

DUNKELD NEWS

Diocesan Newsletter of the Bishop of Dunkeld

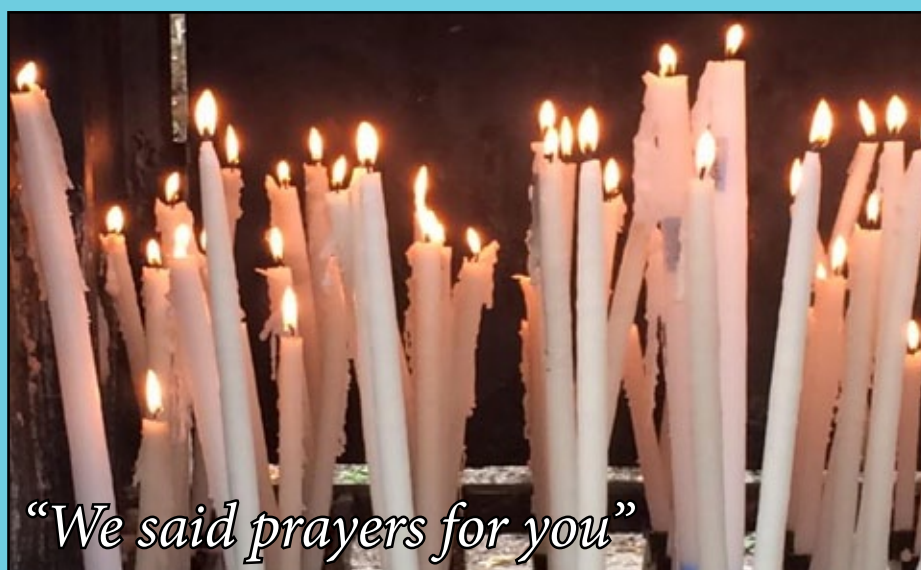
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DUNKELD LOURDES PILGRIMAGE 2015 - SOUVENIR EDITION

Travellers return uplifted by prayerful pilgrimage



The Rt. Rev. Stephen Robson



"We said prayers for you"



Photos by Lisa Terry

...in procession to the Grotto

Lourdes kick-started my faith

Andrew Watson writes

Over the years I have been asked to speak at Masses about my experience attending the Diocesan pilgrimage to Lourdes. This is something I have always been more than happy to do as it was an experience that profoundly changed my life. I hope that, in these columns, I can perhaps shine some light on how that experience has actually continued to be of great value to me almost three years since I last travelled with the Diocese of Dunkeld to Lourdes.

Lourdes is not only a place that can strengthen and deepen the faith of the sick and elderly who go there, but impact the life of young Catholics in immeasurable ways.

When I first signed up for Lourdes in 2008 I was 20 years old and just as nervous as I was excited about making the pilgrimage there. This was the place where the Virgin Mary appeared to Bernadette and where so many miracles had occurred.

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INSIDE THIS ISSUE: News, views and coming events from around the diocese

Saved Icon is Iconic for Saving Our Faith



Photo by Fr Lawrence Lew, O.P.

In the Lady Chapel of the church of Notre Dame du Finistère in Brussels stands a statue of our Lady holding the infant Jesus. And the statue is venerated under the title of Our Lady of Good Success. The statue has been dated to the 15th c. and it may have begun life in the Cathedral of St Machar in Aberdeen. At the Reformation, it was protected from destruction of the Reformers, and in the 17th c. shipped to the Low Countries for safe-keeping. That statue is known by us as our Lady of Aberdeen whose Feast Day we keep on 9th July.

Bishop Stephen writes...

The story of the rescue of this statue is far from unique. Many medieval statues of our Lady, beloved by the people, were similarly rescued from the clutches of the Reformers. Not because of the value of the statue or of the jewels which adorned them as votive offerings of the people, but because they represented the strength of the piety of the people who deeply resented the power of the state encroaching on their Catholic Faith. The rescue of the statues became perhaps a symbol of the resistance of the popular piety of the Catholic Faithful against the political forces that would try to deprive them of their freedom to worship the God of their forefathers in the Church of the Faith of their forefathers.

In recent years many revisionist historians have broken the narrative common in the popular, so-called Whig version of history, which claimed that the Reformation was welcomed by all and enthusiastically embraced by all. This narrative simply wasn't true.

The various outbreaks of popular resistance known as the Pilgrimage of Grace in England testify to this. Medieval England and Scotland also testify to the high level of Pilgrimage, especially to shrines of our Lady, during that period. Shrines to Our Lady of Doncaster, Aberdeen, Haddington, Motherwell, Walsingham, Ipswich, Westminster, Our Lady of Penrhys in Wales, Worcester and many more.

As just one example, according to Charles Wriothesley, the Windsor Herald, who wrote a Chronicle of England during the reigns of the Tudors: - "It was the month of July, [in which] the images of Our Lady of Walsingham and Ipswich were brought up to London with all the jewels that hung around them, at the King's commandment, and divers other images, both in England and Wales, that were used for common pilgrimage . . . and they were burnt at Chelsea by my Lord Privy Seal".

A famous letter from Protestant Bishop Hugh Latimer to Thomas Cromwell mentions the images by name, referring firstly to the image of Our Lady of Worcester he says:

“She (our Lady) hath been the Devil’s instrument, I fear, to bring many to eternal fire; now she herself with her older sister of Walsingham, her younger sister of Ipswich, and their two sisters of Doncaster and Penrhys will make a jolly muster in Smithfield. They would not be all day in burning”.

The medieval town of Ipswich, just mentioned, was a busy maritime centre of trade and shipbuilding. The inns and taverns of the town were full of pilgrims who flocked to the shrine of Our Lady of Grace in Lady Lane, near St Mary’s Church. The shrine to Our Lady of Grace at Ipswich is first recorded in 1152. But along with others, the shrine was suppressed during the English Reformation, and its famous statue was taken, as we’ve already heard, to Chelsea to be burnt, along with the statue of Our Lady of Walsingham on 20 September 1538. There are no eyewitness accounts of the statue actually being burnt, although it is documented that the statue arrived at Chelsea.

