

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

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**Sunday 23 August 2020 -
22nd Sunday of Ordinary Time**

Next Sunday: 23rd Sunday of Ordinary time

Dear Friends and Parishioners,

This Sunday the Psalm at Mass cries out in eager longing for God to reveal himself:

*O God you are my God, for you I long,
for you my soul is thirsting.*

*My body pines for you,
like a dry weary land without water.*

Let's make the Psalmist's prayer our own each day this week. While it is still necessary to book a place for Sunday Mass in our Churches, there is no need to book for weekday Masses.

THIS WEEK

Our Lady of Good Counsel, Broughty Ferry

Sunday 30 August:

Vigil Mass on Saturday 29 August at 5.30pm;

Morning Mass at 9.45am.

Monday 31 August: **Mass at 6pm**

Tuesday 1 September: **Mass at 12.10pm**

Wednesday 2 September: Mass at 10am

Thursday 3 September Mass at 10am

Friday 4 September Mass at 10am

Saturday 5 September: **No Morning Mass**

Sunday 6 September:

Vigil Mass on Saturday 5.30pm;

Morning Mass at 9.45am.

St Andrew's Cathedral:

Sunday 30 August:

Vigil Mass on Saturday at 4pm;

Sunday Mass at 11am and 6pm.

Monday 31 August: Mass at 1pm

Tuesday 1 September:

Funeral Mass for Sundie Cabrelli RIP at 10am.

Parish Mass at 1pm

Wednesday 2 September: Mass at 1pm

Thursday 3 September: Mass at 1pm

Friday 4 September: Mass at 1pm

Saturday 5 September: Novena and Mass at 10am

Sunday 6 September:

Vigil Mass on Saturday 5th 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 still have one copy of the **New Jerome Biblical Commentary** which I don't need. Let me know if you would like it.

Booking a place for Sunday Mass

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**.

If you book a place for Mass and then find you can't attend.... please text or phone the number and leave a message. **07561 699557**. Your place could go to someone else. We often have people coming for Sunday Mass who don't know about the booking system and it is awful to have to send them away and then discover there could have been a place for them.

Our Prayers for those who have died recently:

Pat Finlayson, Cathie Walls, Sundie Cabrelli, Giuseppina Gierelo, Ariosto Reyes;

those whose anniversaries fall at this time:

Eleanor Moore, Ariosto Santiago Reyes, Chris Kosiba, Helen Sharkey, Brother Sidney;

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

Tony Beck, Mel Caullay, Jackey-Forrest-Moore, May Forbes, Catherine Gallacher, Baby Ben Welsh, Bill Boland, Thinley Chodron, Margaret McHattie, Sharon McNally, 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 22nd 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.

Parish Income

Thank you for your generous offertory gifts in recent weeks in both the parishes and not least to those who *gift aid* their contributions.

From the latest bank statement I can record below the weekly offerings, including the offertory "buckets" at the Church, standing orders and other offertory donations in **Our Lady of Good Counsel:**

The week up to Sunday 19 July: £1072

The week up to Sunday 26 July: £1052

The week up to Sunday 2 August: £901

The **Cathedral income** will be recorded here when the bank statements arrive.



At this time of year, I would usually be starting to plan the September reconvening of the *Journey of faith* process and the evening sessions, held over the past few years on Wednesdays at the Diocesan Pastoral Centre at

Lawside and bringing together people from across various parishes, as well as general enquirers, and those hoping to join the Church the following Easter. Prior to these sessions being held at Lawside, they took place in various parish halls and presbyteries and I trace my own involvement in them back to the dining room in the Church House at St. Ninian's in the very early 1990s!

Composing a programme of sessions for each year has not been without its challenges. I have always been aware that some people return to the sessions year on year, so while the subjects covered and the structure remains similar, nevertheless a freshness of approach is always called for – as we seek to share the faith, delve into the scriptures, reflect on church teaching and explore the liturgy.

This September of course things are rather different: It will be quite some time I guess, before we are able to gather together again freely in such a forum, moving around to share with each other and discuss in smaller groups etc. Knowing my limits, I wouldn't podcast or livestream these sessions (leaving that to others far more competent); and for me at least, really central to the programme/process is the act of "being present" and sharing the experience while being physically together.

At this time, I find myself reflecting that over the years so many people have participated in the Journey of faith process. I have had great joy in facilitating the sessions, and have found that people come to them for a variety of reasons: they may not be Catholic and have an interest in joining our Church; they may have been part of the Church all their lives and want to know more about their faith; they may have been away from the Church for some time and want to return; they may simply enjoy being with other people!

Whatever their reason for coming, I have always hoped they would feel both welcome and comfortable in the setting. The starting point each year and indeed at each session is the fact that each person here is on a *journey of faith*: and the guide on the journey is the Risen Lord himself.

