

## A THANK YOU FROM CAFOD

Thank you for your generous donations to CAFOD's Family Fast Day. We featured Marian and her son Svondo in Zimbabwe in Lent 2018. The community vegetable garden that your donations helped provide is growing well and during the pandemic the family have survived on the vegetables. Your support has also helped to provide soap and handwashing stations in the garden and in family homes. This is just one of many long-term projects that CAFOD has funded. Thank you for your steadfast support.

## INGOL FOOD BANK

**For many people, life this year is harder than ever.** We are continuing our collections for Ingol Food bank in Preston. If you would be able to give any tins or packets of food – please leave them in a carrier bag in the box at the back of church or in the box by the presbytery if church is not open. Many thanks for supporting the needy and vulnerable during these difficult times.

## PARISHIONERS WHO ARE UNWELL

If you would like the parish to pray for someone who is currently unwell, please email [news@stfrancisgoosnargh.org.uk](mailto:news@stfrancisgoosnargh.org.uk) or ring Father Sony on 01772 865229. It will be then be included in the newsletter. We have an area in church where you can write a prayer intention on a card and hang it up if you prefer it not to go on the parish newsletter.

## CHURCH DONATIONS

With many people still unable to attend church we still need to maintain an income for maintenance. There are several ways you can still make your contributions including by cheque or direct debit. For details please go to the church website or contact Tom Smyth on 017722 865689.

### **Attendance and Collection**

Sunday 11 April – 34: £92.30

### **Cycle of Prayer During Easter**

We pray for: New members of the church; Human work (St Joseph the Worker) on 1 May; Right use of the media on Communications Day (16 May); The Church, especially at Pentecost (23 May).

**Feast Days this Week:** Wednesday – St Peter Chaneel, priest and martyr; Thursday – St Catherine of Siena; Friday – St Pius V; Saturday – St Joseph the Worker.



## **St Francis Hill Chapel Parish Newsletter**

The Hill, Horns Lane

Goosnargh, Preston PR3 2FJ

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Clergy: Father Sony Joseph Kadamthodu

[www.stfrancisgoosnargh.org.uk](http://www.stfrancisgoosnargh.org.uk)

Email (for newsletter items only):

[news@stfrancisgoosnargh.org.uk](mailto:news@stfrancisgoosnargh.org.uk)

**In case of emergency (and unable to contact Father Sony) please ring  
Father Dutton on 01772 782641 or Canon Doyle on 01772 782244**

## **FOURTH SUNDAY OF EASTER**

**25 April 2021 (Readings: Year B)**

### ***Parish Mission Statement***

*Our Parish, guided by the example of our patron St Francis of Assisi, seeks to be a welcoming Catholic Community, by living, sharing and growing in faith. We strive to deepen our own relationship with Christ and meet the needs of others.*

Mass today is for the people of the parish. Please pray for all those whose anniversaries occur about this time, especially Mary Cooke and Francis Haywood. Today is the world day of prayer for vocations.

Church is now open again for Sunday mass at 10.30am. **Please only attend mass if you feel safe to do so. The dispensation for Sunday mass is still in place.**

**Daily Mass** live at 9.30am from St Clare's in Preston can be accessed on their YouTube channel at <https://www.youtube.com/user/StClaresChurch/>

## SAFETY RULES FOR MASS

Stewards will be on duty to ensure that safety procedures are followed. Full details are on our website. Please do read them. **Face masks will need to be worn** as specified by the government.

**Please follow these guidelines once entering church:**

- \* **Sanitise hands** on entry.
- \* Please do **keep your distance** – use the high visibility tape on floor as a guide.
- \* Place your collection on the collection plate **as you enter**.
- \* Please take a mass sheet & newsletter on entry and **take them away when you leave**.

\* At Holy Communion (given in silence):

**Please wear a mask** as you go up the aisle to communion and remove their mask before they receive the sacrament.

**People from upstairs** will go first down the right-hand side and return down the opposite aisle to maintain social distancing.

**People on the right-hand side** will then receive Holy Communion, followed by people on the left-hand side – guided by the stewards.

## BIDDING PRAYERS

**Loving Lord, in today's gospel we hear how when we belong to you, we will live forever. Nothing can take us away from the loving protection of our Shepherd. We offer our prayers to you today, knowing that you are always there to listen, to support and to help.**

We pray for Pope Francis as he challenges the world to remember 'the least, the last and the lost'. May people be encouraged to follow his example in caring for those whom society has overlooks or rejects. **Lord in your mercy, hear our prayer.**

We pray for people whose businesses are starting to reopen after the lockdown. May they and their customers stay safe and find hope in their renewed freedom. **Lord in your mercy, hear our prayer.**

We pray for all decision-makers who must lead the way as our country emerges from lockdown. May their assessments and guidance be governed by wisdom and compassion. **Lord in your mercy, hear our prayer.**

**We give thanks for your never-ending presence in our lives. May your love and compassion be constantly with us as we face the week ahead, through Christ our Lord, Amen.**

## FROM THE ARCHIVES

The historical records of Christianity in Goosnargh go back as far as the 11<sup>th</sup> Century when a small Catholic chapel, built of wood and stone and dedicated to St Mary the Virgin, stood on the site of the present parish church. At that time the historian, Atticus, refers to Goosnargh as, 'A goose-field or green,' and a reference in William the Conqueror's Domesday Book of 1086 states, 'Gusanarghe owes a carucate of land to the crown, payable through its priest.' (A carucate was the amount of land a plough could turn over in a season). In 1333 a more substantial church was built, later to be extended numerous times to become the parish church which stands today.

