

THE PARISHES OF ST JOHN THE EVANGELIST AND ST MARY MAGDALENE

35 Brighton Place, Edinburgh EH15 1LL

Bingham Avenue, Edinburgh EH15 3HY

Parish Priest: Fr. Jock Dalrymple:

0131 669 5447

Deacon – Revd Eddie White:

07986 015772

Pastoral Team: Alice Codling, Jennifer Morris and Chris Vinestock

Shared Parish House: 3 Sandford Gardens, EH15 1LP

Administrator: Enrico Fertini

(Office Hours: Tuesday, Wednesday, Thursday: 10am to 3pm & Friday 11am-4pm)

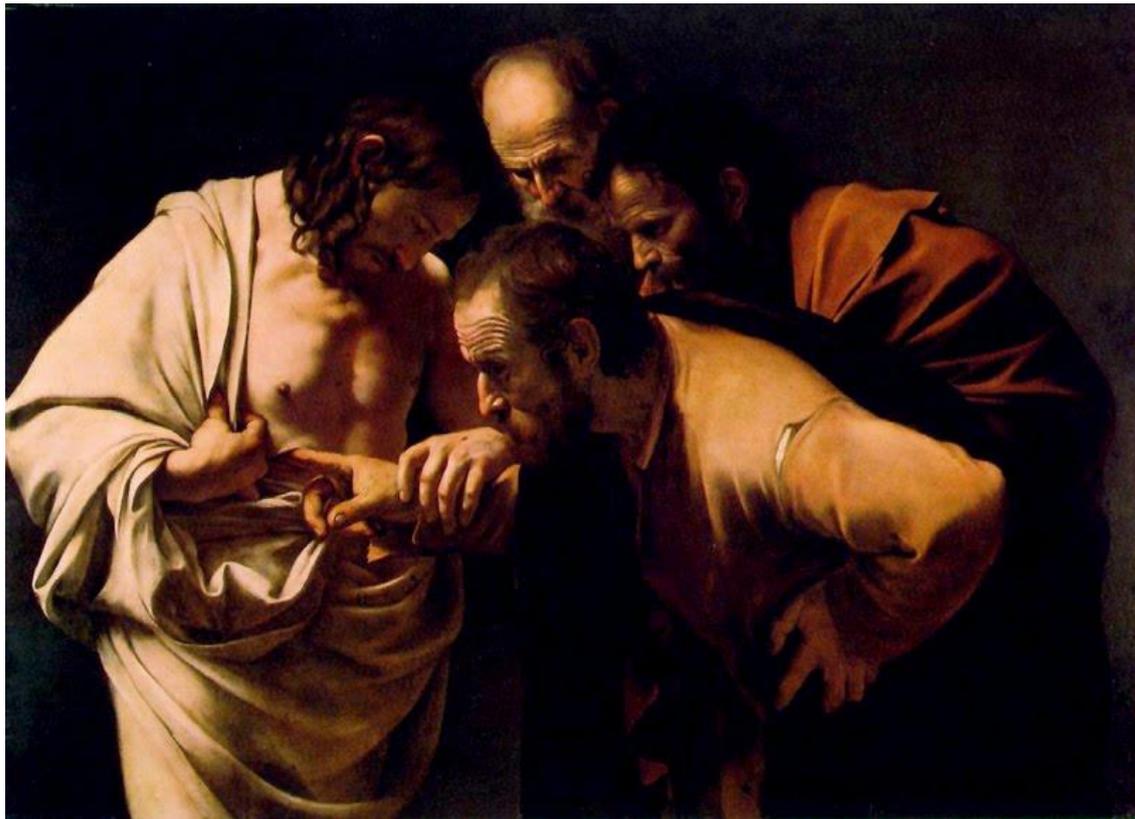
Web address: www.stjohnsportobello.co.uk

Web address: www.stmarymagdalenes.co.uk

Joint Facebook page: <http://www.facebook.com/StJohnsandStMaryMagdalenes>

Joint e-mail address for our sister parishes: stjohnsandstmarymagdalenes@gmail.com

Second Sunday of Easter - Feast of Divine Mercy – 11 April 2021



**“You believe because you can see me. Happy are those who have not seen and yet believe”
(John 20.29)**

With this newsletter there is a handout/attachment with an interview with Fr George Kosicki giving some background to **the Feast of Divine Mercy**, which is celebrated today.