But, as with Our Lady of Aberdeen stranger things have happened. As I discovered on a visit to the shrine of St Maria Goretti from where I was working in Rome, a wooden statue of the Madonna and Child displayed in the local church of the Italian seaside town of Nettuno closely matches various descriptions of the Ipswich statue. The statue is known locally in Nettuno as “Our Lady of the Graces” or “The English Lady”. Radio carbon dating places the era when the tree was felled to provide the wood of which the statue is carved at circa 1280 to 1420 with 94% certainty.

There is also evidence in the Nettuno town (Commune) archives that a statue arrived there from Ipswich in 1550. So it is certainly true that along with Our Lady of

Aberdeen, our Lady of Graces or Ipswich actually survived, though of course many, like our ‘Lady of Walsingham, didn’t. And it wasn’t just shrines that suffered from the iconoclastic tendencies of Cromwell and his ilk.

The Catholic revisionist historian Prof Eamon Duffy made his name with *The Stripping of the Altars*, an investigation into what people in the parishes of England and Wales really felt during the religious upheavals of Henry VIII and Edward VI’s reigns, when they were told to tear out their statues of saints, stop their pilgrimages and holy days and turn their backs on the monasteries.

Historic truths

It had long been assumed that most English people, weary of the corruption and abuses of the medieval church, welcomed the new religious practices and were glad of the opportunity Protestantism offered to develop their own personal relationship with God, and that only a few recidivists in certain strongly Catholic areas, mainly in the north of England, rebelled against the changes or hankered after the old ways.

But Eamon Duffy’s other great investigative work *The Voices of Morebath* investigates the local impact of the religious changes of the sixteenth century on just one Devonshire village, Morebath, for which we have unusually full documentation thanks to its parish priest, Sir Christopher Trychay who parish priest there from the 1520s until well after the Reformation. Sir Christopher used the parish accounts book to keep a detailed record of the life of the village. Sir Christopher’s detailed accounts were already well known to historians, especially local historians, but they had always been

cited as evidence that Morebath simply accepted each change of religious policy and conformed with the latest religious and political pronouncements from London.

However, Morebath’s story does not fit into that pattern, for in 1549 it was one of the villages that took part in a major rebellion, the pilgrimage of Grace, that spread through Devon and Cornwall against the introduction of the Protestant Book of Common Prayer to replace the Catholic Mass. The rebellion was, of course, brutally suppressed and the whole episode was one of enormous trauma for the whole region. In *The Voices of Morebath*, Duffy argues that the previous interpretations of the parish priest’s accounts were wrong and that the evidence shows Morebath conforming only very reluctantly to the changes in religion, keeping its traditional Catholic faith alive in any way that was possible. So perhaps what was here experienced in a small parish was simply in microcosm what was happening on a large scale throughout the land.

But history is fascinating and perhaps we could go on about it for hours. But how does the story of the rescue of a statue or a religious artifact help us today.

What we have learned is that Contemporary accounts testify that English and Scottish Catholics loved their Catholic Faith, especially our Lady, and would go to great lengths to save their devotional objects.

Lost cultural roots

But Catholics, however devout, aren’t daft. They know full well the difference between a statue and the real thing. And I suspect, only suspect that we wouldn’t see such lengths today to rescue a statue. Many Catholics no longer have religious objects around their homes. Yes we have shrines today, arguably more today than previously. But sadly today our domestic statues at least are more likely nowadays to find themselves dumped on a tip or smashed up, scored, and buried in the garden. But, as a priest, I would have to say that I would love a penny for the number of elderly people I’ve known and tended in their last sickness and who die leaving rosaries, even broken ones, and chipped and ugly statues in their houses because they seem to sense the iconic value of them. Tragically, their families who have often lost their faith simply dump them because they have lost contact with their Catholic cultural roots.

And culturally, as Catholics, we are re-





Attending the New Dawn Conference in St Andrews, Bishop Robson leads a procession, in honour of Our Lady of Aberdeen, in the grounds of the ancient cathedral

ally in danger here. The Reformers literally threw Mary and the baby Jesus out with the bathwater. But would we modern Catholics see ourselves as any different?

How many of our deepest held cherished Catholic beliefs, the jewels of our faith, are deeply and tenaciously held by all Catholics nowadays?

When I was young I at least got the impression that all Catholics believed the same things. But do they nowadays?

What about the doctrines of the Mass? The nature and Mystery of our Lord? Of the Mystery of the Most Holy Trinity? What of the doctrine of the priesthood? The doctrine of marriage? The clearly worked-out teaching of the Church on sexual ethics? What even about the existence of heaven and hell and purgatory? The existence and effects of the Angelic world? The existence of Satan? The call to eternal blessedness given us from the first moment of our existence by God? Can we really all say we own up to believing these things? What about the Church's teaching about the evils of abortion? The bodily resurrection of the Lord? What of the doctrine of the Communion of Saints and of our Lady?

Of course we as Catholics know there is a hierarchy of truths and that not all the truths of our faith belong to the same level or rank. But they're all truths. And what about the church's social doctrine? Oh yes we might all say we believe them. But do we really? Do we not reduce our faith sometimes to the language of rights, but forget our duties? Do not some Catholics who embrace passionately Catholic Social Doctrine but who are cool or ice cold about the other dogmas of the Faith? Who perhaps accept the convenient, but reject the inconvenient truths of the Catholic Faith? We might passionately believe in banning nuclear weapons or get fired up about cli-

mate change but do we happily, even enthusiastically, or even silently accept the evils of abortion or accept the state's right, over God, to change our understanding of the biblical doctrine on marriage?

Because the Catholic Faith is a seamless garment, like the cloth of the Lord's undergarment worn during his passion, created deliberately as a single piece woven from neck to hem. Like the integrity, the wholeness, of the Lord's undergarment, the Catholic Faith is one. Knock down one pillar of the Faith and others are first affected, weakened, and then fall also.

What we profess with our lips ought to be lived in our lives and celebrated in our prayer, liturgy and sacraments

A cardinal rule of our Catholic faith is that what we profess with our lips ought to be lived in our lives and celebrated in our prayer, liturgy and sacraments. Change the doctrine and you change the prayer and the practice. Change the practice and you change the doctrine; change our prayer, and the faith and the practice of it become distorted.

