

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

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**Sunday 23 August 2020 -
21st Sunday of Ordinary time**

Next Sunday: 22nd Sunday of Ordinary time

Dear Friends and Parishioners,

I hope the newsletter finds you and yours well and safe. It is great to see more and more returning faces each week at our Sunday and weekday Masses. If you still feel it best to stay at home because of age or infirmity and would like to receive Holy Communion, please don't hesitate to call or email me. Our lay ministers are not yet taking Holy Communion to the sick and housebound, but I am able to do so if you and your families deem it suitable. I still have very limited access – if any at all - to those in care and nursing homes.

THIS WEEK

Our Lady of Good Counsel, Broughty Ferry

Sunday 23 August:

Vigil Mass on Saturday 22 August at 5.30pm;

Morning Mass at 9.45am.

Monday 24 August: **Mass at 12noon – please note.**

Tuesday 25 August: Mass at 10am

Wednesday 26 August: **Mass at 6pm – please note.**

Thursday 27 August: **Mass at 12.10pm – please note**

Updated from posted newsletter.

Friday 28 August: Mass at 10am

Saturday 29 August: **No Morning Mass**

Sunday 30 August: Vigil Mass on Saturday 5.30pm;

Morning Mass at 9.45am.

St Andrew's Cathedral:

Sunday 23 August: Vigil Mass on Saturday 4pm;

Sunday Mass at 11am and 6pm.

Monday 24 August:

Funeral Mass for Linda Vettraino RIP at 10.30am

Parish Mass at 1pm

Tuesday 25 August: Mass at 1pm

Wednesday 26 August: Mass at 1pm

Thursday 27 August:

Funeral Mass for Estelle Fox RIP at 9.30am

Parish Mass at 1pm

Friday 28 August: Mass at 1pm

Saturday 29 August: Novena and Mass at 10am

Sunday 30 August:

Vigil Mass on Saturday 29th at 4pm;

Sunday Mass at 11am and 6pm.

Sacrament of Reconciliation

I can be available for a face to face, socially distanced confession, on request, before any weekday Mass.

I have two copies of the **New Jerome Biblical Commentary** which I don't need. Let me know if you would like one.

Booking a place for Sunday Mass

There was a lengthy piece in last week's newsletter regarding updates in the booking process for Sunday Mass. If you didn't get this update for any reason, please email me and I'll forward it to you. **In sum:**

For Mass at **St Andrew's Cathedral** search for **'Eventbrite, St Andrew's Cathedral, Dundee'**. For **Our Lady of Good Counsel** 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**.

Our Prayers for those who have died recently:

Sadie Shovlin, Linda Vettraino, Bridget McKendrick, Mary Palmer, Pauline Halle, Estelle Fox,;

those whose anniversaries fall at this time:

Eleanor Moore, Peggy McGhee, David Stott, Margaret Anderson, Jim Ward, James Fleming, Margaret Anderson, Margaret Macpherson, Canon Charles Adamson, John McDermott, Father Hugh Campbell, Canon Patrick O'Donohoe, Brigitte Coupar, Winifred McPherson, Ella Whyte, Pearl Heywood;

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

Mel Caullay, Jackey-Forrest-Moore, May Forbes, Catherine Gallacher, Baby Ben Welsh, Bill Boland, Thinley Chodron, Margaret McHattie, 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, Allison Matthew.

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 the 21st 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.

Stonework at Our Lady of Good Counsel

Some pointing work on parts of the exterior brickwork at Our Lady of Good Counsel has been identified as needing attended to. This work will be undertaken very soon.

SCIAF Boxes: You may still have your Lenten SCIAF Box. If you would like to return it now, I will make sure that all monies go to SCIAF by mid September. There will be no special collections at Mass now until the new year.

A Parish called "Ours"



In all the endeavours of priestly life, and the tasks asked of me by the Bishop, I've always prized most highly the task of trying to build up the body of Christ in the parish communities in which I've been asked to serve. Celebrating the Sunday Eucharist is of course the culmination of all our parish life together – and not just reading the texts and making the ritual gestures, but the whole experience of us being together as God's family for this sacred event.

Gathered in a specific place as *brothers and sisters*, called to be a *living sign*, we are many parts but one body, different ministries but all part of the one worshipping assembly. From the Sunday gathering, all the other aspects of parish life flow: the pastoral care of the needy, the elderly, children and families; the outreach and mission awareness, the education of the young and the adult formation (Journey of faith etc); marriage preparation and celebration; the celebration of weekday Mass, and the Sacrament of Reconciliation, visitation of the sick and housebound and the Sacrament of Anointing; the pastoral care of the bereaved and the celebration of funerals; all the social gatherings and fundraising, and everything else that makes up parish life.