There is also a handout/attachment with a request from the Trustees of **Twende Pamoja** for support for a fund that will commemorate the work of **Mike Knox**.

St John's Church Portobello Easter Treasure Trail

During Eastertide, a challenge for all the family

Please do have some fun by completing the treasure hunt (entry form attached to last week's newsletter, available by clicking the [link](#) - hard copies can be obtained from the Parish House) and send some of photographs of your adventure.... There is still time to enter as the deadline is 18 April 2021 (Next Sunday) ...

DIVINE MERCY SUNDAY - About the Divine Mercy Devotion



'In 1931, Jesus appeared to a Polish nun called St Faustina. In her words, she saw: "... the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast. From beneath the garment, slightly drawn aside at the breast, there were emanating two large rays, one red, the other pale."

Jesus asked St Faustina to paint an image of Him exactly as she saw Him, with the words "Jesus, I trust in You" written underneath. As St Faustina's visions of Jesus continued, He requested that she start devotion to the Divine Mercy, in which we are asked to recall that God is merciful, that we should be merciful, and to completely trust in Jesus.'

MASS BOOKING



To help us to manage the numbers, if you wish to come to one of the 'live' Saturday and Sunday Masses, please contact the parish house **by phone (0131 669 5618 – a special number) only on Tuesday 10am to 1pm - Wednesday 10am to 1pm - Thursday 11am to 1pm** or by email (stjohnsandstmarymagdalenes@gmail.com) **until Thursday 1pm**. After every Mass in one of our Churches, 'deep cleaning' has to take place – something that takes a considerable length of time and effort. We are so incredibly grateful to our welcomers, stewards and cleaners who are making it possible for us to have our churches open – **and always open to new volunteers.**) Please also be aware that you will need to utilize hand sanitisers as you come into and leave the church, and masks must be worn throughout the service.

Due to the COVID regulations we have limited seatings available and therefore we advise early booking.

THIS WEEK

Saturday 10 April – Vigil Mass - 6.30pm – St John's – fully booked

Sunday 11 April – FEAST OF DIVINE MERCY

9.30am – St John's – **Mass – fully booked** (livestreamed)

11am – Prayer Room - Mass (pre-recorded, streamed)

11.15am – St Mary Magdalene's – Mass – **a few seats still available**

9.15pm – Zoom – **Night Prayer**

Monday 12 April

10.00am – St John's – **Mass** (livestreamed, no booking required)

4.30pm – Skype – **PEP Meeting**

7-8.15pm – **Zoom Meeting – Gospel Sharing and Reflection – Open to All** - to join in over Zoom, go to <https://us02web.zoom.us/j/86775094171?pwd=RXNBeERCSEI1dmxvL09tdzc2SHZQQT09>

Tuesday 13 April - 7.00pm – Prayer Room – Mass (livestreamed)

Wednesday 14 April - 10.00am – St John's – Mass (livestreamed, no booking required)

Thursday 15 April

10.00am – St John's – **Mass** (livestreamed, no booking required)

Friday 16 April

10.00am - St Mary Magdalene's – **Mass** (livestreamed, no booking required)

11am - **Rosary Group** – 'Anyone can join, especially if you have Facebook Messenger, but also on WhatsApp, or just on the phone. Sometimes it takes time for us all to join in, but we always manage. Please join us.

Message Maria Igoe on 07981333219 or mariaigoe@yahoo.co.uk'

Saturday 17 April - 6.30pm – St John’s – Vigil Mass (booking required)

Sunday 18 April

9.30pm – St John’s – **Mass** (livestreamed) **(booking required)**

11am – Prayer Room – Mass (pre-recorded, streamed)

11.15am – St Mary Magdalene’s – **Mass (booking required)**

From Archbishop Leo’s Weekly Ad Clerum

Grace: The Church’s Hidden Treasure (Zoom)

Easter is a season of grace, so register now for a six week course titled *Grace: The Church’s Hidden Treasure*. It is hosted by the Archdiocese and takes place on Mondays at 7:30pm, starting **19th April**. Sessions will focus on grace according to the teaching of Saint Thomas Aquinas in the *Summa Theologica*. It will include an introduction on how to read the *Summa*, its structure, and how to go through one of Saint Thomas’ articles. The webinar course is organised by the Catechetical Commission of the Archdiocese and led by Fr Kevin Douglas (St Peter’s & St Columba’s, Edinburgh) and Sr Anna Marie McGuan RSM. Register now at bit.ly/GraceCourse2021 Sessions will be recorded.

