

Our Lady of Lourdes, Perth

Parish Newsletter 30th August 2026

22nd WEEK IN ORDINARY TIME A

Take The Lowest Place

Dear Parishioners,



This Sunday, Jesus speaks to us about **humility**. Watching people choose the places of honour at a meal, he says: “When you are invited, go and sit in the lowest place.”

In a world where we are often encouraged to promote ourselves, compete and make sure that our achievements are noticed, the Gospel offers another way. Christian humility does not mean

thinking badly of ourselves. It means knowing who we are before God: **loved, gifted and called — but always dependent upon his grace.**

Jesus himself shows us this way. He does not seek the highest place but comes among us as one who serves. This same humility is revealed most beautifully in the **Eucharist**. Christ, the Lord of heaven and earth, makes himself present under the humble signs of bread and wine and gives himself completely to us.

As we continue to deepen our Eucharistic life in Our Lady of Lourdes, perhaps we can ask ourselves: **Do I come to Mass simply to receive something, or do I come ready to offer myself with Christ?**

The Eucharist teaches us that greatness in God's Kingdom is found not in being noticed, but in **loving, serving and making room for others.**

May the Lord give us this week the grace to choose the way of humility — and discover there the place where he is waiting for us.

God bless you all,
Fr Leszek



1st September marks the **World Day of Prayer for the Care of Creation** and the beginning of the **Season of Creation**, which continues until **4 October**, the **Feast of St Francis of Assisi**.

Pope Leo XIV will celebrate the **Mass for the Care of Creation**, using the special formulary added to the Roman Missal in 2025. In his message for this year's observance, **the Holy Father calls Christians to care for our common home and draws particular attention to the environmental destruction caused by war and violence.**

If you know someone in hospital who would like a visit from a priest for prayer, spiritual support, Holy Communion (*Viaticum: communion for dying*), Confession, or the Anointing of the Sick, **please contact the Priest on call, at 07842 538056 ASAP.**

This weekend there will be a **Second Collection for the Bishop Mensal Fund**. The fund supports important pastoral and charitable needs within the **Diocese of Dunkeld**, continuing the legacy of Bishop Mensal and his commitment to the life and mission of the Church.

Thank you for your generosity and for supporting the work of our Diocese.



Brother Sieradzki Filip would like to express his sincere thanks to everyone for the **warm welcome** he received during his time with us. He is especially grateful to those who took time to **talk with him, share fellowship and help him practise his English**. Brother Filip also thanks our parish community for the **generous donation to the Pallottine Seminary in Poland**. *Your support will help with the formation of future Pallottine priests and brothers.* **Thank you for your kindness, generosity and prayers.**

Brother Filip, we thank you for becoming part of our parish community and thank everyone who made him feel so welcome. We wish Filip every blessing as he continues his journey towards the priesthood.



OUR LADY OF LOURDES ROMAN CATHOLIC CHURCH

DIOCESE OF DUNKELD

Scottish Charity Number: SC001810

Parish Priest: Fr. Leszek Więcaszek SAC
42 Struan Road, Perth, PH1 2JP

E-mail: ourladyoflourdes@dunkelddiocese.org.uk

Website: www.ourladyoflourdesperth.church

Parish Secretary:

Dianne Mitchell - 01738 626979

(Thursday 10.00am – 12.30pm)

E-mail: ololadmin@dunkelddiocese.org.uk

Parish Safeguarding Coordinators:

Marie Stuart & Dianne Mitchell

E-mail: ololpsc@dunkelddiocese.org.uk

Diocesan Safeguarding Advisor:

Linda Gourlay **E-mail:** safeguardingadvisor@dunkelddiocese.org.uk

Telephone: 01382 225453 (option 5)

Website: www.dunkelddiocese.co.uk/safeguarding

Scottish Catholic Safeguarding Standards Agency

www.scssa.org.uk

Diocesan Curial Offices:

Address: 24–28 Lawside Road, Dundee, DD3 6XY

Telephone: 01382 225453

THE LITURGY OF THE WORD

First Reading Jeremiah 20:7-9
“The word of the Lord has become for me a reproach.”

