

Parishes of St Andrew's Cathedral and Our Lady of Good Counsel

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Sunday 9 August 2020 -
19th Sunday in Ordinary Time Year A
Next Sunday: Solemnity of the Assumption

Dear Friends and Parishioners,



The God who in Christ feeds the five thousand also calms the storm and walks on the water, greeting and saving Simon Peter. As we saw last Sunday, in feeding that multitude Jesus was completing the many Old Testament scenarios of God preparing a banquet for his people. This Sunday's portrayal of Jesus builds on and completes the numerous Old Testament events of distress at sea and God calming the rough waters.

These are celebrated in Psalm 106 (*I think of its robust musical setting by Fr Joseph Gelineau*): Speaking of the traumas of those caught in storms at sea, the Psalmist reflects:

"They cried to the Lord in their need and he rescued them from their distress.

He stilled the storm to a whisper; all the waves of the sea were hushed.

They rejoiced because of the calm and he led them to the haven they desired."

Had we been singing hymns at this time, this Sunday would surely have been a good day to sing the rousing *Eternal Father, strong to save....for those in peril on the sea*".

In stilling the storm, Jesus does just what God does. So, Matthew is further revealing his divine identity to us. And of course the incident becomes a parable for the Church, inviting us to really place ourselves before Christ when the storms of our lives threaten us. We'll celebrate the Gospel words of Jesus, "Courage, it is I", in our Sunday liturgies this weekend.



There will be Mass each day in our Churches this week as follows:

Our Lady of Good Counsel, Broughty Ferry

Sunday 9 August:

**Vigil Mass on Saturday 8 August at 5.30pm;
Morning Mass at 9.45am.**

Monday 10 August: Mass at 10am

Tuesday 11 August: **Mass at 6pm**
Please note time

Wednesday 12 August: Mass at 10am

Thursday 13 August: Mass at 10am

Friday 14 August: Mass at 10am

Saturday 15 August: **No Morning Mass**

Sunday 16 August:

**Vigil Mass on Saturday 15 August at 5.30pm;
Morning Mass at 9.45am.**

St Andrew's Cathedral:

Sunday 9 August:

**Vigil Mass on Saturday at 4pm;
Sunday Mass at 11am and 6pm.**

Monday 10 August: Mass at 1pm

Tuesday 11 August: **Mass at 9am.**
Please note time.

Wednesday 12 August: Mass at 1pm

Thursday 13 August: Mass at 1pm

Friday 14 August: Mass at 1pm

Saturday 15 August: Novena and Mass at 10am

Sunday 16 August:

**Vigil Mass on Saturday at 4pm;
Sunday Mass at 11am and 6pm.**

The Solemnity of the Assumption of Our Lady usually falls on 15 August, but it has been transferred this year to Sunday 16 August. Readers please note: the texts will be from the DAY Mass of the Solemnity at all our Masses next weekend.



Grateful thanks to those who have responded to receiving the newsletter via email rather than through the post. Of course, for those without email we shall continue to send the newsletter for now.

Sacrament of Reconciliation

There are no scheduled times for Confession yet, and we cannot use the Confessional Box, but I can be available for a face to face, socially distanced confession, on request, before any weekday Mass. Please don't hesitate to be in touch to arrange.



If you are staying at home to keep safe and would like to receive Holy Communion, please don't hesitate to be in touch: 01382 225228 or kevinjamesgolden@hotmail.com

I am very glad to have resumed visiting the housebound and frail.

If you are **in hospital** and wish to receive the Sacraments, please make contact with the duty Hospital Chaplain on **07821 624124**. Alternatively the chaplain can be contacted by pager through the hospital switchboard on **01382 660111**.

It has been very difficult - and sometimes impossible - for me to be allowed to visit our parishioners in hospital in recent times. The duty Hospital Chaplain will be more likely to be able to attend.

Our Prayers for those who have died recently:

Liam Brennan, John Sutherland, Frances Toshney; **those whose anniversaries fall at this time:**

Jack McCready, Elspeth McIvor, Ian Young, Philomena Smith, Ronald Rossi, Margaret Welsh, Kathleen Brown.

all those who are sick and in need of our intercession:

Baby Ben Welsh, Bill Boland, Thinley Chodron, Margaret McHattie, Monsignor Basil O'Sullivan, Sharon McInally, Natalia Lucka, Benedict Stephens, Gillian Steedman, Steven Kennedy, Sharon Davison, Aubrey McMullan, Sonya Rostan, Lily Jane Douglas, Alexander McNeil, Bridie Mossey, Sheila McCallum, Marie Manunga, Estelle Fox, Allison Matthew.

Cathedral 200 Club winners for July

John Ruddy - £50; Dorothy Campbell - £30.

Betty Harrop - £20.

