Diocese.

Sun: Mass. 9.30 am & 11.00 am.

Tue - Mass. Fr. Vincent Nnabuife

Wed-Mass. James Crighton

Thurs - Mass. Bishop Gregory Ochiagha

Fri-Mass. Georgina Ajax

Sat. Vigil mass at St. Steph's 6.30pm. James Crighton

Sun - 9.30 am and 11.00 am. For Parish Intentions

This Sunday's Message in a Glance...

First: Genesis 2:18-24: Creation of woman - bones from my bone and flesh from my flesh - man and wife become one body.

Psalm: 127: May the Lord bless us all the days of our lives / O blessed are those who fear the Lord.

Second: Hebrews 2:9-11 - the one who sanctifies and the one who is sanctified are of the same stock.

THEMES: Family - we are part of God's creation and family - right relationships - the depth of family relationships - we are called to live to Jesus standards.

Fam. Rosary, adoration.

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

Mass with St. Stephen's Primary School:

1st 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:** ststephen@dunkelddiocese.org.uk

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

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

Parish Ministries, Volunteers and Contact Persons:

Catechists: Mrs Linda Forsyth. Catechism Classes for 1st Holy Communion and Confirmation every Monday 6.00pm in the Hall. Email: lady.linda@live.co.uk 01828632024.

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: Ms. Seonaid Johnston

Responsible Group- Parish Social Justice issues: SSSVP.

Responsible Person for Church Flowers: Mrs Jean Scot

Grounds Flowers: Mrs Jennifer Fitzpatrick

Financial Adviser: Mr. Mike Coyle.

Responsible Person for Altar Servers: Mr. Rolly Colanese.

Hall Reservations: Contact no: 872171.

Hospital Chaplains: Please call: [N/wells 01382611282](tel: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

Parish News

Prayers please: Please remember the following in your prayers: Michael Rolls, Ron Crisp, Eilidh MacInnes, Neil Mcdowall, Michael O'Malley, Pam McKenna, Mhari McRae, Mary Clark, Muriel Thompson, Georgina Ajas, Val Naughton,

⇒ **Have you prayed your Rosary today?**



⇒ Parish Finances

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 via Standing Order, occasional or one-off payment. Details of Parish account number are:

⇒ 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.



Please submit all items for the parish bulletin by 6.00 p.m. on Thursday each week.
Email: peacegreg2002@yahoo.com Phone: 01250 872171

Up Coming Events:

- ⇒ Service at Beach Manor Care Home 11am. 30/9/2021
- ⇒ Baptism for Rhia, Orla & Jaime-Leigh Hanvey 3.10/2021
- ⇒ FHC Reconciliation 7th October
- ⇒ 19/10/2021 at 10:30 with Health and Safety annual review of your Health and Safety documents. General Risk Assessment report and prioritised action plan.
- ⇒ First Holy Communion 21st November 1100
- ⇒ End of Term Mass 22nd December 10.00

Reflection: the question of divorce.

Today, the Pharisees want to put Jesus to the test again, and they propose him the question of divorce. But instead of giving them a definite answer, Jesus asks them in return what the Scriptures say and, without criticizing Moses & apos Law, makes them understand that while that Law is legitimate, it is only temporal: 'Moses wrote this law for you, because you are stubborn' (Mk 10:5).

Jesus reminds them what the Genesis says: 'But in the beginning of creation God made them male and female' (Mk 10:6; cf. Gn 1:27). Jesus speaks here of the unity of Humankind. Man will leave father and mother and will join his wife, and the two shall become one flesh to form Mankind. This represents a new reality: Two human beings form a unity, not as an 'association', but as generator of Humanity. The conclusion is quite evident: 'Let no one separate what God has joined' (Mk 10:9).

If we look at marriage as an association, its indissolubility cannot be apprehended. If marriage is just a matter of associated interests, we can then understand its dissolution

may appear as legitimate. In this case, to speak of marriage is actually abusing the language, because it refers only to the association of two single persons that have decided to make their lives more pleasant. When the Lord speaks of marriage He is referring to something else. The Vatican II Council reminds us: 'For the good of the spouses and their off-springs as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes. All of these have a very decisive bearing on the continuation of the human race' (Gaudium et spes, n. 48).

Back home, the Apostles asked him again about the demands of marriage, and this is followed by the tender scene with the infants. Both passages are related. The second lesson is like a parable that explains how the marriage is possible. The Kingdom of God is for those that become as infants and accept to build something new. And marriage is the same if we have really understood what it actually means, that is: to leave, to join and to become. **by Fr Fernando PERALES**

Month of Care of Creation

September is the Month of Care of Creation (1st Sept to 4th Oct. Feast of St. Francis of Assis) both as a world Ecumenical movement and a call by Pope Francis for us to respond.