I've tried to make the Parish Mission Statement below [*from Immaculate Conception Parish, Maryhill*] a kind of blueprint for my own attitude to parish life and I know many of you have said you agree with it. The Mission Statement reads:

"In this parish,

we celebrate the presence of the loving God.

**All are welcome because all are, equally,
sisters and brothers. None are judged here.**

Everyone needs God's healing, mercy and peace."

This a mighty statement to make, containing a very high ideal. I certainly believe it reflects the loving heart of Christ, and it is this loving heart that we really need to experience ourselves, and then to work outward from that love in our dealing with others. Paul wasn't mistaken when he wrote that whatever he does, if it is without love then it is nothing at all.

I don't mind sharing with you that I do worry about the future of the parish *system*. What will it look like

for us longterm when Covid crisis eventually subsides? Will we need a revangelisation? Will we need to awaken afresh, and more seriously, to the demands of the Gospel and be together more often, and share more deeply and reach out more fervently if we are truly to be the Church responding to the Holy Spirit?

Although we are now able to gather for Mass, our liturgies at this time are not as rich an experience as they once were: the proclamation of the Word in the scripture has had to become the feast in its purest form. We are not able to all receive from the common cup and I wonder when/if we will be able to share in this act of communion again.

Apart from our gatherings for Mass in smaller numbers, all our other communal parish and diocesan activities have been suspended and I know many of you miss these, not least our social gatherings – even the simple cup of tea after Mass – and the opportunities to meet for parish discussions, faith sharing and awareness raising sessions. Sometimes in the past we have become fatigued, with all these very parish activities. The work of love is tiring, perhaps. But Pope Francis appeals to us to summon up the necessary energy and says, "don't get self absorbed in your parish, rather be outreaching, be mission orientated".

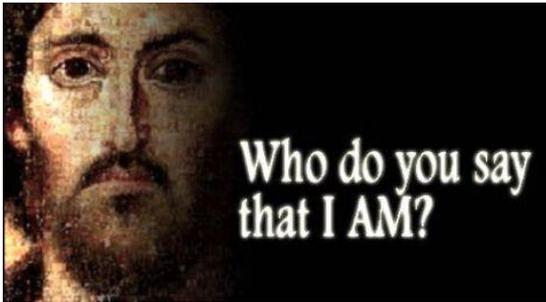
My instinct is not to let go of the great parish vision, not to allow our Churches to become simply "Mass centres" where individuals pop in, but have little opportunity to connect with others. I've said it before but I reiterate it: the Parish is all of us! Without you, it is impoverished. I fully understand that many still feel unable to physically come to Mass but it is good to know you are with us in spirit.

The work of the Church continues in the ministries to the needy and sick too; but I'm convinced that when we do eventually start up our regular parish activities again that we have real work to do in a new evangelisation, in seeking deeper harmony and bondedness with one another, the casting aside of any old divisions, the eradication of gossip, judging and all the other subtle hindrances we can so easily give in to, and which tear down the very Kingdom of God we say we are trying to build up. Before the activities in our parishes begin again, we need to use this time as a time of prayer, so I offer you this intention for your prayer each day this week:

**May ours be a parish community
in which all may find solace and peace in the
storms of life, and strength to move forward.
May the Churches where we gather truly house
communities of fellowship and growth,
strengthening us and those who come our way,
in the service of the Living Lord.**

**Keeping this Sunday holy
with a Home Liturgy**

*Blessed are you, God our Father!
We bless you for your wisdom,
your riches, your knowledge.
Blessed is Christ your Son,
for through him, with him and in him
all glory and honour is yours,
for ever and ever. Amen.*



A prayer to begin

O God you are the fountain of all wisdom,
and you inspired Simon Peter
to confess Jesus Christ as Lord, the Messiah,
and on that rock of faith you built your Church.
Pour out your Spirit in abundance over us
this Sunday, so that in our worship
we may make a bold affirmation
of the same faith as the apostles,
standing firm with them
upon this one foundation, Jesus Christ
who is Lord for ever and ever. Amen.

Penitential Litany

*We ask the Lord Jesus to purify our hearts, so
that we may be able to recognise him as the Son
of the living God.*

Your Church is built upon yourself, O Christ,
as its Cornerstone.

Lord have mercy.

Your Church is the bearer of the truth and the
good news which is your Gospel.

Christ have mercy.

Your Church is entrusted with the keys of the
kingdom of heaven

Lord have mercy.

Read the Scriptures of the day

Book of the Prophet Isaiah 22:19 - 23

*I place the key of the House of David upon his
shoulder.*

Psalm 137:

*Your love, O Lord, is eternal;
discard not the work of your hands.*

Letter of St Paul to the Romans 11:33-36

*All that exists comes from him;
all is by him and for him.*

The Gospel of Matthew 16:13 - 20

You are the Christ.....You are Peter...

A reflection

Take time to read the reflection on the next page.

