

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

Sacrament of Reconciliation: after the Vigil Mass (7.30pm on Saturday) or any time by appointment

Pastoral Team: Jennifer Morris and Chris Vinestock

Shared Parish House: 3 Sandford Gardens, Edinburgh, EH15 1LP

Parish Administrator: Enrico Fertini

(Office Hours: Tuesday, Wednesday, Thursday: 10.00am to 3.00pm & Friday 11.00am to 4.00pm)

Web address:

<https://www.stjohnsandstmarymagdalenes.com>

Joint Facebook page:

<https://www.facebook.com/StJohnsandStMaryMagdalenes>

Joint e-mail address for our sister parishes:

stjohnsandstmarymagdalenes@gmail.com

9 JULY 2023 - FOURTEENTH SUNDAY OF THE YEAR



Jesus exclaimed: 'Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.'

(Matthew 11:27-30)

Stella Maris - 'Sea Sunday' – 9 July 2023



STELLA MARIS

Annie Scharwatt, from Stella Maris London office, **writes:** 'Seafarers and fishers play a vital role in all of our lives, but they often work in difficult, hazardous conditions. In the last year, more crews have been abandoned by their employers than ever before. Many are still being denied the right to leave their ships for even a short break away from the relentless noise and pressure onboard. Many are reporting more stress and poorer mental health. Sea Sunday is when the Church prays for all those who live and work at sea. Your support will make a big difference to seafarers and fishers in need. You can donate in church (**there will be a leaving collection**), by visiting www.stellamaris.org.uk/donate, or by texting 'SEA' to 70460 to donate £5. This collection is vital to enable **Stella Maris (formerly called Apostleship of the Sea)** to continue its important work - so please give generously. Thank you.'

The Archdiocesan Pilgrimage to Lourdes began on Friday and continues till Friday 14 July. Please pray for all the pilgrims, including several from our two parishes.

WOULD ANY OF OUR FIRST COMMUNICANTS – OR ANYONE ELSE - LIKE TO BECOME AN ALTAR SERVER?

Deacon Eddie writes: ‘We are ever grateful to our altar server teams at both parishes. It is so much more than merely a ‘ceremonial’ role, as they help with anything from helping the Sacristan with preparing the altar to sneaking through to the parish house to pick up photocopying, and often grow considerably in confidence as a result. In addition, hopefully soon, they will be involved in helping start up a youth version of the St Vincent De Paul group....

A call, then, to all young people from P5 upwards...would you be willing to join us? If so, speak to John Lauder or myself to find out more.

*The great mysteries have to be experienced.
They have to be lived.*

(Indian saying)

Every moment of every event in our life on earth plants something in our soul

(Adapted from Thomas Merton)

THIS WEEK

Saturday 8 July

10.30am – St John’s – **Baptism of Evelyn Dalrymple Lawson**
1.30pm – St John’s – **Wedding of Sarah Clark and Hugh Fraser**
6.30pm – St John’s – **Vigil Mass** - livestreamed

Sunday 9 July - 14th SUNDAY OF THE YEAR – Sea Sunday

9.30am - St John’s - **Mass** - livestreamed
11.15am – St Mary Magdalene’s – **Mass** – livestreamed
7.00pm – Parish House – **Meal** to mark the stepping down of **Arlene Lauder from the role of Sacramental Coordinator (2014-2023)**, and of **Ellen Hepburn and Marie Volpe**, long standing members of the Sacramental Team

Monday 10 July

10.00am – St John’s – **Mass** – livestreamed
10.30am – St John’s Hall – **July Charity Coffee Morning** (donations to Mary’s Meals)
4.00pm – Parish House – **Pastoral Team Meeting**
7.00pm – Zoom – **Gospel Sharing** – please click [HERE](#) (or type <https://bit.ly/3O5dvxN> into your browser)

Tuesday 11 July

10.00am – St John’s – **Mass** – livestreamed
2.15pm – Saughton Cemetery – **Burial of Lydia Reid**