He takes us just "where we are", and guides us as we listen to each other, share with each other, and learn from each other.

The journey of faith sessions focus on a different topic of the Church's faith each week: but the purpose is never just to know more *facts* about the Lord and his Church; the real aim is to enter more deeply into the mystery of life, and the mystery of all that we are called to be in Jesus Christ, and to get know him better as the Lord of all life. People have found in the past, that by taking part in the *Journey of faith*, they have come under the influence of the Holy Spirit in a new way, and their sense of belonging in the Church has increased. All this is indeed the work of the Spirit of Jesus.

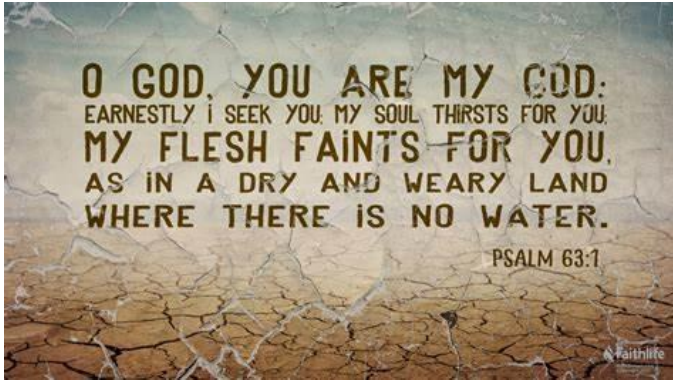
On the Journey of faith/life we need.....

- **People** - are the "tabernacles" where God lives - people who are open, who can forgive and love and be companions to one another.
- **Scripture** (The Bible) - As Jesus did once for his disciples, now he opens the scriptures for us. This is God's living Word. At every session we open the book of our scripture and reverence the Word of God.
- **Sunday Liturgy** - a vibrant Sunday Liturgy of enthusiastic song (when it is allowed!), fervent prayer and eager participation, in which the community, like a family, grows together.
- **Silence** - times of stillness and reflection in which God can flood our beings with his Spirit. Each session includes scripture passages and a handout for reflection and prayer at home.
- **Reverence** - for one another, for our stories, for our needs, for our God.
- **Time** - Journey of faith is a "process" in which we go through various stages; we will live it together, those who are not yet Catholics and those who already are, alike.
- **Distilled Wisdom**: we always reference the Church's' teaching, the Catechism and other documents, the teaching of the spiritual writers.



I look forward to the day, whenever it comes, that we can reconvene in a gentle atmosphere of community. *Perhaps you'll join us?*

Keeping this Sunday holy with a Home Liturgy



A prayer to begin

Transform us O God,
by the renewal of our minds,
that we may not be conformed to this world,
or be seduced by human standards of success.
Rather, as true disciples, may we discern
how good and pleasing it is to you
if we deny ourselves, take up the cross,
and follow in the footsteps of Christ your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

Penitential Litany

In the 2nd Reading today, Saint Paul encourages us to offer our lives in sacrifice, in true worship to our Father in heaven. So, we purify our hearts as we approach God's word.

“If anyone wants to be my disciple”, the Lord tells us, “let him renounce himself.

When we fail to renounce ourselves,

Lord have mercy.

“Let him take up his cross and follow me”.

When we shirk the crosses that come our way,

Christ have mercy.

“The son of man will come in his glory”.

When we forget your call to glory through perseverance, **Lord have mercy.**

Read the Scriptures of the day

Book of the Prophet Jeremiah 20:7 - 9

The sufferings of the Prophet in his ministry.

Psalm 62:

For you my soul is thirsting, O Lord my God.

Letter of St Paul to the Romans 12:1 - 2

Offer yourselves as a living sacrifice

The Gospel of Matthew 16:21 - 27

The cost of discipleship

A reflection

Take time to read the reflection on the next page.

Intercessions

Let us pray for those who – like the prophet Jeremiah – are tempted to abandon their service. May the word of the Lord attract them again and burn in their hearts like a fire of passion and love.

Let us pray for those who languish in pain, especially our own sick ones, those suffering from Covid 19 and from other diseases; also for those who care for the sick, the vulnerable and the isolated.

Let us pray for all teachers and young people in our schools, that the Lord will be with them in these days of the new school year, and for all the ancillary staff as well.

Let us pray for ourselves, that in the name of the tenderness of God we may offer our lives in holy sacrifice and in true worship.

Let us pray that with simplicity and faith we may accept and carry our Cross like Christ; that we may not waste the gift of our lives, but consecrate our lives for the eternal life, and serve others with gladness and generosity.

That those who have gone before us in faith may see the face of God.