That is why we are in such a pickle in the present moment with our understanding of the family. Some think we can change the age-old practices of the church and somehow leave the faith in tact. But it isn't rocket science, it's logical to conclude that if you change one practice, then you change the others.

Something held for centuries, even millennia, something on which the Church has deliberated and adjudged to be true under the influence of the Holy Spirit, especially in a Church Council, can't suddenly be rejected. Similarly something suddenly innovated, as for example when a new insight into faith crops up, cannot simply be accepted as true unless it is in continuity with the past. It needs to be tested and testing takes time. The church calls this organic development: what comes from one truth of Faith has consequences for other truths. And human words and actions cannot change these truths simply because they are inconvenient, or when so-called democratic choice demands a change. The decision as to whether some insight or other is part of the Catholic Faith is never a democratic choice, or because - *cosi fan tutti* as Mozart would call it - just because everyone is doing it or saying it or believing it.

No! As with the steadfastness and the faithfulness and loving care of the faithful Catholics at the Reformation saving and protecting the images of our Lady cherished for centuries, so also we must preserve and remain true to our faith. The saving of the ICON is iconic for the preservation of our Faith.

We are presently in greatly troubling times. Many see the apocalyptic waves of a repeat of the nineteen thirties on the horizon, with theatres of war and violence beginning to coalesce. Mankind was lost then too and look what happened in the 1940's. When confusion reigns and a people is in cultural meltdown and has lost its coordinates it becomes prey to a relativism that eats away at decency and truth. When the stability of truth begins to break up chaos is never far behind.

There is a beautiful passage in the divine office from the midday prayer of the Church:

When you reach the crossroads, halt. Ask yourself which path you followed to bring you to that point. Follow it and you shall have peace for your souls.

I suspect that many of us pick and choose from among the truths of faith. I suspect many of us reject the uncomfortable truths. Maybe the lessons of history will jolt our spiritual memories. May the fidelity of the recusant Catholics of the 16th and 17th centuries once again be a polestar for us as we steer through a world of lights contrary to the true light of Christ.

+ Bishop Stephen Robson

60 Years of Priestly Service



Hearty congratulations to Mgr Hendry on his Diamond Jubilee from Johnny and Maria Grilli, St Fillan's, Crieff - soon to celebrate their own Diamond Jubilee. The couple were the first to be married by the young Fr Hendry in 1955.



Bishop Stephen is joined by St Mary Magdalene's parishioners, and family and friends to celebrate Mgr Hendry's 60 years of priesthood.



Dunkeld paid tribute to the Rt. Rev. Mgr Charles Canon Hendry, parish priest at St Mary Magdalene's, Perth, on the 60th Anniversary of his Ordination to the Priesthood. Born, baptised, confirmed and ordained in St Andrew's Cathedral parish in Dundee, Mgr Hendry has served over 30 of his years in Perth where he was first appointed as a curate, in 1955.

He returned to St John the Baptist parish in the Fair City in 1992 where he served until 2012 when he was appointed parish priest at St Mary Magdalene's in Perth, the church he had watched being built as a young priest in 1958.

Provost Liz Grant hosted a Civic Reception in the city's Salutation Hotel attended by representatives of Dunkeld Diocese, local councillors, parishioners, family and friends. Provost Grant praised Mgr Hendry's "lifetime of service to the community. Monsignor Hendry is not only well known within his parish," the Provost said, "he is a very familiar face in the wards at Perth Royal Infirmary and in the city's care homes where his daily ministry to those in greatest need is a great example to us all."

Bishop Stephen Robson presided at the 60th Jubilee Mass in St Mary Magdalene's Church.

"His service has outlasted three bishops already," said Bishop Stephen, "and he has already served under seven popes." Fr Gerry Mulligan CSsR, from St Mary's Monastery in Perth, spoke warmly about a priesthood "full of energy and sustained by prayer".

On behalf of his parishioners, Miss Norma Giulianotti presented Mgr Hendry with a Papal Blessing to mark his 60th Jubilee.

St Bride's parishioners in Pitlochry greet Mgr Hendry, their popular visiting priest.

Parish Priest, Fr Tobias also welcomed Fr Gregory (St Stephen's, Blairgowrie) and Fr Samuel (St Fillan's, Newport) as he adorned his guest with traditional Nigerian priestly vestments as a mark of respect for a "Melchizedek - a priest for ever".

Lourdes kick-started my faith

by Andrew Watson

Continued from front page

So was Lourdes just for good Catholics? But, if so, then I didn't deserve to be there. I had attended a Catholic school my entire life, but Sunday Mass was not a regular thing for me anymore. Nevertheless I responded when my parish priest, the late Canon Michael Milton, urged me to go.

What I learned straight away was that I wasn't alone in being apprehensive about going on a "holy-holy" trip with the Church. But I was also reminded that being Catholic was not a bad thing and was definitely not just a label that I inherited from my parents. It was a way of life that I had to come to terms with and be proud of through spending time with other young Catholics, from all over the world, and caring for people who couldn't make the trip there on their own.

The first trip to Lourdes led to a second and, before I knew it, a fifth. My faith deepened with every pilgrimage and I was rewarded with another test – moving into the role of group leader! This was a privilege I did not expect but felt called to accept. From almost not going to Lourdes at all, I was becoming involved in leading other young people and being given all sorts of responsibility.

Trust me, this was something I never envisioned myself doing when I left St Modan's High School in Stirling. Visiting Lourdes as a group leader. I learned invaluable life lessons that ultimately helped me in both my career and in my personal life.



Andrew Watson is now responsible for the youth ministry programme for both the Junior High and High School kids for the Holy Trinity Catholic Church, Ladera Ranch, California

I also met some life-long friends along the way. Overall though, I was just shocked at how much my Lourdes experience helped me grow as a person and as a Catholic.

The hardest part of coming to know the miracle of Lourdes definitely had to be leaving it behind. After meeting a wonderful woman who lived on the other side of the world, I made the decision to move abroad. Living in California meant leaving behind my friends and family in Scotland and giving up my favourite part of the year – visiting Lourdes in the summer. However, I had to move on with my life.