Wednesday 12 July

10.00am – St John’s – **Mass** – livestreamed
11.30am – St Gabriel’s, Prestonpans – **Requiem Mass for Kim O’Neill**

Thursday 13 July - 10.00am – St Mary Magdalene’s – **Mass** - livestreamed

Friday 14 July - 10.00am – St John’s – **Mass** – livestreamed

Saturday 15 July - 6.30pm – St John’s – **Vigil Mass** - livestreamed

Sunday 16 July - 15th SUNDAY OF THE YEAR

9.30am - St John’s - **Mass** - livestreamed
11.15am – St Mary Magdalene’s – **Mass** – livestreamed

View the **links for the Masses** by visiting our webpage:

<http://bit.ly/2023Mass> - or by scanning the QR code → → → →



NOTICEBOARD

Fr Jock writes: ‘Next Friday, several parishioners and I set off to Lourdes with the Ampleforth Pilgrimage, linked with the Benedictine Abbey and College of that name. (Among those going are **Gift** and **Rebecca** from the 9.30am Music Group, and **Derek**, one of our altar servers). The pilgrimage is a working pilgrimage numbering about 300 pilgrims (from anywhere and everywhere) including just under fifty hospital-based ones - round whom the week revolves.

We would be delighted to take any petitions to leave at the Grotto – please hand in to the parish house by Wednesday evening. We’d also be grateful for prayer for the pilgrimage – and promise to remember the two parishes...

Normally I would come straight back into a parish weekend but this year at the end of the pilgrimage I am flying from Lourdes to Milan and travelling on to the village of Roncegno, in the archdiocese of Trento. In June 1986 I celebrated my first ever wedding in the church there (as a deacon, three weeks away from being ordained priest) – of old friends, Kate and Anthony. Sadly, Kate died very suddenly, far too young, a decade or so ago. On Saturday 22 July, poignantly, I will celebrate a wedding in the same church, this time of their daughter Elly to her fiancé Sam. Please pray for them.

During my absence, the ever-faithful **Fr Jimmy Smith** will celebrate our weekday and Sunday Masses – many many thanks, as always, to him...’

From the Legion of Mary: ‘The next trip to Medjugorje is on **26 September** for two weeks. A further group will go for a week on 3rd October and join the Mary's Meals pilgrimage.

EasyJet flights for May 2024 went on sale this week. There will be a group going on 8 May for 2 weeks, although it is possible to go for a shorter time. If you are interested in visiting Medjugorje, it is always best to book early to get a good deal. For further details, please speak to Maria Igoe or phone her, 07981333219.’

From the Pamoja Fashion Sale Team: ‘Last week’s sale raised an outstanding £514.00 supporting Twende Pamoja Charity, helping cultural, environmental and educational growth to Legho, Mue and Lasso Primary schools in Tanzania. Our gratitude goes to the wider community in Portobello.’

Date		St John’s Eucharistic Ministers		
July	8	John Lawler	Bozena Tansey	Chris Vinestock
	9		Anna Tanzi	Anne Dixon
	15	Tracy Burgess	Pat Whyte	Jim Roarty
	16		Bernie Gallagher	Eliza Veitch

Administrator wanted for St. Mark's Episcopal Church - St. Mark's are looking for a PT (6hrs.) Church Administrator. Information can be found here: <https://stmarksportobello.org/part-time-church-administrator/> **Application:** Please send a CV with covering letter to the Rector, Rev Dr Sophia Marriage, St Mark’s Church, 287 Portobello High Street, Edinburgh, EH15 2AR Closing Date: 30 July 2023.

From Archbishop Leo’s Weekly ‘Ad Clerum’

Voting Rights - Edinburgh City Council is considering a proposal to remove voting rights of Church Representatives on its Education, Children and Families Committee. If passed, it means school reps won’t have a say in decisions affecting faith schools. **Contact your councillor ahead of the vote, which is now on 3 August.** Postcards are available at the back of the church. Find out who your councillor is at: bit.ly/edinburghcouncillors

‘SAINT’ OF THE WEEK – AUGUSTUS TOLTON

African-American Priest (1854-1897) - Feast Day: 9 July

"I really feel that there will be a stir all over the United States when I begin my church; I shall work and pull at it as long as God gives me life, for I see that I have principalities to resist anywhere and everywhere I go."



