

## PROTECT OUR COMMON HOME – FAMILY FAST DAY

By donating to CAFOD this Family Fast Day you can help communities affected by the worst impacts of the climate crisis. Our local experts are helping people all over the world to adapt to climate change and protect our common home.

Donate online through the CAFOD website or by using a CAFOD envelope. You can also easily give via text. Text CAFOD10 to 70580 to donate £10\*. Or choose to give any whole amount between £1 and £20 by texting CAFOD, followed by the amount you would like to donate, to 70580. \*Texts cost the amount donated plus one standard rate message and you'll be opting in to hear more about our work and fundraising via telephone and SMS. If you'd like to give but do not wish to receive marketing communications, text CAFODNOINFO to 70580.

### **Feast Days this Week:**

Monday: St John XXIII

Tuesday: St Wilfred

Wednesday: St Edward the Confessor

Thursday: St Callistus I

Friday: St Teresa of Jesus

Saturday: St Margaret Mary Alacoque

**Cycle of Prayer for the Autumn of Ordinary Time:** We pray for: the harvest and care of creation; students and teachers on Education Day; the spreading of the Gospel on Home Mission Day and World Mission Day (24 Oct); justice and peace on Harvest Fast Day; prisoners and dependants (10–16 Oct); victims of war on Remembrance Day (14 Nov); and young people on Christ the King (21 Nov).

**Parishioners Who Are Unwell:** If you would like the parish to pray for someone, please email [news@stfrancisgoosnargh.org.uk](mailto:news@stfrancisgoosnargh.org.uk) or ring Father Sony on 01772 865229 for inclusion 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.

**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 26 September attendance 39 | collection £112 | Bishop's Admin fund £8.00



## St Francis Hill Chapel Parish Newsletter

The Hill, Horns Lane

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

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[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**

## TWENTY-EIGHTH SUNDAY OF ORDINARY TIME

**10 October 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 Wareing family.**

**Every Tuesday there will be a mass at Hill Chapel at 9.30am.**

Please pray for **Miss Ellen McClarnan** who died recently. Ellen lived at Bushell House. *May her soul and the souls of all the faithful departed, through the mercy of God rest in peace. Amen.*

Tea and coffee after Mass will resume outside, weather permitting.

## SAFETY RULES FOR MASS

- \* **Sanitise hands** on entry.
- \* A hymn book and mass book will be given to you on entry. Singing is now permitted.
- \* 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 newsletter on entry and **take it away when you leave**.
- \* **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.

## CREATION CELEBRATION

Many thanks to all who helped with our Creation Celebration last Saturday. It was lovely to see all the different exhibits on display depicting the beautiful world in which we live. Grateful thanks to all who contributed in anyway and to all who came to our Celebration. There are photos of the event on the parish WhatsApp group and on the board at the back of church.

## REOPENING OF CHURCH FOR DAILY PRAYER

We are hoping to reopen church daily so people can call in for private prayer. We do need volunteers to open and close daily. If you would be able to open or close church – any day from Monday to Saturday – please do let a member of the parish council know and we will draw up a rota. Many thanks.

## FROM THE ARCHIVES

I share with you today a short passage I read recently regarding social justice:

*'The question which is agitating the world today is a social one. It is a struggle between those who have nothing and those who have too much. It is a violent clash of opulence and poverty which is shaking the ground under our feet. Our duty as Christians is to throw ourselves between these two camps to accomplish by love what justice alone cannot do.'*

This statement is, I believe, just as relevant and accurate today as it was when it was written in 1834 by the founder of the Society of St. Vincent de

Paul, Frederic Ozanam. Frederic was 20 years old when he began the Society with a number of friends in Paris in 1833. It encompasses the spiritual ethos of the Society and its focus on working for social justice.

Almost two hundred years later the S.V.P. is an international Society represented in over 140 countries; having 700,000 members, 1.5m volunteers, helping 30 million poor throughout the world. Membership is open to anyone who can adopt its ethos, 'that everyone should have the means to live life with dignity'. During its history it has helped people in need through famine, civil war, a war of independence, two world wars and several economic recessions.