I realised this meant giving up on a career in the bank job I had at the time. I therefore had no idea what I wanted to do with my life. While trying to figure it all out, I somehow ended up being coerced into being a volunteer Catechist to "at-risk" high school kids (the area had a problem with gang culture). Being a teacher of sorts was honestly the last thing I ever thought I would do. Prior to visiting Lourdes, working with young people seemed somewhat scary and definitely boring. Pretty much the exact opposite of what I was thinking about doing when I left school. But teaching kids about Catholicism gave me the opportunity to discuss my experience in Lourdes. This made up for the sadness I had at not being able to go that year. I then ended up becoming involved in the Youth Ministry program there... by my own accord this time.

I always wanted to do something worthwhile for a living and something I would actually enjoy doing. As I had been doing for years, I prayed and prayed and prayed for an answer. But I heard nothing. Little did I know that the silence was simply making me wait for what God had planned. Suddenly, I was offered a job as a Junior High/High School Youth Minister at another Catholic Church in our area.

I kept asking myself why this never occurred to me before – I wanted to have a career in something I loved. So why, when I left St Modan's at sixteen, did I never consider my love of God and the Catholic Church as my path in life.

Why did it take me until I was 20 to go to Lourdes and start to figure all this stuff out? I didn't because it apparently wasn't the right time for me and I had a lot to learn from other young Catholics along the way. If you had told me in S5 year, when I was leaving school, that in ten years I would have been a group leader on a pilgrimage to France, would have moved abroad and eventually ended up working for the Church... I would have laughed at you. But I genuinely and whole-heartedly credit all the confidence and skills I have learned to get me here through the grace of God and my decision to go to Lourdes.

This is not me saying that Lourdes will lead you to a job in the Church, becoming a priest/nun or moving to a different country. What I am trying to convey is that Lourdes gave me what I needed as a young Catholic trying to figure out what to do with my life after school. I thought it would be a one-off experience but it was so much more. It gave me perspective and renewed my faith in God. It could possibly do the same for you.

Consider it as an alternative to your regular summer holiday. Consider how you could give something back to your community and help other people. If not, consider getting involved in the Church. Learn about your faith and spend time caring for others. Get to know God and other young Catholics in the Diocese. Trust that God has a plan for you no matter what. It might be a trip to Lourdes; it might be giving Mass on Sunday another chance. For too long I just said I was a Catholic and didn't focus on actually being one. I realised that in Lourdes and it changed my life.



Forfar's Ian Gordon, now retired from the permanent diaconate, meets Mgr Aldo Angelosanto after Mass for the World Day for Prayer for the Sick at the Immaculate Conception, Dundee.



Success by Degree

Congratulations to Sr Biji Joseph who has graduated at Stirling University as a Master of Science.

Sr Biji's degree focuses on dementia studies and will be of great value in her work, particularly with the frail elderly at Wellburn Home in Dundee which Dunkeld Diocese has recently taken over from the Little Sisters of the Poor.

Sr Biji recently arrived in Scotland from Kerala, India, and she is based in our parishes in north Fife, working with Fr Pat McNally.

On the road to the Permanent Diaconate



Krzysztof Jablonski was instituted as Lector by Bishop Stephen Robson during Mass at St John the Baptist's Church, Perth, on Saturday 18th April 2015. Pictured here with Kryz - (left-right) Fr Bogdan Palka, Justyna Jablonska, Fr Tom Shields, Magdalena Jablonska and Bishop Stephen.

Bishop celebrates with Permanent Diaconate Candidates and their families at the Cathedral



Congratulations to the two men who took the next steps on their journey to the Permanent Diaconate at a Mass in St Andrew's Cathedral, Dundee, this evening.

Shortly after Kryz Jablonski had received the Lectorate from Bishop Stephen in Perth - he was installed as an Acolyte at Mass in St Andrew's Cathedral, meaning that he can hold the Roman Missal for the presider and help prepare the altar. As an acolyte he is also an extraordinary minister of Holy Communion, meaning he can distribute

the Eucharist when there are not enough priests or deacons.

Dundee's Ron Wylie, (centre above), a parishioner at St Joseph's, was publicly admitted as a candidate for the Permanent Diaconate - the first step on his journey.

Bishop Stephen gave particular thanks to the wives of the candidates and their families for the support they are giving to the two men as they continue with their training.



The 184-page encyclical covers a variety of topics, and has been one of the most highly anticipated papal documents in recent history.

In addition to wading into controversial topics, Pope Francis gave beautiful reflections on life, humanity and our call to care for the world in which we live.

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Pope Francis' Encyclical 'Laudato Si' **On Care for Our Common Home**

At the launch of Pope Francis' new encyclical, the Patriarch of Constantinople, Bartholomew, a friend of Pope Francis' has spoken in particular of the need for each of us to repent of the ways we have harmed the planet, for "inasmuch as we all generate small ecological damage", we are called to acknowledge "our contribution, smaller or greater, to the disfigurement and destruction of creation". He says... "For human beings... to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins". We need to remind ourselves that: "to commit a crime against the natural world is a sin against ourselves and a sin against God". (LS no 8) And the tendency to sin comes from the basic disorder at the heart of our being: all the effects of original sin.

At the same time, Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which "entails learning to give, and not simply to give up.". As Christians, we are also called "to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale". (LS no 9) "It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet".

All of these insights are mirrored in our own traditions of Catholic Celtic Christianity.

Pope Francis continues: "Our insistence that each human being is an image of God should not make us overlook the fact that each creature has its own purpose. None is superfluous. The entire material universe speaks of God's love, his boundless affection for us. God has written a precious book, "whose letters are the multitude of created things present in the universe". This contemplation of creation allows us to discover in each thing a lesson which God wishes to hand on to us, since "for the believer, to contemplate creation is to hear a message, to listen to a paradoxical and silent voice".

We can say that "alongside revelation properly so-called, contained in sacred Scripture, there is a divine manifestation in the blaze of the sun and the fall of night".