The first black priests in the United States were a remarkable trio of brothers, the Healys, born of an Irish southerner and his slave mistress. The light-skinned boys were never treated as slaves; they were sent north and raised in freedom. Later they all three pursued vocations in the church; one of them, James Augustine Healy, became a bishop. But though they were the first to break the colour barrier in the Catholic clergy, they assiduously avoided any identification with members of their race, failed to address the issue of slavery, and had no wider effect on the condition of black Catholics in America.

The next black priest in America had a different story. Augustus Tolton was born a slave in Ralls County, Missouri, in 1854. His parents, Martha and Peter Paul Tolton, met while working on adjacent plantations. Both Catholics, they were married in a local church. Augustus was their second of three children, all of whom were baptized as Catholics. Both parents took advantage of the outbreak of the Civil War to escape from their masters. Peter Paul joined the Union forces and

may have died during the war. Martha Tolton took her three children to the free state of Illinois, settling in the town of Quincy. There she managed to find a Catholic school that would accept her children.

Augustus decided as a boy that he wanted to become a priest. His pastor supported his vocation but could find no seminary willing to accept him. He finally arranged for Augustus to receive private tutorials from another local priest, with whom he spent two years studying Latin, Greek, German, English, and history. Eventually he was accepted to study at Quincy College, a small Franciscan institution, where he studied for another two years until 1880.

With support from the Franciscans, Tolton won acceptance at the Urban College in Rome, a seminary attached to the missionary Congregation of the Propaganda. He diligently applied himself to his studies, expecting at the conclusion that he would be sent as a missionary to Africa. He was delighted, however, when it was decided that he should return to the United States to work among the struggling black Catholic population. He was ordained in 1886 at the age of thirty-two. Soon after, when he arrived in New York, his first Masses drew enormous crowds of cheering blacks.

Tolton continued on to his hometown of Quincy, where again he was greeted with enthusiasm. He was appointed pastor of a black parish, St. Joseph's, where he was widely loved by his congregation. His effectiveness as a preacher and spiritual leader is reflected in the fact that he began to draw a sizeable number of white parishioners. This seems to have generated resentment on the part of many of the white priests of neighbouring parishes. The friendliness that had greeted his arrival steadily cooled. It was not blatant racism that he encountered so much as a sense of marginalization, as if he did not really exist. His bishop, James Ryan, reported to Rome that Tolton's troubles resulted *"because he wants to establish a kind of society here that is not possible (integration)."*

In 1889 Tolton managed to arrange a change of assignment to another black parish in Chicago. He enjoyed his pastoral work, but the sense of isolation remained, the burden of being the only black priest in America. A visiting nun wrote of him, *"Poor Father... he is left to struggle on almost alone; in poverty and humility grappling with the giant task of founding a church and congregation in Chicago. We who come in contact with him in our labours and are the witnesses of his ardent charity and self-denying zeal feel ourselves privileged to bow the knee for his saintly blessing."*

Tolton worked in Chicago for seven years, much of the time suffering in ill health and nagged by doubts about the effectiveness of his apostolate. He died on July 9, 1897, at the age of forty-three.

Augustus Tolton is remembered today as a pioneer, the first black priest in America who fully identified with and sought to represent the aspirations of African American Catholics. A good and holy priest, he exposed the presence of racism in the church while striving to witness to an ideal of equality and reconciliation within the Body of Christ.

See: Cyprian Davis, The History of Black Catholics in the United States (New York: Crossroad, 1990).