The Society focuses on a practical approach to dealing with poverty by providing direct assistance to those in need, caring for the homeless, providing social housing, operating holiday homes and other social support activities. The Society promotes community self-sufficiency, enabling people to help themselves. Any assistance offered by the Society is given in a non-judgemental spirit, based on the needs of the individual or family seeking help. The Society respects the dignity of those who contact it, offering assistance and advice when sought, maintaining their dignity while assisting them towards long-term self-sufficiency in a relationship of friendship, trust, and confidentiality.

The Society's mission statement is based on three clear objectives.

- To offer support and friendship through person-to-person contact
- To promote self-sufficiency and a sense of self-worth
- To work for Social Justice by identifying the root causes of poverty and social exclusion, and to work for the changes required to create a more just and caring society

Several parishes in the Lancaster diocese support a S.V.P. society; for more details, please visit the Society's website: [www.svp.org.uk](http://www.svp.org.uk)

**Mike Bryan**

**Sunday Obligation:** Statement from the Catholic Bishops of England on 19 July: We are mindful of the certain fact that the Covid-19 virus is still circulating in society. It is our continuing judgement that it is not possible at the present time for all of the faithful to attend Mass on a Sunday. **For more reading visit** <https://www.cbcew.org.uk/sunday-it-is-our-day/>

**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/>

## READINGS

### First reading

Wisdom 7:7-11

*I esteemed Wisdom more than sceptres or thrones*

I prayed, and understanding was given me;  
I entreated, and the spirit of Wisdom came to me.  
I esteemed her more than sceptres and thrones;  
compared with her, I held riches as nothing.  
I reckoned no priceless stone to be her peer,  
for compared with her, all gold is a pinch of sand,  
and beside her silver ranks as mud.  
I loved her more than health or beauty,  
preferred her to the light,  
since her radiance never sleeps.  
In her company all good things came to me,  
at her hands riches not to be numbered.

### Responsorial Psalm

Psalm 89(90):12-17

*Fill us with your love so that we may rejoice.*

Make us know the shortness of our life  
that we may gain wisdom of heart.  
Lord, relent! Is your anger for ever?  
Show pity to your servants.  
*Fill us with your love so that we may rejoice.*  
In the morning, fill us with your love;  
we shall exult and rejoice all our days.  
Give us joy to balance our affliction  
for the years when we knew misfortune.  
*Fill us with your love so that we may rejoice.*  
Show forth your work to your servants;  
let your glory shine on their children.  
Let the favour of the Lord be upon us:  
give success to the work of our hands.  
*Fill us with your love so that we may rejoice.*

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### Second reading

Hebrews 4:12-13

*The word of God cuts more finely than a double-edged sword*

The word of God is something alive and active: it cuts like any double-edged sword but more finely: it can slip through the place where the soul is divided from the spirit, or joints from the marrow; it can judge the secret emotions and thoughts. No created thing can hide from him; everything is uncovered and open to the eyes of the one to whom we must give account of ourselves.

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### Gospel Acclamation

Mt11:25

Alleluia, alleluia!  
Blessed are you, Father,  
Lord of heaven and earth,  
for revealing the mysteries of the kingdom  
to mere children.  
Alleluia!

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### Gospel

Mark 10:17-30

*Give everything you own to the poor, and follow me*

Jesus was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life?' Jesus said to him, 'Why do you call me good? No one is good but God alone. You know the commandments: You must not kill; You must not commit adultery; You must not steal; You must not bring false witness; You must not defraud; Honour your father and mother.' And he said to him, 'Master, I have kept all these from my earliest days.' Jesus looked steadily at him and loved him, and he said, 'There is one thing you lack. Go and sell everything you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.' But his face fell at these words and he went away sad, for he was a man of great wealth.