Paying attention to this manifestation, we learn to see ourselves in relation to all other creatures. (LS No 85)

The rich heritage of Christian spirituality has a precious contribution to make to the renewal of humanity. Pope Francis wants to offer "Christians a few suggestions for an ecological spirituality grounded in the convictions of our faith, since the teachings of the Gospel have direct consequences for our way of thinking, feeling and living". (LS 216)

However, a commitment this lofty cannot be sustained by doctrine alone, without a spirituality capable of inspiring us, without an "interior impulse which encourages, motivates, nourishes and gives meaning to our individual and communal activity". (LS 216)

Pope Francis cites an example: "The external deserts in the world are growing, (because of climate change) because the internal deserts have become so vast (the spiritual barrenness of our hearts). For this reason, the ecological crisis is also a summons to profound interior conversion....." [So what all people need]... is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them.

Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience. (LS no 217)

But this task "will make such tremendous demands of man that he could never achieve it by individual initiative or even

Laudato Si' on Home

'Laudato Si' takes its name from St Francis of Assisi's medieval Italian prayer "Canticle of the Sun," which praises God through elements of creation like Brother Sun, Sister Moon, and "our sister Mother Earth."

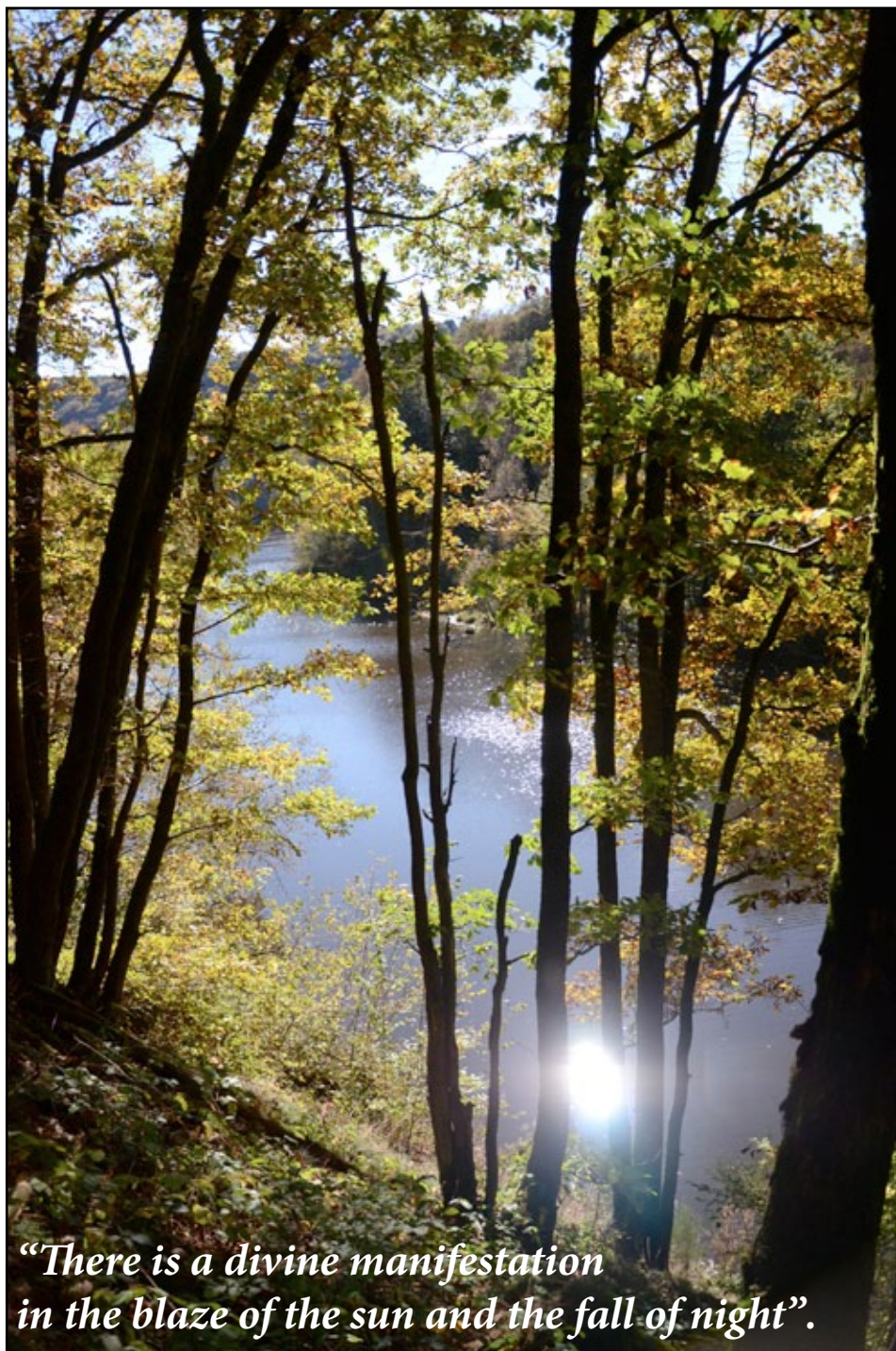
by the united effort of men bred in an individualistic way. The work of dominating the world calls for a union of skills and a unity of achievement that can only grow from quite a different attitude". The ecological conversion needed to bring about lasting change is also a community conversion. (LS no 218)

So Pope Francis then makes his appeal to all the world (addressed to all people of good will):

"The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home..... Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded". (LS 217)

This [ecological] conversion calls for a number of Biblical attitudes to be central to forming our response:

First, it entails [a recovery of the lost sense of]....gratitude and gratuitousness, a recognition that the world is God's loving gift, and that we are called quietly to imitate his generosity in self-sacrifice and good works..... a loving awareness that we are not dis-connected from the rest of creatures, but joined in a splendid universal communion. (LS no 220). Second, the awareness that each creature reflects something of God and has a message to convey to us, and Thirdly, there is the recog-



"There is a divine manifestation in the blaze of the sun and the fall of night".

nition that God created the world, writing into it an order and a dynamism that human beings have no right to ignore. (LS no 220)

So the Pope's appeal is urgent: He pleads with us to..... "Dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."(LS 14)

We require a new and universal solidarity. A solidarity not seen for many a long year and yet a solidarity that our Celtic forbears took for granted.

In journeying through life as pilgrims for Christ, they fully recognised the Creator

God who loves and cherishes each of his creatures, especially man, with a care which is all encompassing. And God endowed this pinnacle of his creation with reason and the ability to love, the ability to live in solidarity with neighbour and creation in a world which had not yet succumbed to the great evils of individualism and consumerism which has ruptured the human community and set it against creation, raping and pillaging God's all-sustaining gift.