‘SAINT’ OF THE WEEK 2 – BERNARD HÄRING

Priest and Moral Theologian - (1912-1998) - Feast Day: 3 July

(a fascinating article from a recent edition of *The Tablet* entitled ‘Free and Faithful in Christ’)

Regarded by many as the most important moral theologian of the last century, the German Redemptorist priest died 25 years ago, on 3 July 1998 / **By JOHN CULLEY**



IN OLD age, Bernard Häring recalled “faith experiences that had blossomed amid the dangers of a life lived in a time of great and momentous events”. He had lived through both World Wars and the Cold War, as well as the fall of the Berlin Wall and the collapse of the Soviet Union. Born towards the end of the reign of Pope Pius X, he played important roles at the Second Vatican Council and lived for 20 years into the pontificate of John Paul II.

He was born in Böttingen, a village in Baden-Württemberg, in 1912, the eleventh of 12 children. It is one of the few communities where the Nazis never won a majority in a free election; a sense of independence, of standing up to power, was to be one of Häring’s abiding characteristics. Aged 11, he told his mother he wished to become a missionary. He took his first vows as a Redemptorist in 1934 and was

ordained in May 1939. He learned Portuguese and asked to be sent to Brazil. His professors had other ideas. Though he pleaded with them that he had “an insurmountable aversion to legalistic moral theology”, that’s what they decided Häring should be sent to study.

When the Second World War began, Häring was called up as a medical orderly and sent to France. Although providing pastoral care was against regulations, he celebrated Mass for German soldiers and French civilians. In 1941, his division was sent to the Eastern Front, where Häring again ministered to soldiers, Catholic and Protestant, as well as to civilians, who were Russian Orthodox. “For the soldiers, I was a medic who served as a priest; for the civilians, I was more a priest who served also as a medic,” he recalled. In May 1942, he was seriously wounded, but he recovered and returned to the division. The

following year, after the Battle of Stalingrad, Häring undertook a dangerous trek back to behind the German lines. Although he was a sergeant, he became de facto commander of a small group carrying wounded men back to Germany. He persuaded his fellow soldiers that they would travel unarmed and would not resort to looting. They relied on the local (Russian) population for food and shelter.

While serving on the Eastern Front, Häring became aware that thousands of Jews were being murdered. In Kharkov, he saw notices ordering Jews to gather for “resettlement”. With local priests and pastors he was able to tell the local Jewish population not to obey the notices. Towards the end of the war, Häring’s unit found its way to the region around Danzig, where he ministered to thousands of German soldiers and was also asked to say Mass for the local Polish population, whose priest had been abducted. After the German surrender, the parishioners told him they had decided to retain him as their parish priest. This prevented Häring from being identified as a prisoner of war, which would probably have led to his execution by the Russians.

He wrote later that experiencing the blind obedience shown by German Christians towards a criminal regime radically affected his thinking. After the war, he returned to moral theology determined to teach that its core concept should be responsibility, not obedience. Häring still had thoughts of becoming a missionary but he was asked to complete his doctorate at Tübingen. His thesis, “The Holy and the Good”, influenced by both Catholic and Protestant scholarship, took a fresh approach to the relationship between religion and morality. He was involved in the establishment in Rome of the Accademia Alfonsiana, which was to help revitalise Catholic moral theology.

At first, Häring continued teaching in Germany and taught one term a year in Rome. In 1954, he published *The Law of Christ*, which was to become a standard textbook for students of moral theology. It was a radical departure from the approach taken in previous manuals, putting responsibility, and the response to the loving call of Christ, first, rather than obedience to the law.

Häring taught at the Accademia Alfonsiana up to his retirement in 1986. Gary MacEoin, the author and journalist, described Häring on meeting him in the 1960s as “somewhat shy, but self-contained, with downcast eyes and an ascetic withdrawal that seemed a hang-over from his Redemptorist training”. He was very active as an adviser and member of various preparatory commissions during the

Second Vatican Council and became an enthusiastic advocate for its work. Finding himself in a lift with Cardinal Alfredo Ottaviani, the secretary of the Holy Office, whose episcopal motto was *Semper idem* ("always the same"), Häring ventured: "Eminence, isn't it interesting that we find ourselves jammed so tightly together ... Don't we all live and think in the same tower, only while one of us looks out of one window, the other looks out of another?" Ottaviani responded coolly: "That is how it is. And then, too, each of us wears a different pair of glasses and sees different colours."

