

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

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**Sunday 27 September 2020 -
26th Sunday of Ordinary time
Year of Matthew [A]
Next Sunday: 27th in Ordinary Time**

Dear Friends and Parishioners,

From this weekend onwards, I ask all parishioners to note that bookings for the Vigil and Sunday Masses, both online and on the dedicated phone number, will close at **7pm each Friday evening**. Creating the lists for the five Masses is a necessary but nonetheless time consuming task for our volunteers (who also work full time) and this will allow sufficient time for these lists to be prepared, checked and printed.

As a result of this change, only texts or voice messages regarding cancellations will be responded to after 7pm on Friday. **Please remember that if you're unable to take up your booking, you should let us know as there are now waiting lists in operation for nearly all our Masses.** If you booked on Eventbrite and need to cancel or alter your booking after 7pm please also let us know on the dedicated phone number, rather than cancelling the booking online.

A note too on the use of the **Upstairs Gallery** at the Cathedral. We are fortunate to have this facility, as unless there are a number of large family groups at Mass, we cannot safely, and within Scottish Government guidance, seat 50 people downstairs which is also the maximum number of worshippers who can attend. There will however be occasions where only a handful of people are seated in the gallery and it can feel like this is a poor use of space. Our volunteers are often able to move some worshippers who booked upstairs seats downstairs thanks to the aforementioned larger family/household groups but alas, not everybody. Please therefore be assured that we maximise and utilise every available of seats within the constraints of safe social distancing. Please follow the directions of the stewards at all times. Thanks.

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**.

THIS WEEK

Our Lady of Good Counsel

Sunday 27 September:

Vigil Mass on Saturday at 5.30pm;

Morning Mass at 9.45am.

Monday 28 September: Mass at 10am
Tuesday 29 September: Mass at 10am
Wednesday 30 September: Mass at 10am
Thursday 1 October: Mass at 10am
Friday 2 October: Mass at 10am
Saturday 3 October: **No Morning Mass**

Sunday 4 October:

Vigil Mass on Saturday 5.30pm;

Morning Mass at 9.45am.

St Andrew's Cathedral:

Sunday 27 September:

Vigil Mass on Saturday at 4pm;

Sunday Mass at 11am and 6pm.

Monday 28 September: Mass at 1pm
Tuesday 29 September: Mass at 1pm
Wednesday 30 September: Mass at 1pm
Thursday 1 October: Mass at 1pm
Friday 2 October: Mass at 1pm
Saturday 3 October: Novena and Mass at 10am

Sunday 4 October:

Vigil Mass on Saturday 3rd at 4pm;

Sunday Mass at 11am and 6pm.

Sacrament of Reconciliation/Confession:

Please approach the priest before weekday Mass if you wish to have Confession.

I will celebrate the **Evening Prayer of the Church** for the 26th Sunday of the Year at 4pm in the Cathedral today. Vespers attached/enclosed if you'd like to share in this Evening Prayer.

Home Visitation: The guidance in the light of the new regulations set out by the First Minister is that priests may still visit the housebound, with proper precautions in place. I will continue to do this as agreed with the housebound and their families as per my usual schedule.

If love can persuade at all....

Last Sunday, and for the next few weeks we are treated to hearing excerpts from (to my mind anyway) one of the most beautiful documents in the New Testament, the letter of Saint Paul to the Philippians.

I wrote recently in a newsletter that the **first** reading at Sunday Mass (always from the Old Testament, except in Eastertime) is chosen specifically to prepare us for, or to shed light on the Gospel. The **second** reading is taken from one of the New Testament documents other than the Gospels, and, because the writings of Paul make up such a large part of the Christian scriptures, very often we read from his letters. The second reading is not chosen (on ordinary Sundays at least) because it has a particular link to the Gospel (which is always the highpoint of the Liturgy of the Word) but it stands alone, its purpose being a semicontinuous reading of one of the letters of the apostles over a number of consecutive Sundays. The Second Vatican Council had as one of its principal aims the “opening up” of the scriptures to the whole people of God, and so the Church deems it nourishing for us to hear the New Testament letters proclaimed in the liturgical assembly on Sundays during the three year cycle. However, the “second reading” is rarely even referred to in the homily, because the Gospel text of the day is of paramount importance.