Intercessions

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

A Hymn to conclude

The church's one foundation
is Jesus Christ her Lord;
she is his new creation
by water and the word.
From heaven he came and sought her
to be his holy bride;
with his own blood he bought her
and for her life he died.

Elect from every nation,
yet one o'er all the earth,
her charter of salvation,
one Lord, one faith, one birth.
One holy name she blesses,
partakes one holy food
and to one hope she presses
with every grace endued.

'Mid toil and tribulation
and tumult of her war,
she waits the consummation
of peace for evermore.
Till with the vision glorious
her longing eyes are blest
and the great church victorious
shall be the church at rest.

Yet she on earth hath union
with God the Three-in-One,
and mystic sweet communion
with those whose rest is won.
O happy ones and holy!
God, grant us grace that we,
like them the meek and lowly
on high may dwell with thee!



In the scriptures this Sunday, the Lord talks to us about the power and authority which he invests in his people. It is a power and authority to be used not for self gain or self advancement, but for the good of the community.

He shows us this through the language of “*the keys*” and those who hold *the keys*. In the Isaiah reading, we see God’s judgement descending upon the house of Jerusalem, in **taking** the keys from Shebna the key-keeper who has been unfaithful, and **giving** the keys to Eliakim, a true servant of David.

Peter in the Gospel is *given the keys* of the kingdom of heaven, because he professes publicly his faith in the Messiahship of Jesus.

But neither Peter nor anyone else was given every talent or gift: each piece of God’s authority is spread among the people of God; each one is called to use *whatever they have* for the building up of the kingdom, no matter the hardships or circumstances.

The Psalm Response this Sunday offers us the opportunity to place ourselves in the very love of God, praising him that his love is eternal, asking him not to discard us, the work of his hands.

Since ancient times, keys have been a symbol of responsibility and authority; the keeper of the keys has the power to let others come and go. Our own keys control who may enter our homes or businesses or who may use our cars.

In Peter being given the keys, he is invested with the Lord’s authority: whatever Peter binds on earth will be considered bound in heaven; whatever he looses on earth, the same holds in heaven.

The Church’s faith is that the same authority and trust given to Peter and shared with all the apostles still exists in the Church, in an unbroken line of apostolic succession in the persons of the bishops of the world in union with the Pope.

There is only one HEAD of the Church, of course, Christ himself, the KEYstone, but such is his love for his bride, the Church, that we, its members, all have a participation in the authority of Jesus: an authority of love, service and truth, in the world.

Animated by the Spirit, the Church continues to do Christ’s work in the world, principally (but not exclusively) through the giving and receiving of the Sacraments, because through them Christ continues to sanctify and make whole our lives and our work. And so, as Jesus said to Peter, we can say to each other, confident that we speak the truth:

We are children of God; we can help build Christ’s Church, we can co-operate in the Spirit’s work.

Caesarea Philippi is in northern Israel, and in the time of Jesus was a rather pagan area: it is here, in the land of the pagans, that he calls his disciples to account – *Who do people say I am...?* Having been with Jesus a long time, Peter has seen so much – the feeding of the five thousand, the walking on water, the healing of the sick. Certainly Peter knows this Jesus is not ordinary, Is he a prophet? - yes, surely, but surely more! Is he a teacher? - yes, but what a teacher! Jesus wants to know what they think, so Peter dares to confess: **you are the Anointed One, the Christ.**

There in the midst of the pagans, Peter gives witness to his Master, as son of God. He gives Jesus a new title, the name spoken of before in the Old Testament as belonging to a long-awaited one, the Christ. In turn, Jesus gives Simon a new name: the name, Rock, Peter, strong one. Although Peter would waver, even betray his Master later, such is the trust put in him, that he would recover from his betrayal and be strong enough to lead the Church.

The situation in the homelands of Jesus now is much as it was in his own time: many divisions according to traditions and battles over to whom the lands belong. In our own country – the present situation notwithstanding - we live relatively securely, being keepers of our own keys, but today’s scriptures teach us again that we belong to God, and that the real key we need is the key of heaven.

Peter confessed Jesus to be Christ amidst a pagan world: such is my role and yours; to consistently, gently perhaps, but courageously, confess Jesus as Lord and Christ. The key to heaven is the actions we perform which make Christ more clearly present in our homes, places of leisure, and businesses not through a judgmental catholicity, but by a witness of love and service which leads to the illumination of the truth in our lives.

The Beatitudes, which with we began our reading of Matthew’s Gospel this year, the very charter of Christianity, are good humanism as well as good Christianity and good catholicity: and yet, when they are lived, it is without doubt the face of Jesus Christ made visible in ordinary human beings that they reveal and hold out to the world. In his own heart, despite his weakness, his regrets, his failures and his tears, Peter knew this. And Jesus knew it to. The same Jesus, looks into my heart and into yours, sees our potential for being holders of his keys; they are yours and mine, here in this place.