

Recent Parish Collections/Income (October, 2024):

Our Lady of Lourdes', Perth:

5th/6th Oct.	Plate Collection: £712.87	Direct to Bank: £77.00	Total: £789.87
12th/13th Oct.	Plate Collection: £546.05	Direct to Bank: £77.00	Total: £623.05
19th/20th Oct.	Plate Collection: £741.00	Direct to Bank: £77.00	Total: £818.00
26th/27th Oct.	Plate Collection: £606.65	Direct to Bank: £77.00	Total: £683.65

'Missio' 2nd Collection: £213.89

Total Offertories for October: **£2,914.57** Average Weekly Collection for Oct.: **£728.64**

St. James', Kinross:

5th/6th Oct.	Plate Collection: £240.21	Direct to Bank: £600.00	Total: £840.21
12th/13th Oct.	Plate Collection: £362.00	Direct to Bank: £600.00	Total: £962.00
19th/20th Oct.	Plate Collection: £257.50	Direct to Bank: £600.00	Total: £857.50
26th/27th Oct.	Plate Collection: £304.27	Direct to Bank: £600.00	Total: £904.27

'Missio' 2nd Collection: £198.71

Total Offertories for October: **£3,563.98** Average Weekly Collection for Oct.: **£890.99**

Many thanks, as always, for your generous support of the parishes. The parishes depend entirely upon your financial contributions in order to function. If you are a tax payer you can add to your contributions by donating with Gift Aid - for every £1.00 you contribute the parish can claim an additional 25p from HMRC, which amounts to a significant contribution to the parish finances over the year at no extra cost to yourself - you simply need to fill in a straightforward and confidential Gift Aid Form. If you do not currently Gift Aid your donations please speak to Fr. Martin or to Gordon McGregor in Our Lady's, or Tom Traynor in St. James'. If you wish to pay directly into the bank the bank details are below, please use a reference with your name that will show on the parish bank statement to indicate your contribution. Our Lady of Lourdes' Bank Details: (Bank of Scotland) DIOCESE OF DUNKELD OUR LADY OF LOURDES, Account No. 14176562, Sort Code: 80-22-60 St. James' Bank Details: (Royal Bank of Scotland) ROMAN CATHOLIC DIOCESE DUNKELD, Account No. 00255001, Sort Code: 83-23-47

Congratulations to the October 100 Club winners in both parishes:

Our Lady of Lourdes:

£50 - Albert Courcha (55), **£10** - Jackie Hutchison (13), Mr C McMurray (38), Margaret Dobie (41), and Philip Burke (18). Thanks to members for their support of the parish, anyone wishing to become a member should speak to Gordon McGregor or Fr. Martin about getting a number.

St. James:

£50 - Terry Rafferty (9), **£10** - I Leslie (87), Maria Bartlett (37), Andzia Scott (18), and Joanne MacAtear (61). Thanks to members for their support of the parish, anyone wishing to become a member should speak to Aileen Sorbie or Fr. Martin about getting a number.

Some Technical Problems:

I wanted to bring a couple of wee problems to your attention... Since having my BT line updated in Kinross to the new digital system I am not currently able to make or receive calls from the landline, so please use the mobile number if you need to get in touch. In addition to this there seem to be problems for the moment posting the newsletter on Our Lady's website, so please access it through St. James' website on the newsletters page - and even better, remember to take a hard copy home with you :-). Hopefully both of these wee issues will be sorted out very soon. Thanks for your understanding.

Parish Newsletter

Our Lady of Lourdes', Perth

&

St. James', Kinross

In the Catholic Diocese of Dunkeld - Scottish Charity Number: SC001810

"Everyday, as long as this today lasts, keep encouraging one another"

Hebrews 3:13

Parish Newsletter for:

31st Sunday in Ordinary Time - Year B, 2024 - 2nd/3rd November

A prayer for grieving families... Dear Lord, you know what grieving families are going through. You know their pain, their sadness, their anguish. You hear their cries every single day. We may not know Your plan but we know You see and love them dearly. You know everything about them, their thoughts, actions, and words. O God, please shine Your eternal light into their hearts and let them feel Your presence in their lives. Flood their souls with Your love so they may see Your goodness in the midst of these difficult times. Wipe away the tears from their faces and grant them serenity of mind and peace of heart. Ease their pain and struggles and use them for good. Fill their hearts with your love and healing light. Grant them the wisdom to find new ways to cope with their loss, to rise above their hurt and to renew their spirits in You. Amen.

