

*Welcome to the Parishes of
St Andrew's Cathedral, Dundee
& Our Lady of Good Counsel, Broughty Ferry
& St Thomas of Canterbury, Arbroath*



St Thomas', Arbroath



St Andrew's Cathedral



Our Lady of Good Counsel

**Third Sunday in
Ordinary Time**

24 January 2021

Next Sunday:

**Fourth Sunday
in Ordinary Time**

Year of Mark (B)



Our Prayers

for those who are sick: Canon Archie Brown, John McCarry, Margaret McMenemy, Isobel Blackmore, Robert Marshall, Peter McLaren, Karen Dammer, Katie Shephard, Maria Robertson, Tony Beck, Mel Caullay, Jackey Forrest-Moore, Catherine Gallacher, Baby Ben Welsh, Bill Boland, Thinley Chodron, Sharon McNally, Natalia Lucka, Benedict Stephens, Gillian Steedman, Steven Kennedy, Aubrey McMullan, Sonya Rostan, Lily Jane Douglas, Alexander McNeil, Bridie Mossey, Sheila McCallum, Marie Manunga, Allison Matthew;

for those who have died recently: Bishop Vincent Logan, Monsignor John Harty, Tom Sproul, Jean Hill, Katherine Pandolfi, Kevin Murphy, Mary (Guillanotti) Bubalo, Esther Swan;

those whose anniversaries fall at this time: Bishop Ian Murray, Margaret Gethins, Thomas Clark, Gerry Farquharson, Thomas McNally, Ella Dobbie, William Shields, Renzo Cavallini, Josephine Byrne, Michael Welsh, Helen Haney, Mary Ann McCabe, John McCabe, William Scott, Ronald Sutherland, Craig Stephen, Thomas Wedgeworth, Stanislav Buslovich.

We lose touch with our Biblical roots at our peril!

Dear Friends and Parishioners,

I think I've quoted more than once before the American poet Carl Sandburg, at *Journey of faith* and indeed in the weekly Newsletter. He wrote once that *when a nation goes down or a society perishes one condition may always be found – they forgot where they came from*. It seems appropriate to quote him again at this time, as the United States of America enters a new stage in its history.

One of the lessons Catholics have learned over the years since the Vatican Council is that we are not so much a people of the Promised Land (yet) but really we are still an *Exodus* people, a pilgrim people. The people of God, our ancestors, were, as the Book of Exodus tells us, brought out of slavery *by God's mighty hand and outstretched arm*. Their tradition was for them one of liberation and freedom. No wonder the Jews of Jesus' time were offended and resented it when he told them he had come to really *set them free*. Remember how they said to him, "We are descended from Abraham, and have never been in bondage to any one. How dare you say 'you shall be made free?'" (John 8:33) - a clear indication they had lost touch with what their Exodus freedom really meant.

With the Exodus from Egypt was born the Hebrew people. They were not called to or given a freedom that was for their own enjoyment but were given this freedom so that they could in turn be the liberating sign of God's presence in the world.

What they failed to understand is that the *exodus* experience is not guaranteed for any people by their past history and traditions, but that the journey out of bondage towards freedom will never be over for us until the Kingdom of God comes fully.

For those who walk with the Lord, *Exodus* is just as much a present experience as it is a glorious event in the past.



The short excerpt from the story of Jonah which we will hear this Sunday does not tell the whole story. Jonah it seems, despised the people he was sent to convert; he thought them unworthy of his time and effort. The story of Jonah and the whale is rooted in a time, after the exile, when God's people were intent on reconstructing their former way of life, re-establishing their tradition, starting to rebuild their temple and their land.

The author of the book of Jonah wrote this story to combat what we might call a growing *parochialism* among the people, who were increasingly concerned about themselves, and the story sought to provoke a sense of "catholicism" or "universalism" which reflected God's concern for all people. So the writer created this story of Jonah, the somewhat narrow minded man. Through this caricature, the Israelites were being offered a glimpse of themselves, their short-sightedness, their shortcomings, and their lack of memory that they themselves had been strangers, indeed slaves, and sinners in need of God themselves when they were under the hand of Pharaoh in Egypt centuries before.

The themes of Jonah's unwillingness, his efforts to thwart God's purpose, his annoyance at the repentance of that people and his dismay at God forgiving them are all woven together in the story which is in sharp contrast to this Sunday's Gospel, where Jesus promises his chosen ones that they will be fishers of men.