When the Reformation Laws suppressed the practice of the Catholic faith in 1547-8, the Catholic people of the area thought little of the new established Church, with many refusing to attend the new protestant services. In, 'The Catholic Registers of Hill Chapel', written in 1856 by Rev. Richard Smith, reference is made to the year 1622, when the curate at St Mary's Church had so few people in his congregation that he did not preach. Fr. Smith notes 'He arranged for two sermons a year to be delivered and meanwhile he lived on the proceeds of selling ale.' This was despite the fact that a financial penalty was issued to any adult failing to attend an authorised service on a Sunday. Nearly all the local families were fined for not attending the new services in the church which their fathers had built. The homes of the people once again housed the Mass, and many heroic sacrifices were made by generation after generation.

A similar rule existed regarding the burial of bodies. Everyone was obliged to pay a fee to their local parish church to have a body buried in the local graveyard, payment was to be made to the vicar. In a pamphlet entitled, 'A Short History of St Mary the Virgin', written in 1983 by D. & F. Smithies, it states that in 1635 the charge for burial within the church was 12 pence, whilst the fee for internment outside was 2 pence. The Smithies quote the old saying; 'Here I lie outside the church. Here I lie because I am poor. The further in the more they pay, but here I lie as snug as they!' The Catholic Registers recall how in 1802, the incumbent of Goosnargh was indignant that a 'Romish Priest' should bury his flock at Newhouse and wrote, '*You have no right to bury bodies there, under a heavy penalty. I am cheated of the fees paid here. All I want is the fees here and then it is nothing to me how much you get afterwards.*' The Catholic parishioners at 'The Hill' must have been delighted when our present graveyard was opened in 1834. It was not until 1855 that Preston Cemetery was opened.

Nowadays we are very fortunate to be able to attend mass freely and to live our lives as faithful Catholics without persecution and we must thank God that many Christian denominations work closely together to promote the faith ecumenically. **Mike Bryan**

## READINGS

### First reading

Acts 4:8-12

*The name of Jesus Christ is the only name in which we can be saved*

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

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### Responsorial Psalm

Psalm 117(118):1, 8-9, 21-23, 26, 28-29

*The stone which the builders rejected has become the corner stone.*

Give thanks to the Lord for he is good,  
for his love has no end.  
It is better to take refuge in the Lord  
than to trust in men;  
it is better to take refuge in the Lord  
than to trust in princes.

*The stone which the builders rejected has become the corner stone.*

I will thank you for you have answered  
and you are my saviour.  
The stone which the builders rejected  
has become the corner stone.  
This is the work of the Lord,  
a marvel in our eyes.

*The stone which the builders rejected has become the corner stone.*

Blessed in the name of the Lord  
is he who comes.  
We bless you from the house of the Lord;

You are my God, I thank you.

My God, I praise you.

Give thanks to the Lord for he is good;  
for his love has no end.

*The stone which the builders rejected has become the corner stone.*

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### Second reading

1 John 3:1-2

*We shall be like God because we shall see him as he really is*

Think of the love that the Father has lavished on us,  
by letting us be called God's children;  
and that is what we are.  
Because the world refused to acknowledge him,  
therefore it does not acknowledge us.  
My dear people, we are already the children of God  
but what we are to be in the future has not yet been revealed;  
all we know is, that when it is revealed  
we shall be like him  
because we shall see him as he really is.

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### Gospel Acclamation

Jn10:14

Alleluia, alleluia!

I am the good shepherd, says the Lord;  
I know my own sheep and my own know me.  
Alleluia!

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### Gospel

John 10:11-18

*The good shepherd is one who lays down his life for his sheep*

Jesus said:  
'I am the good shepherd:  
the good shepherd is one who lays down his life for his sheep.  
The hired man, since he is not the shepherd  
and the sheep do not belong to him,  
abandons the sheep and runs away  
as soon as he sees a wolf coming,

and then the wolf attacks and scatters the sheep;  
this is because he is only a hired man  
and has no concern for the sheep.  
‘I am the good shepherd;  
I know my own  
and my own know me,  
just as the Father knows me  
and I know the Father;  
and I lay down my life for my sheep.  
And there are other sheep I have  
that are not of this fold,  
and these I have to lead as well.  
They too will listen to my voice,  
and there will be only one flock,  
and one shepherd.  
‘The Father loves me,  
because I lay down my life  
in order to take it up again.  
No one takes it from me;  
I lay it down of my own free will,  
and as it is in my power to lay it down,  
so it is in my power to take it up again;  
and this is the command I have been given by my Father.’