Exterminating Poverty or the Poor? A Scottish Doctor’s Story (Zoom)

Mark H Sutherland & Neil Sutherland, authors of ‘Exterminating Poverty’, will tell the true story of how a Scottish doctor took on Marie Stopes 100 years ago, and why this matters today. This webinar will inform and inspire those who take up the pro-life fight today. It takes place at 7:45pm on **Monday 26th April**. Register now on Eventbrite bit.ly/ExterminatingPovertyOrThePoor

NOTICEBOARD

Safeguarding Training Courses

Peter Gillam and Alison Connelly write: ‘For those parish volunteers who have PVG and have attended personally a part one induction training course, there is now online training available via Zoom for the **part two induction courses**. Attendance at such a course is essential to ensure continuous approval for working with children and vulnerable adults. Please try and avail yourself of this opportunity.’ More info can be found by clicking here: <https://www.stjohnsportobello.co.uk/safeguarding>

Supporting Mary’s Meals, STEKA Children’s Home and the St John’s Tower Fund all at the Same Time

Elizabeth McClory writes: ‘Thanks to your generosity, we are now two thirds through our [sponsorship for Mary’s Meals and Steka dresses and the Tower Fund](#). Remember we are asking for a donation of £10.00 for 3 dresses. You can make payment to my specially-set up bank account (sort code 608371, acc. no. 02772692) or you may hand your envelope to the Parish House (please write “Dresses” on it).’

... and don’t forget to vote in the Charities’ Competition in this month’s Duddingston Direct Magazine, promoting our Church Tower Fundraising and other local organizations
... last entries by 15 April 2021, just send an email to christopher@ehdirect.co.uk, saying you support St John’s church; visit their page by clicking on <https://www.ehdirect.co.uk/rity-2021>

From the Scottish Laity Network

Lay Catholic woman who runs a parish

‘One of our members, Miriam McHardy, suggested that it would be good to have conversation with **Elizabeth Simcoe**, a lay woman appointed by her bishop to run St. Vincent de Paul parish in Albany, New York. Miriam contacted Elizabeth and we are delighted that the conversation will take place on **Thursday 29 April**. In order to make it as meaningful as possible for those who would wish to attend we would like to get a general sense of any of the areas or questions you would like to be raised in the conversation.

Miriam and Elizabeth will be having a pre-chat meeting on Thursday 15th April and it would be really helpful to have your **responses by Tuesday 13th April** so that we can get them collated in advance of this meeting. You can get some information on Elizabeth in this excellent article in the America Magazine.’



Memorare to Saint Joseph

Remember, O most pure spouse of the Blessed Virgin Mary, my great protector, Saint Joseph, that no one ever had recourse to your protection, or implored your aid without obtaining relief. Confiding therefore in your goodness, I come before you. Do not turn down my petitions, foster father of the Redeemer, but graciously receive them. Amen.

Scottish Domestic Abuse Helpline (24 hours)

☎0800 027 1234

PARISH REGISTER

Please pray for those who have died recently: Noel Gleeson and Prince Philip

Please pray for those whose anniversaries occur around this time: Pat McNally, Michael O'Neill, James Igoe, Patrick Green, Patrick Cafferkie, Bunny Scoular, George Mackay Brown and Donald Allan Morrison

St John's: **Apr.10:-** Patrick Cafferkie (2014); Anna Maria Nicholson (1999); George Lawler (1994); Gino Nicora (1981); Mary (Hazlett) Thorburn (1979); William Finn (1945); **Apr.11:-** George Peddeson (1998); **Apr.12:-** Mary Quadbeck (2006); Alexander Holligan (1998); Elizabeth Meagher (1998); **Apr.13:-** Bert Tow (2020); John Heron (2000); Michael Gilmartin (1994); John Burns (1945); **Apr.14:-** Bunny Scoular (2016); Charles McCann (1998); Edmund Francis Flannigan (1992); Kathleen Scott (1986); **Apr.15:-** Josephine Day (2018); James P Igoe (2007); Richard Thompson (2001); Alexandrina R Mackay (2000); Mary Rae (1985); James Ward Sen. (1956); Andrew Mannering; **Apr.16:-** Elizabeth Delaney (2000); Veronica Rowley (1995); Elizabeth F Demarco (1985); Catherine O'Brien (1958); Mrs Duffy (1956);