Häring travelled and lectured about the council to clergy and lay groups in Africa, Asia and the Americas, as well as in Europe. Meeting him again in the 1970s, MacEoin noted that Häring had, in his sixties, grown more relaxed and self-assured with "almost a scrubbed look, hair short, neatly brushed, plentiful and benignly grey ... trim as an athlete".

When Paul VI issued *Humanae Vitae* in 1968, reaffirming the Church's absolute ban on the use of contraception by married couples in any circumstances, Häring – who had served on the Vatican commission which had recommended that the ban be dropped – was blindsided. He burst into print, arguing that "contradiction can and must be a service of love for the Pope". Later he wrote that the encyclical had "hit the Church like a late spring frost". Häring believed *Humanae Vitae* raised the fundamental issue of the tension between

collegiality and Roman centralism. While the encyclical focused on the Church's teaching on birth control, Häring perceived a deeper problem, the question of how and by what authority moral norms were determined. He believed that Catholics still had to decide according to conscience. In the aftermath of the encyclical, questions of authority and sexual ethics became intertwined, and Häring felt that the Church became more and more centralised during the 1970s.

From 1975, Häring was the subject of a doctrinal trial by the Congregation for the Doctrine of the Faith, as the Holy Office had been called since the end of the council. The charge, which he strenuously contested, was that he had denied the jurisdiction of the Magisterium in moral questions. After one particularly difficult meeting, at which he had railed against those denigrating John XXIII's memory and downplaying the council, a curial prelate told him: "Fr Häring, the views you express make it obvious that you do not wish to make a career within the hierarchy."

It was an experience which hurt him deeply. "One's suffering under such circumstances," he wrote, "is in direct proportion to one's love for the Church." The trial was not pursued after 1979, although Häring was never informed it had been closed. During his trial, he had begun writing *Free and Faithful in Christ*, which he described as his "life's work". The third and final volume was published in 1981. In 1986,

he published *The Healing Power of Peace and Nonviolence*. In retrospect, he felt the cruel experiences of the Second World War had prepared him for a vocation calling for comprehensive nonviolence. He saw the message of peace and nonviolence as his greatest legacy to his students and friends. In 1998, he published an open letter to John Paul II sharing his reservations over what he regarded as his "over-emphasis on too rigorously interpreted norms in the field of sexual ethics". Writing in *The Tablet* in 1993, he took issue with *Veritatis Splendor*, acknowledging that the encyclical contained much that was beautiful, but arguing that it was fundamentally directed at enforcing submission to whatever the Pope said.

Häring was found dead in his hospital room in Gars am Inn, Bavaria, on 3 July 1998, with a Bible lying open on his desk. Cardinal Leo Joseph Suenens once told him, "You've got an incurable case of optimism." The year before he died, Häring, irrepressibly optimistic as ever, wrote: "The tremendous new beginning made by the Church in the Second Vatican Council lives on, and not just in our grateful memory. The energies awakened then are still at work. I see the forces struggling against them as a challenge. Whether or not the current serious crises ultimately prove to be crises of growth depends on us all. New things are coming along. There are great opportunities that must not be missed."

John Culley is a freelance writer living in Sussex.

Doubt, Faith and St Thomas

Last Monday, 3 July, was the Feast of St Thomas. Below is a powerful reflection by Fr Martin Hogan on the gospel of the day (John 20: 24-29) taken from his book '**Your Word is a Lamp on my Path**'.

Sometimes people of faith can worry when they sense that doubts have crept into their faith.

Because of their doubts, prayer does not come as easily to them. They start to compare their faith unfavourably with the faith of others. Yet faith and doubt are inseparable companions. Some of the Church's saints were plagued with doubt and suffered a great darkness of spirit.

Saint Thérèse of Lisieux comes to mind.