Responsorial Psalm Ps 63(62) R 2b
“For you my soul is thirsting, O Lord, my God.”

Second Reading Romans 12:1-2
“Present your bodies as a living sacrifice.”

Gospel Acclamation Cf. Ephesians 1:17-18
Alleluia, alleluia. May the Father of our Lord Jesus Christ, enlighten the eyes of our hearts, so that we may know the hope to which he has called us.

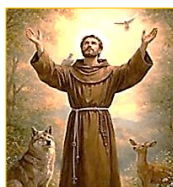
Gospel Matthew 16:21-27
“If anyone would come after me, let him deny himself”.



We welcome the school pupils and staff from Our Lady's as they return from the summer break. **School class Masses resumed at 10.00am on Thursday 27th August.** *Please come and join us on Thursday mornings in celebrating Mass together with our young people.*



The revived **Assisted Dying Bill** faces its Second Reading in Parliament on Friday 11th September. **INFO at the church doors.**



FRANCISCAN JUBILEE YEAR

“When you are invited, go and sit in the lowest place.”

This Sunday's Gospel reminds us that **those who humble themselves will be exalted**. St Francis of Assisi made these words visible in his own life. He did not seek honour, position or recognition, but chose the humble way of Christ — serving the poor, welcoming those on the margins and recognising every person as a brother or sister. **During this Franciscan Jubilee**, may St Francis inspire us to seek not the highest place, but the place where we can **love, serve and bring the peace of Christ to others**.

THE NATIONAL PILGRIMAGE TO CARFIN TAKES PLACE ON SUNDAY 6th SEPTEMBER

The universal church marks 800 years since the death of **St Francis of Assisi**. Come and join us for Holy Mass at 3.00pm at Scotland's National Shrine to Our Lady of Lourdes in Carfin, near Motherwell, ML1 5AJ.

NEXT 2nd COLLECTION AUTHORIZED BY OUR DIOCESE WILL BE ON 27TH SEPTEMBER FOR THE SICK & RETIRED PRIESTS FUND

100 CLUB

For those members who pay their subscription annually, your payment is now due. Please leave your dues with the welcomers or with Gordon McGregor, or speak to Gordon if you need more information.

WEEKDAY SERVICES

Tuesdays: Holy Rosary 9.30am, Holy Mass at 10.00am. followed by coffee/tea in the hall.

Thursdays: Holy Rosary 9.30am, Holy Mass at 10am.

The Friday Drop-in Group resumes in the church hall in Our Lady of Lourdes, from 1.00pm to 3.00pm. Light refreshments will be provided. The group plan to have more active afternoons, with games, quizzes etc. and are open to suggestions and new ideas, so please come along – all are very welcome.

A Christian Aid Quiz Night, will be held on Friday September 4th at 7pm in Letham St Mark's Church hall. People are invited to enter teams of up to 4 people or turn up and make up a team with others on the night. £8 per person including refreshments, pay at the door. For more info contact Perth Christian Aid Group c/o Gill Kaye, 07801818535

PREPARING FOR OUR PARISH EUCHARISTIC REVIVAL



At the Eucharist, Jesus gathers very different people around one altar and makes them **one Body in Him**. Here our importance is not measured by status, success or recognition. Before Christ, each of us comes simply as someone in need of His grace. Our **Parish Eucharistic Revival** invites us to look again at what happens at every Mass: **Christ is present, Christ gives Himself, and Christ forms us into a community.**

From His altar we are sent to notice those who are overlooked and to make room for them in our lives.