## HOMILY

### **Fourth Sunday of Easter 2021 Acts 4:8-12; 1 John 3:1-2; John 10:11-18**

I am not cut out to be a shepherd in the usual sense of the word. If I had ever doubted that, my doubts would have been laid to rest on my first Easter Sunday in the wonderful and historic parish of St Thomas the Apostle, Cloughton-on-Brock, a truly rural parish, home to more sheep (and cows) than you can shake the proverbial stick at. Directly opposite the church is a field, and after Mass on Easter Sunday I noticed that a lamb had emerged from that same field through a gap in the fence and was now wandering disconsolately along the grass verge, to the evident distress of its mother.

Enlisting the help of a parishioner, I decided to apply science to the problem. The parishioner and I took up positions several yards apart, with the lamb, and the gap in the fence, between us. The plan was to advance slowly on the lamb from both directions, and so to shepherd it (there’s the word) towards and through the gap, to rejoin the plaintively bleating ewe. We had reckoned without the ingenuity, perversity, and dexterity of lambs. Sensing a plot, the creature set off at a rate of knots, darted between my legs, and hurtled along the grass verge, before making its way through another gap, and trotting serenely back to its mother. Did it wink at us? I can’t be sure.

So who said that sheep are stupid? Not I, not after that episode, nor indeed after watching sheep at work among the picnickers on the fells of the Lake District or Peak District. More than once, I have seen sheep trample over relaxing fell walkers, as they make a bee line for the backpacks and rucksacks where they know that food will be concealed. In go their heads, and out come the sandwiches, to be held against all comers, and munched enthusiastically, while all the time the raider keeps a wary eye open for counter attacks. Stupid? No! Docile? Not on your life! Crafty? Yes! Thuggish? Not half!

In speaking of Himself as the Good Shepherd, Our Lord never makes the claim that sheep are stupid. They need protection, they need to be known and loved, but they are not fools. Far from being foolish, they have the wisdom to know the Good Shepherd, to recognise His love for them, and to respond.

“I know my own, and my own know me” says Jesus: it is a two way process. He then goes further: “Just as the Father knows me, and I know the Father”. Ponder those words: they are actually breathtaking. The relationship of knowing love, or of loving knowledge, between the sheep and the Good Shepherd, between us and the Son of God, is as close and intimate as the relationship between that same Son and the Father.

That is a remarkable statement. Do we work at our relationship with Jesus the Good Shepherd to make it a statement of the truth?

This moves us on to another question: what about the relationship between priests and people? (Technically, we should begin with bishops and people, but we will settle for something more manageable.) In these days, where a priest will probably be responsible for three parishes, it may seem impossible for that mutual love and knowledge to exist. Certainly the days are long gone when the parish priest and his curates would set out, census books in hand, to knock on the door of every Catholic, whose personal history was well known and documented.

So what can be done? Being no longer in a parish, I have no intention of teaching my grandmother to suck eggs, to pontificate to my brother priests about what they should be doing. All I can envisage is an adaptation of the old principles to a changed situation: openness; availability; visibility; genuine love, concern, and interest, especially for the less attractive – but above all that knowledge of the Good Shepherd which is rooted in deep prayer.

**Next Saturday** is the Feast of St Joseph the Worker

**The Story of Saint Joseph the Worker** To foster deep devotion to Saint Joseph among Catholics, and in response to the “May Day” celebrations for workers sponsored by Communists, Pope Pius XII instituted the feast of Saint Joseph the Worker in 1955. This feast extends the long relationship between Joseph and the cause of workers in both Catholic faith and devotion. Beginning in the Book of Genesis, the dignity of human work has long been celebrated as a participation in the creative work of God. By work, humankind both fulfills the command found in Genesis to care for the earth (Gn 2:15) and to be productive in their labours. Saint Joseph, the carpenter and foster father of Jesus, is but one example of the holiness of human labour.

Jesus, too, was a carpenter. He learned the trade from Saint Joseph and spent his early adult years working side-by-side in Joseph’s carpentry shop before leaving to pursue his ministry as preacher and healer. In his encyclical *Laborem Exercens*, Pope John Paul II stated: “the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.”

Saint Joseph is held up as a model of such work. Pius XII emphasized this when he said, “The spirit flows to you and to all men from the heart of the God-man, Saviour of the world, but certainly, no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work.”

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**Reflection** To capture the devotion to Saint Joseph within the Catholic liturgy, in 1870, Pope Pius IX declared Saint Joseph the patron of the universal Church. In 1955, Pope Pius XII added the feast of Saint Joseph the Worker. This silent saint, who was given the noble task of caring and watching over the Virgin Mary and Jesus, now cares for and watches over the Church and models for all the dignity of human work.

## **Memorare to St 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.