Jesus looked round and said to his disciples, 'How hard it is for those who have riches to enter the kingdom of God!' The disciples were astounded by these words, but Jesus insisted, 'My children,' he said to them 'how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were more astonished than ever. 'In that case' they said to one another 'who can

be saved?’ Jesus gazed at them. ‘For men’ he said ‘it is impossible, but not for God: because everything is possible for God.’

Peter took this up. ‘What about us?’ he asked him. ‘We have left everything and followed you.’ Jesus said, ‘I tell you solemnly, there is no one who has left house, brothers, sisters, father, children or land for my sake and for the sake of the gospel who will not be repaid a hundred times over, houses, brothers, sisters, mothers, children and land – not without persecutions – now in this present time and, in the world to come, eternal life.’

## HOMILY

27<sup>th</sup> Sunday 2021

Genesis 2:18-24; Hebrews 2:9-11; Mark 10:2-16

I love that First Reading, part of the second creation account from the Book of Genesis: it is one of the most glorious pieces of poetry ever written. You can envisage the scene: God, having created the man, now wondering what to do with him. It is a very different insight from the evolutionary approach taken in Genesis chapter one, accounting for the complementarity of the sexes in a literary, rather than a literal way.

There is almost an evolution in God’s thought processes as imagined here; imagined, indeed, rather mischievously. “Right”, thinks God, “I have made this creature called man, but he is a bit of a sore thumb at the moment. He needs a companion. I shall make animals, and see if they will be enough.”

So the man sits there, and gives names to the animals and birds as God brings them to him. “That’s a cow, and that’s a horse, and I’ll call that funny looking one a duck billed platypus. What’s next?”

“Aye, you’re right” says God. “You need a ‘next’, don’t you? Right, I have just created anaesthetic, so I am going to put you to sleep, and perform the first operation.”

So God puts the man—let’s call him Adam, which is Hebrew for “man”—to sleep, and forms his mate/companion/significant other/other half, out of him. And when the man wakes up, he has a totally different reaction from anything that went before. You can almost see him leaping up and down with excitement: “Yippee! Yabadabadoo! This is what I’ve been looking for! This is part of me, bone from my bone and flesh from my flesh—we need to put ourselves together again!” And so, best beloved, we have the sacrament of marriage.

Then along come the dull and dopey atheists (or so called atheists, as I don’t actually believe in the existence of atheists) shouting, in their literalist manner, “It’s not true! It didn’t happen like that! It’s not scientific!”

Of course it isn’t, you dingbats! It’s not supposed to be. Have you never heard of poetry? Have you never read Tolkien? No, of course you haven’t. If it doesn’t fit in with your own colourless, dreary, literalistic mindset, you are not interested. You don’t actually believe in science, but in scientism, a false religion which is to genuine science what Islamism is to genuine Islam. You really do need to get out more.

Our Lord takes, as the basis of His pronouncement on marriage, this insight of Genesis that marriage is rooted in the very nature of human beings; that it entails a fulfilment of that nature. The union which constitutes marriage is a complete union, making one person out of two.

Yet Jesus was the first to accept the fallibility of human nature, its lack of that completeness which is the literal meaning of perfection. At one level, it is startling that the author of the Letter to the Hebrews states that God made the man Jesus “perfect through suffering”. This doesn’t mean that Jesus was imperfect, in our usual sense of the term, but that, until He suffered, He was incomplete as a human being: He lacked something of human experience.

Always, He could recognise that incompleteness in others, and was compassionate with it. He set out the nature of marriage, but was always gentle and forgiving with people who fell short of the ideal, and that must be our approach too. We must maintain the essential rootedness of marriage, whilst being compassionate with individuals, and in particular not seeking to compel people to remain in abusive relationships which are in themselves a denial of marriage.

We are also increasingly realising that there are people whose basic nature does not reflect the complementarity of the sexes, but are drawn by nature towards others of the same sex. That is a situation which calls for much more prayer and reflection than it has yet received.