THE 11th WORLD DAY OF PRAYER FOR THE CARE OF CREATION 2026

1st of September 2026

***“They shall beat their swords into ploughshares
and their spears into pruning hooks” (Isaiah 2:4)***

Dear Brothers and Sisters,

Our Lord Jesus Christ came so that we might have life and have it in abundance (cf. *Jn* 10:10). This gift of life lies at the very heart of our mission as disciples and of our shared calling to build a civilization of love. As we observe this World Day of Prayer for the Care of Creation, we are once again invited to contemplate the gift of life and to cherish the earth that sustains it, for they are tangible ways of offering praise to our Creator.

Today, we are witnessing many crises and much human suffering. At the same time, it seems that the disruption to the harmonious balance of creation is accelerating. These phenomena are not unrelated; they are a single plea for healing and peace arising from a wounded world.

The God of life, revealed in Jesus Christ, offers a peace that the world cannot give: “Peace I leave with you; my peace I give to you” (*Jn* 14:27). This peace is neither superficial nor fleeting; it flows from the enduring love of Christ and his care for every human person.

Yet this promise of peace stands in stark contrast to the realities we see in many parts of the world. The prophet Isaiah spoke of a time when nations “shall beat their swords into ploughshares” (*Is* 2:4), transforming what destroys life into what sustains it. But today, we too often witness the very opposite, as efforts continue to be directed toward violence and war.

War leaves wounds that extend far beyond the battlefield. It claims lives, tears families apart and forces millions to flee their homes, thereby deepening fear, injustice and division (cf. *Gaudium et Spes*, 77-82). War also leaves behind social and ecological destruction that endures for generations. Moreover, the interaction between armed conflicts and environmental degradation often creates a vicious cycle, which destroys ecosystems, contaminates essential resources, such as air and water, and undermines food security. This fuels poverty, inequality, and new social tensions that can contribute to the emergence of further conflicts.

What is more, war creates wounds that damage the whole fabric of life, harming not only individual persons and communities, but also their broader network of relationships with the whole human family, and their harmony with creation. It reveals a deeper failure to live in God’s image and likeness, to respect life and to care for the earth entrusted to us. This is not only a political failure, but also a moral and spiritual one. Rooted in distorted desires and the misuse of human freedom and power, war stands as a counter-witness to the Gospel of peace.

The above-mentioned crises call not only for responsibility but also for a conversion of heart that will bear fruit in a deeper fidelity to God, love of one another and respect for the gift of creation. Indeed, the discord we see in the world, such as violence, injustice and ecological degradation, is not simply the result of flawed systems or structures; it is a “symptom of the deeper dichotomy that is rooted in humanity itself” (*Gaudium et Spes*, 10). In fact, the human heart is the place where the deepest struggles unfold and our fallen condition reveals itself. It is not merely the seat of emotion, but the centre of the person — the place where reason, desire, will and conscience converge. It is here that we

wrestle with the contradictory desires within us between love and indifference, truth and illusion, justice and injustice (cf. *Jas* 1:14–15). The wounds of war and the degradation of the earth, then, are profoundly linked to the condition of the human heart. The conflicts that torment humanity are in many ways the outward expression of interior discord and division. When the heart is distorted, relationships suffer, and the structures we build begin to reflect that disorder.

Pope Benedict XVI reminded us that “the external deserts in the world are growing, because the internal deserts have become so vast” (*Homily for the Solemn Inauguration of the Petrine Ministry*, 24 April 2005). This calls us to recognize that, in some way, what is broken around is also broken within us. In order to build a peaceful society, therefore, we must not only reform structures but also renew our hearts. The deep-set causes of conflict and the exploitation of creation stem from an ethical and cultural crisis, including the loss of a sense of limits, the desire for domination, the pursuit of immediate profit, and the inability to recognize the God-given dignity of each human person.

The prophetic call to “beat swords into ploughshares” (*Is* 2:4) is therefore not only a vision for nations, but a call to each person. It invites us to transform harm into life. Yet this transformation cannot be achieved through external change alone. It requires, through cooperating with God’s grace, a deeper personal and collective conversion — a returning to God, who will reorder our desires, heal our wounds and help us grow in virtue.