St Mary Magdalene's: **Apr.10:-** Elizabeth Moohan (1983); **Apr.12:-** Jean Newlands (1972); **Apr.13:-** Margaret Mills (2014); Janet Christie (1998); **Apr.14:-** Teresa Vivien (1980); **Apr.15:-** John Dubosz (1980); **Apr.16:-** Pat McNally (2009); John O'Hara (2006);

Sick Parishioners - St. John's: Patricia Lawler, James Curnyn, Celia Stone, Eddie Clark, Margaret MacCleod, Sheena Sivell, Isa McCafferty, Catherine Walker, Andrew Farmer, Joyce Martin, Ruth Viso, Mary Grady, Susan Cammach, Pauli Walker, Dolores Jones, Bill Laidlaw, Nora Bruce, Evelyn Oldershaw, Anna Butler, May Flynn, Vincent Knowles, John Cregan, young Saoirse Golden, John Whyte, Chloe Sutherland, Frances Cunningham, David Reid, Frank Logan, Charlotte McGregor, Betty Dougal, Anne Thomson, Eileen Brown, Mike Noonan, Sarah McManus, Mike Burns, Sr Jennifer Lindsay, Ernie Moran, Maureen Low, Pat Hunter, Alan Blyth, Mary Slight, Mary Phair, Rose Thornton, Kitty Dykes, Norman Telfer, Philip Jamieson, Alf MacNamara, Maureen Lawrie, Kathie Gallagher, Erin Corbett, Roz Byers, Marie Angela Crolla and Lorraine Syme.

Sick Parishioners - St. Mary Magdalene's: Graham Neilson, Sheila and George Service, Chris English, Jacqueline Marinello, Ray Donnelly, Sam Burns, Clive Davis, Ella Ayers, Isobel Phillips, Denis Davidson, Margaret Duffy, Maria Scott Jnr, Louise Gorman, Ann Dockrell, John Prior, John Newell, Michael McPhillips, Bridget Malone, Charles Malcolm, Margaret Ryan, Jacqueline Hannan, Julie Keegan, Rose McKay, Laurie Wallace, Annie Watson, David O'Donnell, Andrew Banks, Jude Ferguson, and Mary & James Muir.

Please pray for sick friends and relatives of parishioners, including: Ann Thorp, John Mackenzie, Alistair Grieves, Tonino Howard, Jimmy McBride, baby Josh Simpson, Maureen McEvoy, Helen McCann, Rhoda Tumboli, Dani Miniette, Marina and Maria Calanna, Alec Hamill, Peter Millar, Annabelle Cervantes, Nan Doig, Bridie Hanlon, Rachel Kennedy, Leo Stone, Diego Dinis, baby Baxter Sweeney, Sr May Lewis, Joan Murray Hamilton, Sr Margaret Mary, Billy McPhillips, Jean Nelson, Margaret Anne Marton, Betty Blyth, Lauren Fitzpatrick, Fr Christy Fox, Joe Greenan, Michael Igoe, Katie McAnenny, Robert Shaw, baby Kinsley McMillan, John Walsh, Moira McConville, Kathleen Kay, Margaret and Victoria Roddam, John Williams, Clare Richardson, Karen MacKay, Laura Anderson, Gloria Crolla, Richard Reid, James O'Rourke, Tommy Muir, Janice Todd, Lauli Ridge, Seval Kazimoglu, Anne Young, James Shepherd, Carla Zanetti, Peter Hanley, Jennifer Kay, Janie Low, Ranier Carpo, William Young, Marie Baird, Andrew Franklin, Frank Palmer, Paul Henderson, Ellen Green, Andrew Preston, Jamie Mitchell, Eunice Macdonald, Peter Bromley, Audrey Burgess, Kathleen Cawley, Margo Law, Misia Jack, Hannah Muldoon, Emma Bromet, Edward Caulfield, Igor Rekowski, Diana Hibbert, Roksana Moczulstra, Joan Brooks, Mary Turnbull, Stuart Falconer, and young Ray Donovan Syme