Contact details:

Parish Priest - Fr. Martin Pletts

Parish Deacon - Rev. Des Connors

Our Lady of Lourdes', 42 Struan Road, Perth PH1 2JP, Telephone: 01738 626979,

E-Mail: ourladyoflourdes@dunkelldioocese.org.uk

St. James', 5 High Street, Kinross KY13 8AW, Telephone: 01577 863329,

E-Mail: stjames@dunkelldioocese.org.uk

Parish Mobile Number: 07540534480

Our Lady of Lourdes' Website: ourladyoflourdes@perth.church

St. James' Website: www.catholickinross.com

Office Hours for the Parish Secretary (Dianne Mitchell): Thursday 10.00a.m. to 12.00 noon

(Phone 01738 626979 only in order to speak to the Parish Secretary)

Parish Secretary's E-Mail addresses: ololadmin@dunkelldioocese.org.uk or stjamesadmin@dunkelldioocese.org.uk

Parish Safeguarding Co-ordinator E-Mail for Our Lady's: ololpsc@dunkelldioocese.org.uk

Parish Safeguarding Co-ordinator E-Mail for St. James': stjamespsc@dunkelldioocese.org.uk

& Mobile Number (St. James'): 07720811055

Scottish Catholic Safeguarding Standards Agency: www.scssa.org.uk

Telephone Number for the Diocesan Curial Offices: 01382 225453

Dunkeld Diocesan Website: www.dunkelldioocese.co.uk

Times of Holy Mass, Confessions, etc. for the next week

Monday 4th November - Memorial of St. Charles Borromeo (W) - Catechism Class in St. James' church hall after school until 4.30p.m., Prayer Group **in the church** from 7.30 - 9.15p.m.

Tuesday 5th November - Mass for the Dead (B) - Holy Rosary at 9.30a.m. in Our Lady's, followed by Holy Mass at 10.00a.m. Tea & Coffee in the church hall after Holy Mass. Adoration of the Blessed Sacrament & Confessions from 6.00 - 7.00p.m.

Wednesday 6th November - Mass for the Dead (B) - Holy Rosary at 9.30a.m. in St. James', followed by Holy Mass at 10.00a.m. Tea & Coffee in the church hall after Holy Mass. Adoration of the Blessed Sacrament & Confessions from 6.00 - 7.00p.m.

Thursday 7th November - Mass for the Dead (B) - Holy Rosary at 9.30a.m. in Our Lady's, followed by Holy Mass at 10.00a.m.

Friday 8th November - Memorial of Blessed John Duns Scotus (W) - Holy Rosary at 9.30a.m. in St. James', followed by Holy Mass at 10.00a.m.

Saturday 9th November - Vigil of the 32nd Sunday in Ordinary Time, Year B (G) - Confessions in Our Lady's from 4.00 - 4.45p.m. followed by the Vigil Mass at 5.00p.m. Vigil Mass in St. James' at 7.00p.m. with opportunity for Confessions after Mass.

Sunday 10th November - 32nd Sunday in Ordinary Time, Year B (G) - Holy Mass at 9.00a.m. in St. James (*please gather for a short Remembrance Service/Prayers in the church garden - weather permitting - at 8.50a.m.*), and Holy Mass at 11.00a.m. in Our Lady's (*Mass will be preceded by a brief Remembrance Service, please be in church at 11.00a.m. prompt.*)