Without this inner transformation, peace will remain fragile and short-lived. But where hearts are renewed, new possibilities begin to open. What has been used for destruction can be redirected toward life, toward the care of the poor, the nourishment of the hungry, and the safeguarding of creation. This is the path of authentic ecological conversion, where the effects of our encounter with Jesus Christ become evident in our relationship with the world around us (cf. Francis, *Laudato Si’*, 217). Peace, then, begins in the heart and flows outward to our relationships, communities and the broader world.

Although the challenges before us are enormous, God does not leave us without the means of healing and transformation. In place of the weapons of war, the God of peace grants us the strength to heal, to reconcile and to build a civilization of love. In this way, we are called to safeguard the many “ecosystems” entrusted to us: the ecosystems of creation, of human relationships and of the human heart itself.

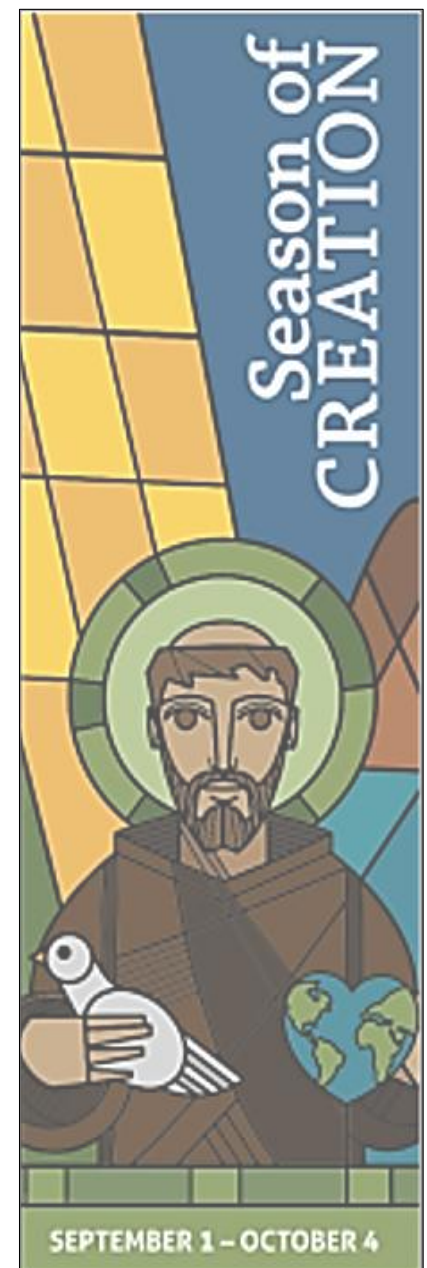
Let us imagine a world in which the energies currently invested in war are directed toward integral human development, to overcoming poverty, protecting human dignity and reconciling divided peoples. Such a vision reflects faith in the coming of God’s Kingdom.

The true tools for building peace are not weapons of destruction, instead they are truth, dialogue, patience, goodness, justice, mercy, understanding, care and love. These flow from hearts shaped by the Gospel and sustained by God’s grace. Only these qualities possess the power to transform individuals, renew communities and heal the wounds of our world.

Dear brothers and sisters, the path before us is clear, though it is not easy. We are called to allow our hearts to be renewed, so that we might seek peace and care for creation. Scripture tells us to guard our hearts, for everything we do flows from them (cf. *Prov* 4:23).

If we take up this task with humility and faith, we will become collaborators in God’s work of renewal. We will move, slowly but surely, from desert to garden, from division to communion, and from violence to peace.

May the Lord grant us the courage to walk along this path, so that in our time, swords may indeed be beaten into ploughshares, and the promise of the Gospel may take deeper root in our world, and the peace of Christ may reign over all of creation.



From the Vatican, 15 August 2026, Assumption of the Blessed Virgin Mary.

LEO PP. XIV