Offertory Collections – 4 April 2021

St Mary Magdalene	St John the Evangelist
£654.00 total including Offertory of £149.00 and Gift Aid of £505.00	£1601.65 total including Offertory of £251.65, Gift Aid of £485.00, Easter Special Collection of £335.00 and £530.00 Online Donations

Thank You

A POEM FOR THE SECOND SUNDAY OF EASTER

In Sunday's Gospel, we have St John's account of the Apostles receiving the Holy Spirit from Jesus that first Easter Sunday Evening

"The fruit of the Spirit is love" (Gal 5.22)

*Love is the challenge of every day
in every situation and in every relationship.*

*Love makes us ask who we can be
for it takes us from our comfort zone
to think again about what we have to give
and what we long to be.*

*For those with faith, the Spirit makes us search anew
for whom to love and how to love.*

*Love brings so many barriers
to loving in unselfish ways.*

*It could be race or colour, religion or even how we speak
but each can make us doubt ourselves
and fail to see the things which make us one.*

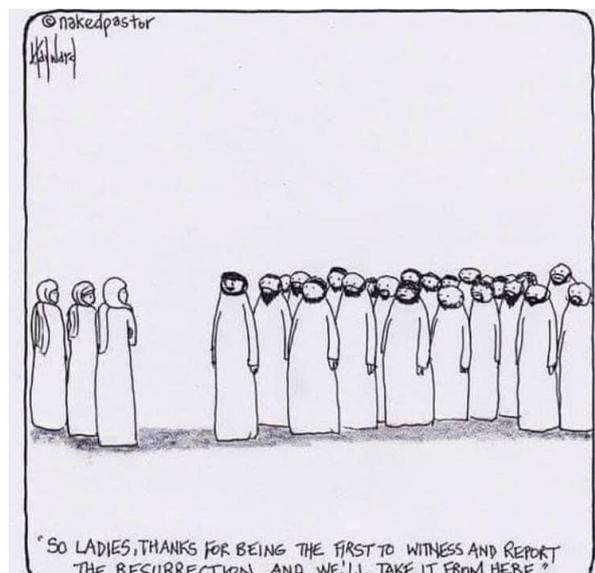
*St Paul himself goes on to warn the Spirit
must never be entrapped in law and written word
or in the arrogation of that exclusivity to truth
by authority much more perceived than real.*

*The Spirit comes instead to reassure us
that each of us have worth and value in ourselves
and that thus alone we can love others
in a way which gives them worth and value
far beyond what they could ever even imagine in their hearts.*

*Empowered by the Spirit deep within,
there is enabled love of partners and of children,
and community is built anew
so that a legacy of love
grows daily in our fragile, mixed-up world.*

(Canon Andrew Monaghan)

AND A CARTOONIST'S VIEW OF WHAT WENT ON IN THOSE FIRST DAYS AFTER EASTER SUNDAY...



A REFLECTION ON THE GOSPEL FOR THE SECOND SUNDAY OF EASTER

John 20:19-31

There is much debate about the vaccination that might offer protection against the Coronavirus. For some it has been developed far too quickly – for others, it's a case of 'any port in a storm.' I have received my first dose and was relieved when told that I was to receive the Pfizer vaccine. By one of those strange statistical quirks, five others in my immediate circle have showed extreme adverse reaction to their first dose of the Astra Zeneca version. Their experience has fueled the debate rather than clarified things. To trust or not to trust. Part of the problem, it seems to me, stems from the fact that no-one of sane disposition would ever believe a politician. They are today's equivalent of dodgy second-hand car salesmen. So, I am on my own. I must decide for myself. In a somewhat carefree, laissez faire attitude, I reason that I take such a cocktail of medication daily, what harm another batch of chemicals coursing through my veins?

Faith is a bit like this. None of us can force or be forced to believe. It is all about personal choice. I choose to believe, and I yearn for others to experience the peace of mind and contentment that faith brings, but they too, must decide for themselves. I have shared many times that it doesn't matter how often I tell X, Y or Z that they have a drink problem. They must recognise it for themselves. Today we meet Thomas. He is like so many – and perhaps, there is more than a little of Thomas in each of us. He refuses, point blank, to accept the testimony of his close friends. He wants to see for himself...

Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made,, I refuse to believe.

George would describe himself as a cradle Catholic. His father, dour and taciturn, had provided materially but was never one to share his feelings. Like a lot of Englishmen of his generation, he considered such talk to be a sign of weakness. You might say that he took comfort from his stiff upper lip – a lip that George could not recall ever showing the slightest tremor or quiver. His mother was different. Being of ample proportions, she enjoyed plenty of folds and padding. She was warm and comfortable, with a hug to die for. Grazed knees and fevered brows were guaranteed the reassurance of a healing, loving touch: and warmth, such warmth. His parents were a good team, and they did their best to bring up their children – particularly in the ways of faith. Sunday Mass was second nature. When George went off to university, Sunday Mass was the first casualty of his new-found freedom. Holiday time saw him slip back into the habit of Church attendance – until the end of his second year when he finally plucked up courage: "I don't believe anymore. In fact, I haven't believed for years. I'm not joining you."

A recognition that he was a source of disappointment never left him. He would have liked to find faith easy; he would have preferred not to bring sadness into his mother's life who outlived her husband by many years. Three days after his mother died, he found himself alone with her body. She looked peaceful; rosary entwined through her lifeless fingers. The cancer had ravaged her body, but it was still her recognisable self that lay before him. Her right eye had not been completely shut and he thought that she could see him. The heavy drapes and thick pile carpet of the Chapel of Rest sucked everything out of the room including his own emotions. His feeling of emptiness demanded a response, yearned for a semblance of faith. He journeyed inwards, searching the depths. He longed for a belief, now, anything to hang on to. He was aware of the door opening: "Are you OK or would you like a few more moments?"

He felt the tears running over his cheeks and down his face: hot, salty tears of raw emotion and then he saw, as if for the first time, the depth and significance of her love for him and his for her. He experienced faith through that awareness of love - a real faith, a living faith, a real love - the love of a God who made it possible to love and be loved. In the simplicity of the moment his faith burst into life, a new dawn, a new birth: not the faith that stemmed from dutifully doing as he was told, but a real living faith that emanated from deep within his identity, his soul. Even in death, love became incarnate, real living faith – belief. Like Thomas, *he saw and he experienced and he believed.* You might have met a 'George' in your own life. I hope so. If you have, you will know how blessed you are. If not, I hope you meet him soon. He will make you the richer for the experience.

FR RONALD ROLHEISER OMI

LIVING BEYOND OUR CRUCIFIXIONS

Every dream eventually gets crucified. How? By time, circumstance, jealousy, and that curious, perverse dictate, somehow innate within the order of things, that insures that there is always someone or something that cannot leave well enough alone, but, for reasons of its own, must hunt down and strike what is good. The good will always be envied, hated, pursued, smudged, killed.

That's true even of dreams. Something there is that needs a crucifixion. Every body of Christ inevitably suffers the same fate as Jesus. There's no smooth ride for what's whole, good, true, or beautiful.

But that's only half the equation, the bad half. What's also true, what the resurrection teaches, is that, while nothing that is of God can avoid crucifixion, no body of Christ ever stays in the tomb for long either. God always rolls back the stone and, soon enough, new life bursts forth and we see why that original life had to be crucified. ("Wasn't it necessary that the Christ should so have to suffer and die?") Resurrection follows crucifixion. Every crucified body will rise again.

But where do we meet the resurrection? Where does the resurrected Christ meet us? Scripture is subtle, but clear. Where can we expect to meet the resurrected Christ after a crucifixion? The gospel tells us that, on the morning of the resurrection, the women-followers of Jesus, the midwives of hope, set out for the tomb of Jesus, carrying spices, intending to anoint and embalm a dead body. Well-intentioned, but misguided, what they find is not a dead body, but by an empty tomb and an angel challenging them with these words: "Why are you looking for the living among the dead? Go instead into Galilee and you will find him there!"

Go instead into Galilee. What a curious expression! What is Galilee? Why go back? In the post resurrection accounts in the gospels, Galilee is not simply a physical geography. It is, first of all, a place in the heart. Galilee is the dream, the road of discipleship that they had once walked with Jesus, and that place and time when their hearts had most burned with hope and enthusiasm. And now, just when they feel that this all is dead, that their faith is only fantasy, they are told to go back to the place where it all began: "Go back to Galilee. He will meet you there!"