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

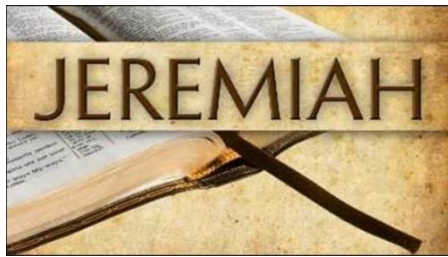
A Hymn to conclude

From heaven you came, helpless babe,
entered our world, your glory veiled,
not to be served but to serve
and give your life that we might live.

**This is our God, the Servant King;
he calls us now to follow him,
to bring our lives as a daily offering
of worship to the Servant King.**

There in the garden of tears
my heavy load he chose to bear.
His heart with sorrow was torn,
“Yet not my will, but yours”, he said.

Come, see his hands and his feet,
the scars that speak of sacrifice!
Hands that flung stars into space,
to cruel nails surrendered.



Looking back at the hymns we would usually sing on this coming Sunday, I see that *Oh, the word of my Lord, deep within my being* and *The Servant King* both feature. Damian Lundy, the De La Salle brother who wrote *Oh, the word of my Lord* actually titled it a “Song for a young prophet”. Lundy took the biblical words of the call of the Prophet who features in the Liturgy’s first reading this Sunday and weaves together a marriage of words and music in which God speaks to the young Jeremiah in each verse, placing before him a vocation and mission, with the would-be Prophet himself “refraining” after each verse that the word of God has indeed been *planted deep within his being* and has *filled his mind*.

But this Sunday in the scripture we find Jeremiah weary and dejected, and no wonder! Twenty chapters into his narrative we find that in his prophetic ministry he has truly been a *suffering servant* for the Lord who called him all those years ago in his youth. Most of his words have fallen on deaf ears, and he has generally been rejected as if he were a false prophet.

Unusually, we get to know something of Jeremiah’s life because of the biographical details in the book ascribed to him. These have most likely been provided by Baruch the secretary-scribe and friend of Jeremiah. Baruch of course also has his own book in the Old Testament.

Right at the start of the Book of Jeremiah – as is reflected in the “Song for a young Prophet”, Yahweh declares that Jeremiah was called *from the womb* to be God’s servant and spokesperson. But almost from the start his ministry was undermined. An early oracle of his was that the temple would be destroyed unless the people repented and this caused him to be arrested and almost executed. And this wasn’t the only time he had to endure beating and imprisonment.

At the end of his tether, he cries out in the scripture today, “*You have seduced me Lord, and I have let myself be seduced*”. But he knows in his depths that God’s interests have to be served, and Jeremiah made a sacrifice of himself. He faithfully compelled him to serve, even when he complained

to God. Perhaps the words he heard from the Lord when he was called never really left him:

*And everywhere you are to go
my hand will follow you, you will not be alone;
in all the dangers that you fear
you’ll find me very near, your words my own.
as we sing in the hymn.*

Jeremiah was indeed a *suffering servant* type of figure. No wonder that when people talked about who Jesus was, many thought he was *Jeremiah or one of the prophets*, for he too is cast in the suffering servant mode, by the Evangelist Matthew. The word of the Lord will also mean for him as it did for Jeremiah “insult and derision all day long”, even as he begins to prophesy his forthcoming passion. He will shoulder his cross in the cause of the Kingdom and out of love for the world. But look at Peter, who just a few verses earlier was lauding him as *Anointed One* and *Son of the living God*. Now we hear him saying “Heaven forbid it, Lord”.....that Jesus could suffer, but with these words he becomes an obstacle to the work of salvation. The “rock” becomes a stumbling block!

But we know Peter will be rehabilitated; he will come to understand slowly but surely the mission of the Messiah and how - as Isaiah says in his fourth Suffering Servant Song that “My servant will prosper, shall be lifted up, exalted, rise to great heights”. Jesus, Peter will learn, is that “sapling who grew up among them, a man of sorrows and familiar with suffering”. By his sufferings the servant King, Jesus, will justify many, taking their faults on himself. The prophetic song of Isaiah makes for powerful and prayerful reading when taken in conjunction with this Sunday’s Gospel. Why not read it in full?
[Isaiah 52:13 – 53:12]

Saint Matthew draws a lesson from this episode for all Christians. To follow Christ involves you in a paradox: suffering is the road to glory; only by some self-emptying can you find your true self; in dying we find true life. The evangelist asserts in the words of Jesus that the paradox will be resolved at the end, when the fulness of God’s purposes will be revealed.

Jesus, in inviting those who follow him to take up their cross asks nothing of them that he will not do himself. As we know well, *What does it profit a man...?*