Congratulations to the winners. Thanks to all who support the 200 Club. If you have not paid your dues, please do so as soon as possible.



A New Lectionary – the Book of the Scriptures used at Mass and other liturgies – has recently been authorised by the Bishops of Scotland – using the English Standard Version translation of the Biblical texts. It will be some time before this change of translation takes place.

Personally, I had hoped that Revised New Jerusalem Bible version would be chosen, so as to build on the Jerusalem Bible texts we use and so are familiar with at present both in the liturgy and in study groups, journey of faith etc. The new Lectionary will provide a challenge, but hopefully also an opportunity for all of us who proclaim the word in the Liturgy. Once we can gather again properly we will hopefully have opportunities to delve more deeply into the Biblical texts.

Follow the reflections and music on Facebook:

<https://www.facebook.com/StAndrewsRCDundee/>

A Liturgy for Children is on the Facebook page for this Sunday. Thanks to the Liturgy Team.

I will celebrate the **Evening Prayer of the Church** for this 19th Sunday of the year at 4pm in the Cathedral today. I'm attaching/enclosing a Word document with the text of the Evening Prayer if you'd like to share in it at home.

Attending Sunday Mass

A Reminder: it is necessary to book a place for Sunday Mass in our Churches. Please spread the word!

Important request

If you book a place for Sunday Mass and then find you **cannot** attend please text the dedicated phone number **07561 699557** to let us know you won't be there, (leaving your name); This means we can allocate your place to someone else.

For Mass at **St Andrew's Cathedral** visit:

<https://www.eventbrite.com/e/sunday-mass-at-st-andrews-cathedral-dundee-tickets-112091962076>

Alternatively, use your search engine to search for '**Eventbrite, St Andrew's Cathedral, Dundee**'.

For **Our Lady of Good Counsel** visit:

<https://www.eventbrite.com/e/sunday-mass-at-our-lady-of-good-counsel-rc-church-broughty-ferry-tickets-112956403644>

Alternatively, use your search engine to search for '**Eventbrite, Our Lady of Good Counsel, Broughty Ferry**'.

If you don't have internet access, 'phone the dedicated Mass booking number on **07561 699557**. **Leave a message** (the phone won't be answered) with your **name, number, the Masses** you require seats for and whether you would prefer **upstairs** or **downstairs**.

Last call for the *Sacred Heart Messenger*.

No one has asked for a copy of this publication which is sent to us from Ireland. As well as the cover cost, there is a considerable cost for postage, but as it seems there are no takers for this magazine I shall stop our subscription unless there is a flurry of interest in response to this note.

Our **Schools** reopen this Wednesday 12 August. Hopefully, all the young people in our parishes who received their results from the SQA attained the grades they had worked for and hoped for.

Let's remember some prayers this week for all the children, young people and teachers, classroom assistants and all school staff members. This year's return to school - after such a long time away - will not be without its challenges. As a School Chaplain I always enjoyed the excitement of the start of the new school year.

Keeping this Sunday holy with a Home Liturgy



*The Liturgy today presents us with three holy experiences:
Elijah meeting the Lord on Mount Sinai;
The choosing of Israel by God,
the race from which Jesus is born in the flesh;
The mystery of Peter the Apostle
who took to the water
and whom Jesus took by the hand and saved.*

A prayer to begin

O God of our fathers,
and Father of our Lord Jesus Christ,
Saviour of Elijah, Saviour of Israel,
Saviour of Peter,
as we seek your face in this Liturgy,
take us by the hand, and lead us more deeply
into the mysteries of your Kingdom,
and watch over us and all those whom we love
this day and always.
We make our prayer through Christ our Lord.
Amen.

Penitential Litany

With the Apostle, Peter, we recognise that we are sinners:
When we forget or feel frightened to approach you in prayer, **Lord save us.**
When we doubt your love,
when the “boat” of our lives is beaten by the waves, **Lord save us.**
When the winds of alarm or despair rise in our hearts, **Lord save us.**

Read the Scriptures of the day

The First Book of the Kings 19:9. 11-13
Stand on the mountain before the Lord.

Psalm 84:

*Let us see O Lord your mercy
and give us your saving help.*

St Paul to the Romans 9: 1-5

From the flesh of Israel came Christ, who is God...

The Gospel of Matthew 14: 22-33

Courage! It is I! Do not be afraid,

A reflection – The man who walks on water

Just as Peter on the lake, I set out on a quest;
My boat is drifting out to sea;
God puts me to the test.

The depth is deep, the width is wide,
a storm is settling in;
The waves are thrashing all about;
I feel a fear within,

A figure looms within the mist,
I tremble in the night;
he seems to walk on water,
my heart is filled with fright

Fear not, says he, have courage,
I do not bring you harm.
For it is I who comes to save;
there's no need for alarm.

