

Feast Days this Week:

Monday: St Aloysius Gonzaga

Tuesday: St John Fisher and St Thomas More

Wednesday: St Etheldreda

Thursday: Nativity of St John the Baptist

Friday: Our Lady of Fernyhalgh

Saturday: The Blessed Virgin Mary

Cycle of Prayer:

We pray for: a deeper understanding between Christians and Jews; for human life, especially on Day for Life (20 June); for those who suffer persecution, oppression and denial of human rights, especially on Sts John Fisher and Thomas More (22 June); for Europe, especially on St Benedict (11 July), St Bridget (23 July) and St Teresa Benedicta (9 Aug); and for seafarers on Sea Sunday (11 July).

GOOSNARGH AND WHITTINGHAM HERITAGE GROUP

A heritage talk and stroll around Ingelwhite will take place on **Monday 21 June 2021**. Meet at Ingelwhite Congregational Church car park at 7pm. Philip Cowell and John Bretherton will lead the talk. Small fee of £2 to be paid on the night. Everyone welcome. Please follow all government social distancing guidelines on the night.

FIRST COMMUNION ARRANGEMENTS

This year our First Communion Celebration will take place on Sunday 4 July at 11.30 a.m, following the 10.30 a.m. mass. This mass will be especially for the First Communicants and their families. Nine children will be receiving the sacrament. Please remember them in your prayers.

REQUEST FOR READERS

We are looking for more people to read the readings and bidding prayers at Sunday mass. If you would be willing to help – please contact Mary Doran or Joe Naylor.

Attendance and Collection

Sunday 6 June – attendance: 42 | collection: £139.00



St Francis Hill Chapel Parish Newsletter

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

TWELFTH SUNDAY IN ORDINARY TIME

20 June 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 Tom and Rosaline Bolton.

Please pray for all those whose anniversaries occur about this time, especially Joseph Jason Nugent and Brendon Thomas Dewhurst.

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.

FROM THE ARCHIVES

Many of you will be familiar with the Carmelite Convent on St Vincent's Road in Fulwood, which was founded from the Carmel Monastery, Notting Hill, London, in 1917. The Carmelite nuns have been part of our local community ever since, and, together with two thriving groups of Secular Carmelites, maintain the Carmelite presence in our city. The Carmelite Order was founded in 1562 by St Teresa of Avila and St John of the Cross. Carmelites, nuns and friars, dedicate themselves to a life of prayer, living in cloistered, enclosed convents and monasteries and follow a completely contemplative life. The Carmelite friars, while following a contemplative life, also engage in the promotion of spirituality through their retreat centres, parishes, and churches. Until last year the Carmelite friars ran the Tabor Retreat Centre on Sharoe Green Road, close to the Carmelite Monastery. When the last remaining Carmelite left, there was fear that the Centre would close forever but it has now been taken over by the Xaverian Missionaries and it is hoped that they will remain there for many years to come.

The Carmelite Order describes a Carmelite as, 'A person who has fallen in love with Jesus and wishes to give their life totally to him. The call to Carmel is an invitation to close friendship with Christ, to prayer and sacrifice for the

Church and the world with Mary as a mother and guide'. As a contemplative order, prayer is the foundation of any Carmelite Convent, thus, an atmosphere of silence and solitude is maintained to allow the nuns to flourish in a hermit spirit, alone with God, yet with the companionship of the community and the loving sharing of life in a family. However, like everyone else, the nuns need to earn a living and do this by the distribution of altar breads, printing religious cards, and art and craft work. They must also carry out regular household duties, but prayer and God's presence remains throughout all their activities. The nuns in Fulwood are blessed with a lovely garden, a haven of peace and tranquility whilst the world rushes by outside their walls. Many local people call, phone, or write to the nuns with requests for prayers and solace in their troubles; the Carmelites take them all into their hearts and prayers and lift them up to the loving God who cares for them. In their mission statement they write,

“Here in Carmel, we
seek God in Solitude,
serve him in Community,
Strive to live always in
his Presence.
Stand before him in Constant Prayer,
Gathering up the needy of the Earth.
We are going to Light, to Life, to Love”.

Mike Bryan

PARISHIONERS WHO ARE UNWELL

If you would like the parish to pray for someone who is currently unwell, please email 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.