The Church which Paul founded at the Roman colony of Philippi is attested by the Acts of the Apostles; this Church supported Paul financially in his mission. It is written in a gentle tone, which I think conveys to its readers the special bond between Paul and this community. Rather than presenting Paul as “warrior” or “troubleshooter”, it is a letter which emphasises fellowship and friendship in the Lord Jesus; it contains a significant emotional warmth on Paul’s part, communicated in phrases like *I hold you in my heart* and *I yearn for you with all the affection of Christ Jesus*. It is a letter worth reading in its entirety for one’s own spiritual nourishment. Paul sees the Church at Philippi as a fellow sharer with him in the work of the Gospel: this fellowship will be a very powerful sign of the authenticity of the Church. As he says to us in the reading this Sunday: *If our life in Christ means anything to*

you, if love can persuade at all.... then be united in your convictions and united in your love. Such unity is to be a most powerful demonstration of Christian fellowship and a sign of Christian identity.

Although Paul’s letters are written to specific communities at particular times and often address current needs/problems in these individual churches, nevertheless, by their inclusion in the New Testament “canon of scripture”, the Church is instructing us that the message of these letters has relevance for God’s people in every age.

The letter to the Philippians is a call to service as well as to fellowship. Paul uses the example of Jesus himself to illustrate this attitude of sacrificial service which is to flow from the fellowship of the community. He includes in the letter the words of an early Christian hymn (perhaps not written by himself) which we hear in the reading this Sunday, that Jesus, though his state was divine, did not cling to his equality with God but emptied himself. And in so spending himself, he is exalted and is for ever to be greeted and worshipped as Lord by all creation.



The cross of Christ is the ultimate symbol of self emptying and of the obedience that is faith. Jesus is the model for the members of the Church at Philippi, and beyond, showing that they should not grasp only their own interests but empty themselves in service to each other. We who experience the power of Christ’s cross in the liturgy at Mass are then “sent forth” (*Go in the peace to love and serve the Lord - Ite, missa est!*) to make present to the world the richness of life we share in Christ while we are celebrating Mass together.

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.

Caring for God's Creation



Continuing our 'Care of creation' theme.....
Each week in the bulletin, we hope to give a little insight into some ways in which we can live out our calling to care for creation.

This week we take a look at **Fairtrade.....**

FAIRTRADE - what is it?

Fair trade, defined simply, is when producers in developing countries are paid a fair price for their work, by companies in developed countries. It's when the price we pay for products gives enough to producers for them to afford life's essentials - like food, education and healthcare. Fair trade was created as an alternative way of doing trade. It is based on partnership, which means that the interests of farmers and workers are just as important as other commercial considerations. It also represents a solution to poverty and a model for development.

Key Principles include:

- Fair and just trading practices
- Sufficient pay for workers to meet their families' day-to-day needs
- Payments often made in advance to ensure the supplier can fulfil orders.
- A minimum, fair price is paid for goods
- Producers and workers have a voice
- Safe working conditions, non-discrimination and welfare of children.

Source: traidcraft.co.uk

With Fairtrade we have the power to change the world every day. With simple shopping choices we can get farmers, workers and producers a better deal. This means they can make their own decisions, control their future and lead the dignified life everyone deserves.

Source: www.fairtrade.org

Some of the most popular Fairtrade products include: bananas, cocoa (chocolate), coffee, tea, sugar, flowers, wine, cotton, rubber gloves(!) but there is so much more (checkout <https://www.fairtrade.net/product> for a fuller list!)

Companies who have been commended for their approach to Fairtrade include Co-op, Sainsbury's and M&S. Online: Traidcraft, Ocado, ethical superstore.

Some links to have a look at.....

<https://youtu.be/JoIZWd2q2Ec>

https://youtu.be/B45_1TUISs

Why not take the 'Harvest Quiz'

at <https://www.traidcraft.co.uk/blog-entry/the-traidcraft-exchange-harvest-quiz> and see how much you know about some of the world's producers!

Next week.....locally sourced products! 😊

Next Sunday in our Liturgies we will give thanks especially for the beauty and gifts of all God's creation to us. In that vain, I wish to thank all those who have continued to send in monetary donations for the Foodbanks. In recent weeks I have sent £50 from the Cathedral Parish to the St.



Salvador's foodbank, and Nicholas Anderson has passed on £150 of donations from parishioners at Our Lady of Good Counsel to the Dundee Food Bank, who wrote to thank us, saying,
"With your help we are committed to providing emergency food and support to people in crisis. The food banks distributed over 1.6 million three-day emergency food supplies last year and even before the current crisis were seeing an increase in demand. As the Coronavirus outbreak develops, more people than ever are needing our help. The teams are working tirelessly to ensure that food banks are able to remain open and have the necessary stocks to respond to this crisis."