The Dunkeld Mission group has been working over the past year on our mission to care for our home - earth. Here in St. Stephen's, we would like to invite our parishioners to seriously consider during this time to make a commitment, as Christians, to becoming Eco Friendly Parishioners.



(COVID-19) Update.

Changes to St Stephen's Covid Safeguarding Protocols are as follows:

Important Information: Following on from the Diocesan Infection Control committee's most recent meeting.

It has been advised that it will no longer be necessary for Stewards to register Parishioners as they enter the Church for Mass.

Visitors should be asked to sign in. Therefore, from this weekend we will not be required to 'Track and Trace'. This is the current advice, however as we are in a fairly unpredictable pandemic the advice may be subject to change. I will keep you all informed should any changes arise. Many thanks for all your care and attention.

Also,

- ⇒ ALL PEWS and KNEELERS will be in use.
- ⇒ Communion will return to pre-Covid times where the congregants will move pew by pew towards the Altar and return to their place after receiving Communion.
- ⇒ Our One Way system will remain i.e enter by main door and exit by side door.
- ⇒ Sanitizer at the entrances will continue to be used.
- ⇒ Hymnals to be left by the side door on exiting Church.
- ⇒ Although public distancing is no longer a stipulation we will continue to advise keeping a safe distance from people of other households.
- ⇒ VENTILATION is one of the most important ways in which the risk of Covid transmission can be reduced therefore adequate ventilation is key i.e all doors and some windows will remain open during Mass.
- ⇒ Altar servers are able to return to duty as in precovid19 times.
- ⇒

Biographies of Church Fathers.

Who are the Church Fathers?

=====

St. Cyril of Jerusalem

Feast day: March 18

Born 315 A.D. Died 386 A.D. Bishop of Jerusalem and Doctor of the Church.

In the East his feast is observed on the 18th of March, in the West on the 18th or 20th. Little is known of his life. We gather information concerning him from his younger contemporaries, Epiphanius, Jerome, and Rufinus, as well as from the fifth-century historians, Socrates, Sozomen and Theodoret. Cyril himself gives us the date of his "Catechesis" as fully seventy years after the Emperor Probus, that is about 347, if he is exact. Constans (d. 350) was then still alive. St. Jerome relates (Chron. ad ann. 352) that Cyril had been ordained priest by St. Maximus, his predecessor, after whose death the episcopate was promised to Cyril by the metropolitan, Acacius of Caesarea, and the other Arian bishops, on condition that he should repudiate the ordination he had received from Maximus. He consented to minister as deacon only, and was rewarded for this impiety with the see.

Maximus had consecrated Heraclius to succeed himself, but Cyril, by various frauds, degraded Heraclius to the priesthood. So says St. Jerome; but Socrates relates that Acacius drove out St. Maximus and substituted St. Cyril. A quarrel soon broke out between Cyril and Acacius, apparently on a question of precedence or jurisdiction. At Nicaea the metropolitan rights of Caesarea had been guarded, while a special dignity had been granted

to Jerusalem. Yet St. Maximus had held a synod and had ordained bishops. This may have been as much as the cause of Acacius' enmity to him as his attachment to the Nicene formula. On the other hand, Cyril's correct Christology may have been the real though veiled ground of the hostility of Acacius to him. At all events, in 357 Acacius caused Cyril to be exiled on the charge of selling church furniture during a famine.

Cyril took refuge with Silvanus, Bishop of Taurus. He appeared at the Council of Seleucia in 359, in which the semi-Arian party was triumphant. Acacius was deposed and St. Cyril seems to have returned to his see. But the emperor was displeased at the turn of events, and, in 360, Cyril and other moderates were again driven out, and only returned at the accession of Julian in 361. In 367, a decree of Valens banished all the bishops who had been restored by Julian, and Cyril remained in exile until the death of the persecutor in 378. In 380, St. Gregory of Nyssa came to Jerusalem on the recommendation of a council held at Antioch in the preceding year. He found the Faith in accord with the truth, but the city a prey to parties and corrupt in morals. St. Cyril attended the great Council of Constantinople in 381, at which Theodosius had ordered the Nicene faith, now a law of the empire, to be promulgated. St. Cyril then formally accepted the homoousion;

Socrates and Sozomen call this an act of repentance. Socrates gives 385 for St. Cyril's death, but St. Jerome tells us that St. Cyril lived eight years under Theodosius, that is, from January 379.

To be continued...