READINGS

First reading

Job 38:1,8-11

From the heart of the tempest the Lord gives Job his answer

From the heart of the tempest the Lord gave Job his answer. He said:
Who pent up the sea behind closed doors
when it leapt tumultuous out of the womb,
when I wrapped it in a robe of mist
and made black clouds its swaddling bands;
when I marked the bounds it was not to cross
and made it fast with a bolted gate?
Come thus far, I said, and no farther:
here your proud waves shall break.

Responsorial Psalm

Psalm 106(107):23-26,28-32

Second reading

2 Corinthians 5:14-17

We do not judge anyone by the standards of the flesh

The love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason he died for all was so that living men should live no longer for themselves, but for him who died and was raised to life for them.

From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know him now. And for anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here.

Gospel Acclamation

cf.Ep1:17,18

Alleluia, alleluia!
May the Father of our Lord Jesus Christ
enlighten the eyes of our mind,
so that we can see what hope his call holds for us.

Alleluia!

Gospel

Mark 4:35-41

Even the wind and the sea obey him

With the coming of evening, Jesus said to his disciples, 'Let us cross over to the other side.' And leaving the crowd behind they took him, just as he was, in the boat; and there were other boats with him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But he was in the stern, his head on the cushion, asleep. They woke him and said to him, 'Master, do you not care? We are going down!' And he woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then he said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey him.'

HOMILY

Job 38:1, 8-11; 2 Cor 5:14-17; Mark 4:35-41

"For anyone who is in Christ, there is a new creation". I always associate that phrase "a new creation", not only with St. Paul, but also with the late Fr. Herbert McCabe OP, the famous Dominican writer and theologian, who suffered at the hands of the religious authorities in the late 1960s, but who emerged triumphant with both his faith and his sense of humour intact.

I was actually pondering whether it was that experience which focused his attention on the new creation, as his reinstatement may have felt like a new birth, and "The New Creation" was the title of a conference which he delivered at Fisher House, the Cambridge chaplaincy, in the spring of 1971, "conference" being Cambridge-speak for a long homily. Delving a little further, however, I discovered that his book entitled "The New Creation", which I bought later on the basis of that conference, was written in 1963, long before these events, so that theory bites the dust. Never mind!

We do well to ask what the term means. Perhaps it has taken on a new dimension in the context of the green agenda promoted by Pope Benedict XVI, and developed by Pope Francis, notably in his encyclical *Laudato si*. We

must look with new eyes on the created world: we must recognise it as gift, beautiful and fragile, for which we have responsibility.

It is that, but it is also much more than that. GK Chesterton's explanation comes to mind, of why he became a Catholic. In his Autobiography, Chesterton wrote: "The first essential answer is...to get rid of my sins." He went on to say that, when a Catholic emerges from Confession, "He may be grey and gouty, but he is only five minutes old".

To become a new creation is to allow God to re-form us, re-fashion us, so that we see the world, and life, with new eyes. We no longer view our lives as "one damn thing after another" as someone expressed it, or as the same "damn thing" constantly recurring like a perpetual Groundhog Day, which may be one of the temptations of old age, as someone is obliged by physical limitations to accept a restricted routine. Rather, we recognise the presence of Christ in every situation, finding Him more fully both in His silent presence in our own depths, and in the people and situations which we encounter. "Christ plays in ten thousand places" wrote the Jesuit poet Gerard Manley Hopkins, "lovely in limbs, and lovely in eyes not His", whilst William Blake encouraged us "to see a world in a grain of sand, and a heaven in a wild flower, hold infinity in the palm of your hand, and eternity in an hour".

Nor is it only creation that we view with different eyes: it is also Christ Himself. "Even if we did once know Christ in the flesh" says St. Paul, "that is not how we know Him now". This was an experience through which the Twelve and all the disciples had to pass.

Despite all that Our Lord had done, and all that He had taught, the disciples struggling to make headway in the boat still saw Him very much in the flesh; they still could not comprehend His true nature. Of course it is important to recognise the full humanity of Jesus, and His total identification with us, but to be "in Christ", we need to recognise the divinity too.

"Who can this be?" ask the tempest-tossed disciples. Not until His resurrection and ascension, and His gift of the Holy Spirit, would they have an answer to that question, would they become fully a new creation. It is a question that we too must answer. We can easily quote Peter's response, inspired by the Father and delivered at Caesarea Philippi, "You are the Christ, the Son of the living God" but, until we make that answer our own, by opening our lives to the Trinity who long to dwell within us, we will fall short of our vocation to be a new creation.