Each of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents. And cooperate we must.

+ **Bishop Stephen Robson**
Bishop of Dunkeld
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Making every penny count for SCIAF

St Bernadette's, Tullibody

All pupils at St Bernadette's Primary School in Tullibody took part in a Sponsored Walk for the Scottish Catholic International Aid Fund - they raised just over £285 and the cheque was presented to Mr Sandy Lonnie from SCIAF.

St Pius X, Dundee

Pupils at St Pius X Primary School in Dundee raised cash for the work of the Scottish Catholic International Aid Fund by filing up the ever popular Wee Boxes.

They presented a cheque for over £100 to parish SCIAF representative, Maureen MacKenzie. In return Hannah Haggarty (left) and Jamie and Amy Potter received personal certificates for their great individual efforts.



SCIAF's CALL TO ACTION

Pope Francis' first encyclical Laudato Si: On the care for our common home is the most radical ever written on the environment, but follows in the Church's long tradition of teaching us to care for God's creation.

Deliberately timed to influence the UN Climate Change summit in December, Pope Francis calls on world leaders to take decisive action on climate change, characterising their response so far as being "weak".

Inspired by Pope Francis SCIAF are petitioning David Cameron, asking for urgent action on climate change

Caritas aid agencies like SCIAF & CAFOD, along with our supporters, have spent years campaigning for action on climate change. We see the devastating effect natural disasters and shifting weather patterns have on the world's poorest communities – the people who've done least to cause the problem.

With the publishing of Laudato Si Pope Francis has made clear the issues of climate change, poverty, and caring for

our environment cannot be separated. Addressing these problems will take commitment from politicians, but also a commitment to make changes in our own lives. Our current levels of consumption are not sustainable if we're to preserve the earth for our children and future generations.

Pope Francis is unequivocal – climate change is a global problem with serious implications, representing one of the principal challenges facing humanity.

Ask David Cameron to take action to protect God's creation

Take Action

www.sciaf.org.uk



The Marist life of St John's High School - a Living Legacy



Hard work and prayer go hand in hand at St John's High School, Dundee. The months of May and June are busy months not only because of their important SQA exams but it is the time of year when they make a special effort to contemplate and celebrate their life as a Catholic school community in the Marist tradition.

Although the last Marist brother left the staff of St John's over 20 years ago the Marist charism is still alive and well in this famous Dundee institution. In recent years a concerted effort has been made to re-discover their Marist roots and to take a fresh look at the example of the founder of the Little Brothers of Mary, St Marcellin Champagnat. This effort has been a great success and has led to the annual celebration of the feast of St Marcellin (6th June) and a series of events around this celebration on the theme of the Marist school.

The Presence of God

During May all S1 classes were taken to the St Ninian's Pastoral Centre for a day retreat on the life of St Marcellin and what it means to be part of a Marist school. The Sisters of the Immaculate Heart of Mary at the pastoral centre proved to be the perfect hosts - and popular with the children. For the staff too, there was a workshop delivered by Br Tony Leon FMS, an Australian brother currently based in Rome, on one of the five pillars of the Marist school, 'The Presence of God'.

Next - a Marist Week for the whole-school. In the first week of June, where pupils have the opportunity to learn about St Marcellin and his Little Brothers of Mary, across all the different subjects in the school.

Departments were very creative in delivering Marist week, with the Biology department studying the diets of children in our Marist partnership school in India, the Art department creating St Marcellin prayer cards, History studying the experiences of Marist brothers in concentration camps during the Second World War and so on.

Also during this week the Religious Education department put on two days of

Marist events in the assembly hall for the new S3 and new S4 respectively.

On each day nearly 200 pupils packed into the hall for a day of activities. The theme for the day was 'The Presence of God' and pupils were encouraged to 'make Christ present to others' through their actions.

The culmination of Marist week was Mass for the Feast of St Marcellin celebrated by Bishop Stephen Robson. Around 800 pupils and staff gathered with Bishop Robson outside in the school grounds for the schools very first open-air Mass.

Pupils from S4- S6 served at Mass, music was provided by our school orchestra and choir, and many other pupils from all year groups volunteered as stewards, canopy bearers for the Blessed Sacrament, chair movers, sanctuary decorators and so on.

Mr David Cecil, acting head of Religious Education, reported, "It was a tremendous privilege to be able to have the whole school come together with Bishop Robson and our chaplain Fr Steven Mulholland for

this great event and to have Bishop Robson bless us all with a relic of St Marcellin on his feast day".

ACN Youth Rally

Nearly seventy St John's senior pupils, together with staff and their chaplain Fr Stephen Mulholland, attended a Youth Rally at Carfin Grotto, Motherwell organised by Aid to the Church in Need.

On a blistering hot day, St John's joined over 2000 others from Catholic secondary schools from across Scotland, to hear about the plight of persecuted Christians from around the world, particularly in the middle east and north Africa. There were talks by ACN personnel and two priests who have experienced persecution in their homeland (Nigeria) or neighbouring countries (Lebanon).

Bishop John Keenan of Paisley Diocese led a Marian procession around the domain, followed by adoration of the Blessed Sacrament and Benediction.

Said Mr Cecil, "We will always be grateful for the freedom we enjoy in this country to practise our faith, and to stand in solidarity with those Christians who do not enjoy this fundamental freedom".



St Paul's Academy make plans for Annual Schools Mass



St Paul's Academy, Dundee are hosts to Catholic schools from across the Annual Diocesan School's Mass in St Andrew's Cathedral, Dundee - staff and pupils are pictured here with Bishop Stephen, Mgr McCaffrey and headteacher Mr John Carroll -

Photo courtesy of Eddy Mahoney

Putting the best foot forward - P7 at St Pius X, Dundee



P7 Leavers Mass, in St Pius X Church, Dundee with Fr Jim Walls.