In more recent times, some of the writings of Mother Teresa of Calcutta have revealed that she went through a time of great spiritual darkness and doubt. Thomas Merton, a Cistercian monk who wrote books that have been an inspiration to many people, and who died about twenty years ago, once wrote, 'Faith is not the suppression of doubt. It is the overcoming of doubt and you overcome doubt by going through it. The person of faith who has never experienced doubt is not a person of faith'. We often have to pass through a period of great religious doubt to pass over into a deeper certitude.

This was certainly true of Thomas. He could not share the Easter faith of the other disciples when they announced to him, 'We have seen the Lord.' Indeed, he insisted on not just seeing the Lord for himself but on touching the Lord's wounds. Otherwise, he said, 'I refuse to believe'.

When the Lord appeared to the disciples again, this time with Thomas present, he didn't rebuke Thomas for refusing to believe the word of the other disciples. He simply invited him gently to move from doubt to faith: 'Doubt no longer but believe.' As a result, out of the mouth of the sceptic came one of the greatest confessions of faith in the gospels, one we still recite today, 'My Lord and my God'.

Thomas reminds us that genuine doubt and deep faith can reside in one and the same person. The Lord meets us where we are, in all our complexity, just as he met Thomas in his place of doubt. He gently calls us, as he did Thomas, to pass over to an ever-deeper faith in him.

Thomas eventually saw and believed, just as the other disciples saw and believed. The conclusion of our gospel reading, however, declares us blessed because we believe without having seen. Here indeed is one of the Lord's beatitudes that embraces us all, including those who believe while struggling with doubt.

PARISH REGISTER

Welcome to the world...Frankie Diane Cullimore, born on 2 July, a first child for Rachel and Tom Cullimore, and a second grandchild for Eleanor and Duncan

Many congratulations to Gerry and Rhona McPartlin, who celebrate their Golden Wedding on Friday 14 July.

Please pray for those who have died recently:

*Jim Turner - David Mellor
Frances Craig - Stephen Simpson*

Please pray for those whose anniversaries occur around this time:

*Wille Montgomery
Geraldine Irvine McCreavy
Fr Noel Fitzpatrick - Kathleen Nangle
John Rodgers O'Donnell - Isabel Gearty
Audrey Reid - Mary Florence Crabbe
Alistair Dewar - Eddie Davies
J Cameron Gould - Pat Hunter
Olga Turkecova Karpova*

Anniversaries:

St John's:

July 8: Mary Florence Crabbe (2016); James Douglas (2003); Laura M M Dignan (2002); Lawrence O'Brien (1995); James Hutton (1994); Emily Stone (1915); **July 9:** Cecilia Sharkey (2016); Mary (Barrins) Clarke (1941); Isabella Mathieson; **July 10:** Jimmy Curran (2019); Dorothy Hyde (1982); Jessie Kelly (1979); **July 11:** Frances Egan (1997); Vincent Boyd; **July 12:** Louisa Willis (2013); Mary Macadam; **July 13:** Alastair Dewar (2013); Heather Clydesdale (1994); Mr and Mrs. Delaney (1981); **July 14:** Kate Laurie (1937); Bridget Daly; Philomena Hughes; Jane B Ritchie;

St Mary Magdalene's:

July 10: Charles McKenna (1998); **July 11:** Eddie Davies (2017); **July 12:** Stella Maria Murray (2002); William Gilhooly (1968); **July 13:** Walter Tanchuk (1999); **July 14:** William Montgomery (2020); Cathie Tosney (2007); Colin McKenna (2002);

Please pray for those Parishioners who are sick:

St. John's:

Lorraine Syme, young Sienna McDonald, Frank Phillips, Bernadette Henderson, Ann O'Brien, Maureen Brogan, Kathie Gallagher, Diane McCarthy, Violet Paterson, Raymond Walker, Margaret Duffy, Valentino Raviele, Una Laing, Mike and Patricia Lawler, Mike Burns, Harry Allan, May Thomson, Carol Simpson, Charlotte and Fred McGregor, Kenny O'Connor, Gerry Gallagher, John Cregan, Rose Thornton, Kathleen Brown, Mike Noonan, John Whyte, Maria Pacitti, Fiona Connel, Ann Dobie, Sheelagh Dobson, Chloe Sutherland, Norah Bruce, Ruth Vizer, Mary Grady, Pauli Walker, Anna Butler, May Flynn, Vincent Knowles, young Saoirse Golden, Frances Cunningham, David Reid, Betty Dougal, Anne Thomson, Sarah McManus, Sr Jennifer Lindsay, Maureen Low, Mary Slight, Norman Telfer, Erin Corbett, Roz Byers and Marie Angela Crolla.

St Mary Magdalene's:

Monica Gorman, George Tait, Allan Guthrie, John McLaughlin, Mary McGovern (jnr), Carolynne McCann, Tom Bauld, Sam Burns, Jacqueline Marinello, Sandra Watt, Chris English, Andrew Farmer, Maria Scott Jnr, Louise Gorman, Bridget Malone, Charles Malcolm, Margaret Ryan, Jacqueline Hannan, Julie Keegan, Annie Watson, David O'Donnell, Jude Ferguson and Mary and James Muir.

Please pray for sick friends and relatives of our Parishioners:

Neil Boyle, John Wiggins, Lucy Pagett, Mary Atherton, Fr Willy Slavin, Jim Gray, Angela McKenna, John Curran, Eugene Grant, Veronica Telfer, Saramma Samuel, Margaret Troupe, John Wynn, Caitlin Mair, Barry Thomson, Robert Clark, Peter Robinson, Stuart Goddard, Win Veitch, Alison St Clair Ford, Peter Hanley, Margaret Williams, Kate Titterington, Ann Currie, Sandy Ferguson, Chris White, Douglas Edington, Helen Robertson baby Josh Simpson, Desire Bascon, Janet Haring, Shona Killin, Tom Heaney, Mary Whyte, Mgr Gerry Hand, Tish Deacon, Elizabeth McGrath and Granny Elizabeth, Andrew Muldoon, John Havard, Mary Wallace, Allan Crombie, Ellen Green, Sophie Robinson, Louise Young, Emma Blackman, Tricia Scott, Harriet Wingfield Digby (aged 9), Alan Proudlock, Evelyn Walsh, Grace Stuart, Stephen Norwood, Bill and Audrey Jones, John Miller, Agnes Clarke, David Fenwick, Maurice McAllister, Rita Noonan, baby Lucas McCourt, Ellen Dow, members of the McGrath Family, Maureen Hutchinson, Hans Zaunbrecher, Judith Franklin, Clare Johnston, Mary and Derek Lamarque, Keiran Smart (aged 15), Michael Doherty, Carol Turnbull, Jean Wylie, Angela Khan, George and Ann McDermott, Lucille McFadden, Tara Kuppinger, Jessica Haggerty, Charlotte O'Brien, young Martha Moyes (aged 5), Jennifer Kay, Seval and Kazim Kazimoglu, Ann Watt (Mgr Rae's sister), Jan Meise, Mary Taygarth, Roger Bromley, Tony Rigg, Henrietta Fraser, Stuart Falconer, Elizabeth, Colin Sandham, Elizabeth and Gordon Marron, Katie McAnenny, John Kellagher, Ann Thorp, Dani Miniette, Peter Millar, Joan Murray Hamilton, Sr Margaret Mary, Betty Blyth, Lauren Fitzpatrick, Michael Igoe, Clare Richardson, Laura Anderson, Richard Reid, James O'Rourke, Tommy Muir, James Shepherd, Andrew Franklin, Jamie Mitchell, Edward Caulfield, Igor Rekowski, Joan Brooks, Mary Turnbull and young Ray Donovan Syme.

Offertory 2 July 2023

St Mary Magdalene's, £246.72 total, including £135.72 Offertory and £111.00 Gift Aid.