He bids me walk on water;
his flowing robe I see.
But I lose faith as I step out
upon the angry sea.

My trust is gone, I start to sink
and panic as I go.
I cry, “O Lord please save me”;
strong winds begin to blow.

His staff is there before me,
his mighty hand comes out.
He plucks me from the churning sea,
why did I ever doubt?

Into the boat, the wind is still
he calms the restless sea.
If he will soothe a violent storm,
he'll do the same for thee.

O precious child of little faith,
you are his son or daughter.
Look to the One who calms the sea,
the man who walks on water.

Marilyn Ferguson.

Intercessions

Take time to voice your own prayers, and conclude with the *Our Father*.

A Litany to conclude

You made yourself known to Elijah in the gentle breeze. You make yourself known to us today in your holy word.

Blessed are you, O Lord!

You made a covenant of old with Israel.

You make a covenant with us today in this liturgy.

Blessed are you, O Lord!

Of old, you saved Peter by taking him by the hand.
Still today you save us by the power of your word.

Blessed are you, O Lord!

Oh Elijah, no task was too hard for you!



The story of Elijah is fascinating! [Read it in the Old Testament First Book of Kings from Chapter 17 onwards.] The little part we read this Sunday is of Elijah reaching the Mountain of Horeb, the dwelling place of God, and discovering the divine one in the gentle breeze.

However, Elijah had appeared in the narrative earlier, like a mighty wind himself! He simply appears on the scene and invades the dramatic action of God with his people. He looks like a prophet, clothed in a garment of hair, wearing a leather girdle; he had lived a rough, semi-nomadic life on the edge of the Jordan, and from the beginning displayed a real rugged strength.

Elijah's first prophetic act is to foretell a drought in the name of God: after that prophecy, the scripture goes on to tell of the miracles Elijah works, portraying especially God's authority over the fertility of the land and how the people's lives are always in God's hands.

Then Elijah encounters Ahab the King, whose opening gambit to Elijah is, "*It is you, troubler of Israel!*", thinking, no doubt, of the great disturbance this prophet seems to have brought about in a drought which meant the king and his steward had to scour the countryside for fodder to keep his chariot horses alive! Elijah though, would turn the "troublesome" word onto Ahab himself, because of Ahab's support for worship of the Canaanite false gods, the baals. Elijah would announce that it is Yahweh God who is in control, the one God. Indeed, Elijah's name means "Yahweh is my God". This is a prophet who powerfully proclaims monotheism—worship of the God of Israel as the One True God—and lays down the challenge: If Yahweh is really God, follow Yahweh, if Baal, follow Baal. In Elijah, the faith of Moses becomes alive with a new power. At the end of a very dramatic scene the people exclaim that indeed Yahweh is God.....and the drought is ended.

However, after defeating the pagan prophets who worshipped the Baals, and thus incurring wrath of Queen Jezebel, Elijah is forced to flee: indeed at the point where we take up the story this Sunday

Elijah is in the depths of depression, wishing himself dead. When he is at rock bottom, the angel of the Lord comes to him, encourages him to eat and to continue on life's pilgrimage, leading him to the Mount Horeb. He is going back to his religious roots! In his darkest hour, God did not abandon Elijah, but in his mercy supplied him with strength for his long journey, and when he reached his goal he would have a new and keener sense of the sovereign nature of God.

The text tells us that Elijah travelled "forty days and forty nights" until he came to Horeb (Sinai) the sacred mountain, eliciting memories of Moses and the covenant. Elijah at first hides in a cave (just as Moses sheltered in the cleft of the rock) as the Divine One "passes by". There follows earthquake, wind and fire, but unlike in the Moses narrative, the Lord is not present in these. This is a new revelation; the Divine One is present in the gentle breeze, sometimes translated as the "still small voice", or as one writer puts it, "a kind of silence so intense that you can hear it".

On "hearing" or experiencing this "voice", Elijah moves out to the entrance of the cave and in the presence of God he receives the next challenge in his prophetic vocation. "Go", says God to him. He is not to give up on the task appointed to him. He is now to anoint a king, and most importantly he is to anoint a successor to himself, Elisha his servant. Reading further in the book of Kings we see how Elisha faithfully takes up the reins after Elijah.

Of course, before these two there were other prophets in Israel, people on whom the Spirit of the Lord descended. But it seems that prophecy takes a turning point in the vocations of Elijah and Elisha. They begin to show how God will speak to his future prophets, often in that *still small voice* that needs to be carefully listened for and courageously responded to. The scriptures reveal to us that God still speaks to us in our depths, and even if with a small voice, nevertheless consistently and faithfully. It seems too that for us, as for Elijah and Elisha, the best joy is in following that voice wholeheartedly.