Pope Francis Faith Award Candidates at St John's Academy, Perth



Pupils in P7 at St John's Academy, Perth worked to achieve the Pope Francis Faith Award. Set up by the Bishops' Conference of Scotland, it is designed to help children to show "signs of love" in their daily lives and to be active members of their local Church. It invites young people to use the Gifts of the Holy Spirit and to see how they can bear fruit in their homes, schools and parishes. It is directly connected to what young people are learning about the Sacrament of Confirmation.

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bishop@dunkelldiocese.org.uk

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Tel 01382 611282

Very Rev. Martin Canon Drysdale
St Fillan's, Ford Road,
Crieff. PH7 3HN.
Tel 01764 653269

Episcopal Vicars:

Very Rev. Dr. Thomas Shields PhB, STL, PhD
(Faith Formation of Young People)
St John the Baptist's,
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Tel 01738 622241

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St Clare's, Claredon Place,
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Rt. Rev. Mgr. Kenneth Canon McCaffrey
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29 Byron Street,
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Tel 01738 624075

Very Rev. Steven Mulholland
(Ecumenism and Interfaith Relationships)
St Mary's Rectory, 22 Powrie Place,
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Tel 01382 226384

Very Rev. Kevin Canon Golden
(Adult Faith Formation)
The Presbytery, 56 Dishlandtown Street,
Arbroath. DD11 1QU
Tel 01241 873013

Very Rev. James High
(Laity and Lay Organisations)
23 Market Street,
Montrose. DD10 8NB
Tel 01674 672208

Clerical changes announced by Bishop Stephen

With effect from the undernoted dates, the followed changes will take place in the Dunkeld Diocese.

FROM 25th/26th JULY 2015

Fr Ian Wilson OSA to return to the Order of St Augustine after a grateful period of ministry in our Diocese. Equally, we have been most thankful to Fr Ian and to the Provincial of the Augustinians, Fr Paul Graham OSA for having released Fr Ian for service among us.

Fr Peter Thomas OFM Cap and Fr Joseph James OFM Cap, assistant priests to the cluster of parishes of St Bride's, Monifieth, St Anne's, Carnoustie and St Thomas, Arbroath and currently residing in Monifieth to transfer residence in the Presbytery in St Thomas, Arbroath. I am grateful to FR Peter and Fr Joseph for agreeing to move house and continuing to minister in the same parish cluster.

Fr Michael Carrie, currently assistant priest in Immaculate Conception, Lochee, to transfer to the cluster parishes of St Bride's, Monifieth, St Anne's, Carnoustie and St Thomas, Arbroath, residing in the parish house in Muirwood, Monifieth.

Canon Kevin Golden to remain Administrator of the Cathedral and team parish priest of St Bride's, St Anne's and St Thomas.

FROM 1st AUGUST 2015

Fr John Mundackal CST to retire as parish priest of St Clement's and assist in the parish of St Clement's and supply in Wellburn as required.

Fr Johny Raphael CST arriving in the Diocese on 26th July to become parish priest of St Clement's, Dundee



Fr Rogi Thomas CST to remain as Chaplain to St Joseph's Home, Wellburn and to become resident there while continuing his doctoral studies and will be available for supply work.

FROM THE WEEKEND OF 29th/30th AUGUST 2015

Fr Martin Pletts, currently priest in residence in St John Vianney, Alva, to St James', Kinross as assistant priest, with Fr Michael Freyne MHM, parish priest of St Bernardette's, Tullidody assuming also the office of parish priest ad interim of St James', Kinross.

Fr Brian McLean, currently parish priest of St Fergus', Forfar and St Anthony's, Kirriemuir to St John Vianney, Alva as parish priest.

Fr Colin Golden to remain as parish priest of Our Lady of Lourdes, Letham, Perth

FROM THE WEEKEND OF 3rd/4th OCTOBER 2015

Fr Tobias Okoro, currently parish priest in St Bride's, Pitlochry, Our Lady of Mercy, Aberfeldy and St Columba's, Birnam, to become parish priest of St Fergus, Forfar and St Anthony's, Kirriemuir.

Fr Edward Vella, arriving in the Diocese from Gozo, Malta to become priest in residence in St Bride's, Pitlochry, Our Lady of Mercy, Aberfeldy and St Columba's, Birnam.

BISHOP'S DIARY

August- September 2015

Sunday, 2nd August
11am Installation of new
Parish Priest in St Clement's, Dundee.

Sunday, 16th August
3pm Mass for Catholic Grandparents
Assoc. - 5th Annual Pilgrimage to Carfin

Thursday, 20th August
6pm - Celebration Meal
for the Diamond Jubilee of Mgr. Hendry
at the Holy Family, Dunblane

Tuesday, 25th August
11am - Meeting re Fertility Clinic
Diocesan Office

2pm - St Ninian's Management Committee
Meeting, St Ninian's Institute.

Wednesday, 26th August
11.30am - Meeting of Confirmation Group,
St Andrew's Cathedral, Dundee

Thursday, 27th August
6.30pm - Catholic Teacher
Education Dinner, Curial Offices
of the Archdiocese of Glasgow.

Tuesday, 1st September
2pm - Headteachers' Meeting,
Diocesan Office

6.30pm - Family Mass,
St John's Academy, Perth

8pm - Mass and Meeting
of Union of Catholic Mothers
St John the Baptist, Perth

Wednesday, 2nd September
2pm - Diocesan Education
Group Meeting, Diocesan Office

Thursday, 3rd September
Catholic Primary Head Teachers
Association Conference, St Andrews

4pm - Mass in Fairmont Hotel,
St Andrews

Friday, 4th-11th September
Dunkeld Italian Association
Pilgrimage to Italy

Tuesday, 29th- 30th September
Council of Priests Meeting,
Airth Castle Hotel

Thursday, 1st October
11am - Mass and Meeting of Canons,
St Andrew's Cathedral, Dundee

7pm - Annual Diocesan Vocations Mass,
St Andrew's Cathedral, Dundee
Saturday, 3rd October

1pm - Ordination of Ron Wylie
to Permanent Diaconate,
St Andrew's Cathedral, Dundee.

Are you ready to mark Mission Sunday in your parishes and schools?



Staff and pupils at St Bernadette's PS Tullibody welcome Bishop Stephen on a pastoral visit

Grandparent Association is off to a fast start in Dunblane



Members of the Catholic Grandparents Association in Holy Family Parish, Dunblane attend their regular monthly meeting with chairman is Michael McAvoy and Secretary is Pam Ross.