St John's, £1312.60 total, including £363.20 Offertory, £152.40 Gift Aid and £797.00 online donations.

**Peter Pence's Special Collection:
£121.08+£375.90**

A REFLECTION ON THE GOSPEL FOR THE FOURTEENTH SUNDAY OF THE YEAR - MATTHEW 11:25-30

(The author of this reflection is a friend of Fr Jock who lives in Northumberland)

At the end of last week, someone hurled my way what he probably thought was an insult. He said: 'You're just a leftie do-gooder'. You don't have to be a rocket scientist to realise that my views are more to the left than the right, but to be described as a 'do-gooder' left me floating, feeling proud and accomplished. It also sent me into a Pythonesque dream, where I was joined by John Cleese and Michael Palin, debating philosophically: If do gooders are leftie, are do badders rightie? I set about composing a little rhyme. My creative musings were shattered by a telephone call from my sister, informing me that her estranged husband, and my brother-in-law, had died. God had ended the unhappiest of marriages. Like most marriages it had begun on a bed of roses, with its latter years marked by thorns and brambles and barbed wire. Four remarkably rounded and healthy children have risen from the ashes like Phoenix. Stephen, my brother-in-law, had been my best friend in school. We met as 13-year-olds. He was everything I wasn't – good looking (or so I thought), could play the guitar, was brilliant at all sports and on the books as a schoolboy at Sunderland Football Club. One afternoon I was in the scullery (only posh houses had kitchens) talking to my mam. She was quizzing me about Stephen. I told her I didn't like where he lived – you can't relax like you can here. The settee isn't for sitting on, it's for show. I told her, he lived in a house, not a home. Perhaps, like you, and your own mam, it's here that we learn to be 'do-gooders'. "Tell him to come over for tea". He became a regular feature, and over the years grew closer and closer to my younger sister. We all went about as a gang, all friends with each other, but she was the special one. Their relationship grew. In time, I officiated at their wedding, but it was only many years later and after he had suffered a severe stroke that I realised that all was not well. I have had plenty of time, this week, to dwell on this part of my history, and my role in their life. I regret the pain they both endured, and I'm not here to attach blame. As Elton John (another hero of mine) sang – "Oh it's a sad, sad situation and it's getting more and more absurd. Oh, it seems to me, 'Sorry' seems to be the hardest word." I take comfort from their four children – all balanced rounded, wholesome, and loving, realising that they came at a price. Frequent 'phone calls to my sister (she's on her way back from France) have seen us reminiscing and talking about 'the good old days'. I am always left with not a little feeling of guilt, and a wish that we could have all remained as teenagers.

In today's Gospel, Jesus encourages us to be more child-like. *I bless you Father, Lord of Heaven, and Earth, for hiding these things from the learned and clever, and revealing them to mere children. Yes, Father, for that is what it has pleased you to do.* To learn to trust like a child, to live like a child, to love like a child – this is the route to happiness and fulfilment. Look into the eyes of a small child – behold the trust. Behold the trust – and marvel. The eyes really are the window of the soul, and we are asked to trust God with that same sincerity shown by the innocent child. His or her life is still fresh - unscarred by the hurts inflicted on them - not by God, but by other humans. The child staring back at us has nothing to offer except their heart. They cannot add to our wealth or our levels of comfort, but they teach a lesson of supreme eloquence. They can only offer unconditional trusting love. The children of God are heart people – not head people. The children of God are never cerebral, never cold, never calculating. They never seek to detach themselves from the needs of others - nor do they seek to erect walls or barriers, borders or division.

We cannot stay as teenagers, no matter how much we might want to, and Jesus is not calling on us not to 'grow up'. – but it should never be at the expense of a child-like trust. We are called to live in the now – to be 'do-gooders' whether right or left. The man I am today is the child I was yesterday and so I will trust HIM at all times. At that level, I never ever want to grow up! Teenagers often seem to delight in irritating parents. Like 'Do-gooders' they push boundaries – often to evoke a response. It's part of growing up, part of life.