Thanks to the consistent generosity of parishioners in Our Lady of Good Counsel to this beautiful charity I sent off this week £199.92. This is in addition to monies totalling £3745 sent earlier, which were in the parish bank account both before I arrived and donated by parishioners and friends since.

Our Prayers..... for those who have died recently:

Ellen Gavine, Peggy Winter, John Reilly, Anne Watson, John Dalton, Jacqueline Connelly, Margaret Vaughan, Jane McGinlay Ferrie, Tilda Cavanagh, Gerry Docherty;

those whose anniversaries fall at this time:

Tecla Nymande, William Rachham, Ella Millers, Hilda Mackie, Sheila Donald, Raymund F Moore, Andrew McIvor, Tom McGovern, Nancy McGovern, Matthew Finnigan, Bert Finnigan, Muriel Whitecross, Joseph Dillon Junior, Jean Money, Patricia Hosie, Mary Noonan, Joseph Dickson, Bunty Reilly, Arthur and Jessie McGuire, Anthony Gourlay, Ralph McCann, James Golden, John McQueen, George Hedderwick, Thomas McBride, Patricia Brogan, Rose Turnbull, Malcolm Gray, James McAtamney, Ella Reilly, Patricia Brogan;

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

Tilda Cavanagh, Joe Jackson, 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.

Keeping this Sunday holy with a Home Liturgy

A prayer to begin

Father, you are ever swift to welcome
tax collectors and sinners,
and all who open their hearts in repentance;
you promise life and salvation to all
who do your will.
Let your Holy Spirit dwell within us,
and make our hearts docile to your word;
let the same mind be in us that was in Christ
Jesus. May we walk gladly the path of obedience
and sacrifice, finding in the self emptying love of
the cross the way to exultation and glory.
We make our prayer through Christ our Lord.
Amen.

Read the Scriptures of the day

Book of the Prophet Ezekiel 18: 25 – 28:
*When the sinner renounces sin he shall certainly
live*

Psalm 24:
Remember your mercy, Lord.

Letter of St Paul to the Philippians 2:1-11:
If love can persuade at all....

The Gospel of Matthew 21: 28- 32
Two sons called to work in the vineyard.

A reflection



This parable of the two sons is probably Jesus' shortest, and perhaps simplest, but it's a pity we are not given in the liturgy the discussion which immediately comes prior to the parable and indeed gives rise to it: you can read this at Matthew 21:23-27.

In these verses the authority of Jesus is being called into question by the chief priests and elders who held legitimate religious and civil authority: to them, this upstart, itinerant preacher from Galilee in the north - *Could anything good ever come from there?* - is a scandal, his words verge on heresy and his actions threaten the public good; indeed they **want** to get him to declare that his

teaching comes from God, opening him up to a charge of blasphemy; the same chief priests and elders will eventually be the accusers leading to his passion; but for now, the time comes for this short parable, which Jesus tells them in such a way that they are to see it as a mirror for themselves.

The parable puts before us two polarised responses to God's invitation for us to work in the vineyard:

a **rejection** followed by **repentance**, and
an **acceptance** followed by **inaction**.

We learned last Sunday that it is never too late to go and work in the vineyard, never too late to repent or have a change of heart.

Those to whom the offer of salvation was given through their being the chosen people said "yes", but now have failed to recognise the fullness of revelation in Jesus, and are now rejecting it, while in the ministry of Jesus, those who were hitherto labelled sinners, unsaveable, they in their poverty come in great numbers to hear his good news. Those who the religious leaders would have said were cut off from the vineyard, are the very ones in Jesus' ministry to whom the good news is most richly addressed.

For us, separated from the original context of the parable, what can we take from today's scripture? Reading this gospel passage alongside Paul's letter to the Philippians today, we can celebrate that Jesus is the perfect Son of the Father: he himself gives an unflinching "yes" to the Father's call, and spends himself faithfully in the vineyard; in so doing he embodies the plan of God for the salvation of the whole human race. The result is a new people, set apart, now, not by race but by baptism.

Secondly, the parable taken alongside the Philippians reading shows the response called for from us: both a **saying** and a **doing**, a profession of faith in the Lord's will, and the putting of that will into action.

Intercessions

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

Thanksgiving

Our Father, we endlessly want to bless you, for you are the God who saves us. Remember your love and tenderness. Guide us because of your goodness, in Jesus Christ your Son our Lord.
Amen.