Mr Ron Wylie, a representative of the Catholic Grandparents Association said, "The Dunblane parish are the pioneers in the diocese being first to set up a parish

group meeting of the CGA and they are still growing in numbers".

The current membership of the association in the diocese has doubled since its launch in June last year and it is growing still thanks to an initiative of Fr Jim High, Vicar Episcopal for lay associations, in organising a series of parish presentations by their members".

Mission matters
Scotland

Fr Mike Freyne, Dunkeld Diocese's Director of Mission Awareness reports that Missio is getting geared up to launch its 2015 appeal for World Mission Sunday, on 18th October. Its theme will be "Passion for Jesus, Passion for People".

This quote from Pope Francis' Message for this year's World Mission Sunday sums up for us what Missio is all about and what we hope to promote; a passion for Jesus and a passion for His people.

Focusing during this Year of Consecrated Life on the work of the Teresian Sisters in an impoverished area of Lusaka, we want to show how this passion is lived out in every day life by thousands of missionaries throughout the world. Work is ongoing to build a much needed secondary school for pupils who would otherwise have no access to secondary education because their parents cannot afford to send them to distant boarding schools or pay transport costs.

Sr Stacey, Schools Project Officer for MISSIO SCOTLAND announced recently, "MISSIO's parish resources will soon be available to download from our website: www.missio.scot"

"Every parish will receive their pack with the addition this year of prayer cards to be distributed to every parishioner and an invitation to join us in praying the mission prayer at the end of Mass throughout the whole of October".

Says Fr Mike, "If schools, primary or secondary, would like the opportunity to have talkabout the work of MISSIO they should get in touch with Sister Stacey at schools@missio.scot"

Mission matters
Scotland

NIGHTFEVER --- DUNDEE ---



Look out for this event returning to St Andrew's Cathedral, Dundee very soon



Jornada Mundial
de la Juventud

July 22 - Aug. 1, 2016
REGISTER TODAY! >>

Contact Frankie McGuire,
Diocesan Youth Officer
youth-office@dunkelddiocese.org.uk
or call 07706610543
Dunkeld Youth Service
Diocesan Office
24 - 28 Lawside Road
Dundee, DD3 6XY

Youth Ministry Formation Programme

If you are a Catholic, if you believe that the future of the Church is worth investing some of your time in, and if you are interested in working with young people, then youth ministry is definitely for you! These are the only credentials that you need to be a potentially outstanding youth minister in your parish. With a little training and support, you could be doing 'valuable work' for our young people and for the Church. Youth ministry is rewarding, inspiring, challenging, and, with the help of the Holy Spirit, absolutely life giving! DYS (the Dunkeld Youth Service) believe in local, parish based, youth ministry so much that we are offering a number of training and formation opportunities to active or potential youth ministers in the diocese.

What is it? Eight practical sessions designed for one purpose: to help you to lead the young Church! They are fun, practical, and very relevant to modern youth ministry.

Who is invited? Catholics of all ages and backgrounds who think that they can step up to the challenge! You will require PVG (protection of vulnerable groups) membership, which we can arrange for you. It is also important that any youth ministry undertaken in your parish is done with the approval and partnership of your parish priest. S6 pupils participating in the Caritas Award, and newly qualified Catholic teachers may also find the sessions invaluable!

Saturdays - 11.30-1.30pm

29th August
Safeguarding Training, Ministry to Parents

3rd October 2015
Emotional Health, Crisis Management

8th November 2015
Sharing the vision, Servant Leadership

30th January 2016
Creative Catechesis, The New Evangelisation

12th March 2016
Helping our young people to take the next step,
Commitment to Youth Ministry

23rd April 2016
Mass and Service of Commissioning

What's next? Please request a registration form and return it to the diocesan youth office (contact details below) asap. The first session is on the 18th April.

What does it cost? Nothing! It is absolutely free. We would ask that, if possible, your parish make a small donation to the youth service to help fund our work.

Want more information? Contact Frankie McGuire, Diocesan Youth Officer
youth-office@dunkelddiocese.org.uk
or call Frankie on: 07706610543.

**Dunkeld Youth Service
Diocesan Office
24 - 28 Lawside Road
Dundee, DD3 6XY**

Youth Overnight at Kilgraston - Saturday 3rd - Sunday 4th October

Youth Mass

*Camping, prayer, catechesis,
barbecue and ceilidh*

with the Dunkeld Youth Service

*Contact the Diocesan Youth officer - Frankie McGuire
- to book places today - 07706 610543*

51ST INTERNATIONAL EUCHARISTIC CONGRESS



51ST INTERNATIONAL
EUCHARISTIC
CONGRESS
24-31 JANUARY 2016 - CEBU, PHILIPPINES



21 JANUARY - 2 FEBRUARY 2016 | CEBU, PHILIPPINES

£ 3* HOTEL HAROLD'S | £1,895 £ 4* HOTEL PARKLANE | £2,065

PACKAGES INCLUDE:

- IEC2016 Registration package
- Return flights from London to Cebu
- Return airport transfers with English speaking guide
- 10 nights hotel accommodation
- Daily breakfast and dinner
- Daily shuttle service to congress venues
- Half day excursion with dinner at local restaurant



FLIGHT INFORMATION



FLIGHT INFORMATION

DEPARTING

ARRIVING

* next day arrival

CX250

LONDON HEATHROW
18:05 Thursday 21 January 2016

HONG KONG
13:50 Friday 22 January 2016*

CX925

HONG KONG
16:05 Friday 22 January 2016

CEBU
18:50 Friday 22 January 2016

CX926

CEBU
20:00 Monday 1 February 2016

HONG KONG
22:45 Monday 1 February 2016

CX255

HONG KONG
01:10 Tuesday 2 February 2016

LONDON HEATHROW
06:20 Tuesday 2 February 2016*

CONTACT US NOW FOR ENQUIRIES!

LONDON 0203 468 0617 | MANCHESTER 0161 820 8790 | LIVERPOOL 0151 909 2871
CARDIFF 0292 000 3865 | GLASGOW 0141 530 5060

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