31st Sunday in Ordinary Time – Year B - 2nd/3rd November

- ◆ Deuteronomy 6:2-6 - *You shall love the Lord your God with all your heart.*
 - ◆ Psalm 17(18) - **Response:** I love you, Lord, my strength.
- ◆ Hebrews 7:23-28 - *Christ, because He remains for ever, can never lose His priesthood.*
- ◆ **Alleluia, alleluia! Your words are spirit, Lord, and they are life; you have the message of eternal life. Alleluia!**
 - ◆ St. Mark 12:28-34 - *'You are not far from the Kingdom of God'.*

A wee note for Parish Readers

Thank you to all parish readers who attended Fr. Paul Denney's recent talk on the new Lectionary, and thank you for your ongoing ministry in the church – it is greatly appreciated. For those readers unable to attend you may wish to view the talk (given by Fr. Paul in the Archdiocese of St. Andrews and Edinburgh) by doing a simple search on YouTube along the lines of: *Fr. Paul Denney New Lectionary St. Andrews and Edinburgh*. A gentle reminder to readers to please prepare your reading in advance, to adjust the microphone if necessary, to please project your voice if you are naturally quietly spoken, and to take your time. Your good, clear, and audible reading helps each one of us to better understand the Sacred Scriptures – so thank you!

Some Scriptural Evidence for the Catholic Doctrine of Purgatory:

In Matthew 5:24-25, Jesus is even more explicit about Purgatory. *Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; truly I say to you, you will never get out till you have paid the last penny* (Matthew 5:25-26). For Catholics, Tertullian for example, in *De Anima* 58, written in ca. AD 208, this teaching is parabolic, using the well-known example of “prison” and the necessary penitence it represents, as a metaphor for Purgatorial suffering that will be required for lesser transgressions, represented by the “kodrantes” or “penny” of verse 26. But for many Protestants, our Lord is here giving simple instructions to his followers concerning *this life exclusively*. This has nothing to do with Purgatory.

This traditional Protestant interpretation is very weak contextually. These verses are found in the midst of the famous “Sermon on the Mount,” where our Lord teaches about heaven (vs. 20), hell (vs. 29-30), and both mortal (vs. 22) and venial sins (vs. 19), in a context that presents “the Kingdom of Heaven” as the ultimate goal (see verses 3-12). Our Lord goes on to say if you do not love your enemies, “what reward have you” (verse 46)? And he makes very clear these “rewards” are not of this world. They are “rewards from your Father who is in heaven” (6:1) or “treasures in heaven” (6:19).

Further, as St. John points out in John 20:31, all Scripture is written “that believing, you may have [eternal] life in his name.” Scripture must always be viewed in the context of our full realization of the divine life in the world to come. Our present life is presented “as a vapor which appears for a little while, and afterwards shall vanish away” (James 1:17). It would seem odd to see the deeper and even “other worldly” emphasis throughout the Sermon of the Mount, excepting *these two verses*.

When we add to this the fact that the Greek word for prison, *phulake*, is the same word used by St. Peter, in I Peter 3:19, to describe the “holding place” into which Jesus descended after his death to liberate the detained spirits of Old Testament believers, the Catholic position makes even more sense. *Phulake* is demonstrably used in the New Testament to refer to a temporary holding place and not exclusively in this life.

I Corinthians 3:11-15 may well be the most straightforward text in all of Sacred Scripture when it comes to Purgatory: *For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, stubble – each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*

No Christian sect I know of even attempts to deny this text speaks of the judgment of God where the works of the faithful will be tested *after death*. It says our works will go through “fire,” figuratively speaking. In Scripture, “fire” is used metaphorically in two ways: as a purifying agent (Mal. 3:2-3; Matt. 3:11; Mark 9:49); and as that which consumes (Matt. 3:12; 2 Thess. 1:7-8). So it is a fitting symbol here for God's judgment. Some of the “works” represented are being burned up and some are being purified. These works survive or burn according to their essential “quality” (Gr. *hopoiov* – *of what sort*).

What is being referred to cannot be heaven because there are imperfections that need to be “burned up” (see again, Rev. 21:27, Hab. 1:13). It cannot be hell because souls are being saved. So what is it? The Protestant calls it “the Judgment” and we Catholics agree. We Catholics simply specify the part of the judgment of the saved where imperfections are *purged* as “Purgatory.”