And they do go back, to Galilee, to that special place in their hearts, to the dream, to their discipleship. Sure enough, Jesus appears to them there. He doesn't appear exactly as they remember him, nor as often as they would like him to, but he does appear as more than a ghost or a mere idea. The Christ that appears to them after the resurrection no longer fits their original expectation, but he is physical enough to eat fish in the presence, real enough to be touched as a human being, and powerful enough to change their lives forever.

Ultimately that is what the resurrection challenges us to do, to go back to Galilee, to return to the dream, hope, and discipleship that had once inflamed us but that now is crucified.

This too is what it means to "be on the road to Emmaus". In Luke's gospel, we are told that on the day of the resurrection, two disciples were walking away from Jerusalem towards Emmaus, their faces downcast. That single line contains an entire spirituality: For Luke, Jerusalem, like Galilee for the other gospel writers, means the dream, the hope, the kingdom, the centre from which all is to begin and where ultimately all is to culminate. And the disciples are "walking away" from this, away from the dream, towards Emmaus. Emmaus was a Roman Spa – a Las Vegas and Monte Carlo of human consolation. Their dream has been crucified and the disciples, discouraged and hope emptied, are walking away from it, towards human consolation, muttering: "But we had hoped!"

They never get to Emmaus. Jesus appears to them on the road, reshapes their hope in the light of the crucifixion, and turns them back towards Jerusalem.

One of the essential messages of Easter is this: Whenever we are discouraged in our faith, whenever our hopes seem to be crucified, we need to go back to Galilee and Jerusalem, that is, to the dream, to the road of

discipleship that we had embarked upon before everything went wrong. The temptation of course, whenever we feel this way, whenever the kingdom doesn't seem to work, is to abandon discipleship for human consolation, to set out instead for Emmaus, for the consolation of Las Vegas and Monte Carlo.

But, as we already know, we never quite get to Emmaus. In one guise or another, Christ always meets us on the road, burns holes in our hearts, explains the latest crucifixion to us, and sends us back – to Galilee and to our abandoned discipleship. Once there, it all makes sense again.

FINDING THE HIDDEN TREASURE by Benignus O'Rourke

Chapter 12 – A Mother's Story

On the day that the mother of three young boys was told she was seriously ill, she sat by the river and wrote the following lines:



The river flows eternally, just as your spirit is flowing through me. At first just a ripple on the surface of my being, like the touch of gentle rain on my skin. Life continues and the ripple begins to fade, but you are growing beneath the surface in the depth of my soul. There is no great surge of energy or overpowering event, just a gradual beautiful feeling of coming home to be with you.

Since that day, there have been many months of treatment both in and out of hospital, and of physical and emotional pain. There have been times when she has felt she has 'been no use to anybody' and worried about 'letting the boys down'.

But when she went for a scan, which was going to take an hour, she took along a tape on the prayer of stillness. 'I enjoyed the tape. It was just peaceful. I didn't pray,' she told me some time later. 'It was amazing. I listened more and more over the next few days and felt at peace with my situation. But why, I wondered, when I am feeling so angry?'

This introduction to the prayer of silent waiting started her on a spiritual journey which 'has been truly life-changing'. And the young mum described some of her journey for me.

She remembers, in early childhood, a feeling of comfort and warmth when at Mass, or thinking about Jesus, and being drawn to attending the service of Benediction with her father. 'I remember vividly the feeling of being special and feeling that everyone was special and cherished,' she wrote in her email.



'But as I grew older, the God and the faith I fell in love with at the age of six grew further and further away. God became a fearful figure who governed and watched everything and would punish us, either in this life or the next, for any misdemeanour. The God I was being taught about became unrecognizable.

'I now believe the Jesus I experienced at the age of six to be the same loving Jesus as Augustine discovered. He offers us love, unconditional love. We can't blame him when life seems hard. What we do with the love we receive from God can protect us not from suffering but from how that suffering affects us and those we love.

'At one stage in my life the idea that Jesus is always with me terrified me, as if he was waiting to catch me out. But now the awareness that Jesus is always with me, not to punish or chastise me but to share in my happiness and sadness like a best friend, brings me nothing but comfort.'