God's Word often reminds us of our beginnings. Once upon a time we had very little, and no great future. But people always have a hope of better things and better times. As scripture says, *we put our hopes in Christ even before he came*, not knowing how, when or in what way God would save us. Paul assures us that such hopes are not disappointed. But disappointment does follow when we move in the opposite direction, when our hopes turn from God to self, forgetting our origins in him, and in our ancestors who - with Joshua at their head - entered a land they had not tilled, having been saved at the Red Sea by the Lord's own *glorious triumph*, as we sing on Easter Night.

Already the calendar year and the liturgical year are moving swiftly. We may feel in exile at present and wondering when it will be safe for us to gather again and enter into the spirit of the Liturgical year in that communal experience which is of its very nature. Lent is not that far away, and with it the glorious celebration of the Easter mystery. We pray we will be able to keep the paschal season appropriately this year. But in these Sundays leading towards Lent we are invited to take heart, no matter the circumstances we are in, and to take as our model the figures of the Gospel - Peter, Andrew, James and John - who like Jonah were invited to *leave their nets*, their self, behind and turn to faith in God. The result of their efforts was remarkably similar: the message was believed the world over. Paradoxically, in moving from self to God, in moving back to our **biblical roots** as the pilgrim people called to be the liberating sign of God in the world, they were given everything: fathers, mothers, brothers, sisters, children, land....a hundredfold.

So let's take heart in the scriptures this Sunday, keeping the day holy by reading them at home and meditating on them, and if you can stream a Mass, all the better. God bless and keep you all.

Kevin

This week, on Monday and Tuesday, the Funeral Rites for Bishop Emeritus Vincent Logan RIP will take place in St Andrew's Cathedral, before his burial at Balgay Cemetery, in the Diocese of Dunkeld Bishops' plot there.



With the restrictions currently in place, attendance at the Funeral Liturgies is by invitation only, and we are limited to twenty mourners at each of the liturgies. These are not the funeral ceremonies we would have wished for him, but, in time to come, when these restrictions are lifted, we shall have a Diocesan celebration with a Mass open to all, and with much singing and music, to honour his memory and commend him to God's safe keeping.

Meanwhile, we keep him in prayer, and also his beloved family and all who mourn his passing, giving thanks for his witness and labour in the Vineyard of the Lord, especially as priest in the Archdiocese of St Andrews and Edinburgh and as Bishop here in Dunkeld.

The Reception of Remains and the Funeral Liturgies will be filmed by Andrew Mitchell, and then will be available to view through the Diocesan Website/Youtube channel, from, I think, either later that day or from Wednesday 27 January.

KEEPING THIS SUNDAY HOLY WITH A HOME LITURGY

A prayer to begin

In your Son O God, you have given us
your Word in all its fullness,
and the greatest of your gifts.
Rouse our hearts,
to grasp the urgent need of conversion.
Stir up our souls with longing
to embrace your Gospel.
May our lives proclaim
to those far away from you,
and to those filled with doubt,
that the One Saviour of us all is your Son,
our Lord Jesus Christ
who lives and reigns for ever and ever.
Amen.

Read the Scriptures of the day

The Book of Jonah 3: 1-5. 10

God saw their efforts....and relented.

Our response to the Jonah story

Psalm 24

Lord, make me know your ways.

Paul to the Corinthians: 1 Cor 7: 29-31

Paul warns the Church at Corinth that time is growing short.

A Gospel Song

**Speak Lord, I'm listening,
plant your word down deep in me.
Speak Lord, I'm listening,
please show me the way!**

Sometimes my heart is slow to follow you,
teach me to hear and understand.

And I'm told the things you promise,
and I hope they all come true,
and I know what waits for those who wait
and put their trust in you.

The Gospel of Mark 1:14 - 20

*The Kingdom of God
is close at hand!*



A Hymn for today's Gospel

O Jesus, I have promised
to serve you to the end:
O be for ever near me,
my Master and my friend;
I shall not fear life's battles
if you are by my side,
nor wander from the pathway
if you will be my guide.

O let me see your features,
the look that once could make
so many true disciples
leave all things for your sake:
the look that beamed on Peter
when he your name denied;
the look that draws your people
close to your pierced side.

O Jesus, you have promised
to all who follow you,
that where you are in glory
your servants shall be too;
and, Jesus I have promised
to serve you to the end;
O give me grace to follow,
my Master and my Friend.

O let me see your footprints
and in them plant my own;
My hope to follow daily
is in your strength alone.
O guide me, call me, draw me,
uphold me to the end;
and then in heaven receive me,
my Saviour, Lord and Friend.

Final Thought

All through the coming week,
let us proclaim by our very lives
that the Kingdom of God is close at hand,
indeed it is among us.
We seek to serve our neighbour
in the peace of Christ.
Thanks be to God.