

Feast Days this Week:

Monday: St Joachim and St Anne (parents of the Blessed Virgin Mary)

Thursday: St Martha

Friday: St Peter Chrysologus

Saturday: St Ignatius of Loyola

Cycle of Prayer:

We pray for: a deeper understanding between Christians and Jews; for human life; for those who suffer persecution, oppression and denial of human rights; for Europe, St Bridget (23 July) and St Teresa Benedicta (9Aug).

WHO'S WHO IN SAFEGUARDING?

“Being loved and kept safe go to the very heart of the Church’s ministry to children and vulnerable adults.” (Cumberledge)

Parish representative for St Francis, Hill Chapel is **Maria Peel**. For anyone who does not know me, I can often be found at the back of church welcoming you into mass on a Sunday. My photo is also on the board at the back of church along with the rest of the parish council. My role in the parish is to: help maintain a safeguarding awareness at all times; promote safe practices in all activities involving children, young people and vulnerable adults within the parish, group or congregation; link with Fr Sony and the leaders of specific ministries within the parish; be the link between the parish and the safeguarding office. **Every member of the Catholic community is in the team! We must all look out for the more vulnerable members of our church community.**

If you are concerned about anyone please contact Maria on 01772 785584
Or Fr Sony 01772 865229 Or the safeguarding office 01524 841190

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.

Attendance and Collection: Sunday 11 July – attendance: 41 | collection: £96.00 (Apostleship of the Sea £12.50)



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**

SEVENTEENTH SUNDAY IN ORDINARY TIME

25 July 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 Clarkson family.

Please remember in your prayers the family of Samuel Jackson, who will be baptised today. We pray for Samuel as we welcome him to the parish family and to the wider family of God.

Please pray for all those whose anniversaries occur about this time, especially Catherine Nuala Gornall. *May their souls and the souls of all the faithful departed, through the mercy of God rest in peace. Amen.*

Your prayers are requested for **Frank O'Donnell** who died recently. His funeral will take place at 11am on 29 July.

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.

Please follow these guidelines once entering church:

* **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**.

* 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

Though there are records of Jesuit priests working in Preston from 1701, the first post-reformation Catholic Church in the city boundary was not established by the Society until 1761. It was sited on Friargate Brow, but soon became too small and was closed, it was then used for several years as a cotton warehouse. When the House of Lords passed a Relief Act in 1791 to repeal the Penal laws, a new much bigger church, St Wilfrid's, was built on land purchased from Thomas Winckley, in Chapel Street. The official grand opening was held in June 1793, with an oratorio of Handel's Messiah, and, in celebration of the King George III's birthday, the Coronation Anthem. The driving force behind the building was Fr Joseph Dunn who had arrived in Preston in 1776. Although originally a Jesuit, Fr Dunn had left the Order when the Jesuits were suppressed by Pope Clement XIV in 1773. When the Order was re-established Fr Dunn decided not to re-join the Society, but he welcomed other Jesuits to join him in Preston.

Fr Dunn served in Preston for 51 years and became so popular that he was known as 'Daddy' Dunn. In many ways Dunn would have felt very comfortable with the more recent Jesuit focus on working on behalf of the

poor and social justice. In 1811 he helped to establish a new Preston Dispensary to supply free medicine to the sick and poor. He was an active supporter of the new House of Recovery which opened in 1813 following the death of a priest who had administered aid to a dying man. In the same year, when the Catholic population of Preston was growing significantly, Dunn launched an appeal to re-open St Mary's in Friargate. He campaigned hard for the funds needed and, thanks to his efforts, the chapel re-opened in 1814. Fr Dunn's success in raising funds led Charles Butler, a Catholic lawyer, to state that 'Dunn was the best beggar in England.' In addition to his work on behalf of the Jesuits, Fr Dunn was a founder member of Preston Library & Philosophical Society, an original trustee of Preston Savings Bank, and a founder member of the Preston Gas Lighting Company. Preston was the first town outside of London to be lit by gas.

As a theologian and an academic, Fr Dunn saw education as a passport to a better life for the many working-class families living in central Preston. In 1815 he raised enough money to build and open Fox Street school, later to be known as St Wilfrid's. Dunn was also keen to establish a Catholic grammar school, but this did not happen until 1865 when the Jesuits opened Preston Catholic College. In 1827, Fr (Daddy) Dunn died at the age of 82, a remarkable man and priest who served the Preston community for 51 years. R.I.P.

Nowadays St Wilfrid's is still served by a Jesuit Parish Priest who cares for the parish full-time; he is assisted part-time by two other Jesuit priests. A number of other retired Jesuits, having served in Jesuit schools, chaplaincies, missions overseas and parishes elsewhere, receive 24-hour care as appropriate at St Wilfrid's presbytery. The Jesuit order continues its educational, missionary, and charitable works, and is a leading force in modernising the church.

Mike Bryan

Pope Francis has designated 25th of July the first WORLD DAY FOR GRANDPARENTS (INCLUDING GREAT GRANDPARENTS) AND THE ELDERLY

This first World Day is part of Pope Francis' larger idea for the *Amoris Laetitia* Family Year which runs from 19 March 2021 – June 2022. The year highlights the importance of pastoral care of the elderly within the Christian community, encouraging us to spend time with one another and engage in intergenerational conversations.

While instituting the World Day at the Sunday Angelus on January 31, Pope Francis announced that it would take place each year on the fourth Sunday in July, close to the feast of Saints Joachim and Anne, the grandparents of Jesus.

The Lord and the Church are close to the elderly

“On this First World Day for Grandparents and the Elderly, we give thanks to God for each of you and the many gifts He grants to us through you.”

The Holy Father wishes to remind the whole world that the voice of the elderly is precious, because it sings the praises of God and preserves the roots of the peoples.” *By Benedict Mayaki, SJ*

SUNDAY OBLIGATION

Statement from the Catholic Bishops of England on 19 July: the Church in England and Wales will be adopting a cautious approach to capacity and activity within our buildings, especially at corporate acts of worship. We are mindful of the certain fact that the Covid-19 virus is still circulating in society. Vaccines provide genuine protection against the worst effects of the virus, yet we recognise the legitimate fear on the part of some who otherwise desire to gather for Holy Mass. It is our continuing judgement, therefore, that it is not possible at the present time for all of the faithful to attend Mass on a Sunday. It is hoped that it will be possible for all Catholics in England and Wales to fulfil this most important Church precept, that of the Sunday Obligation, by the First Sunday in Advent 2021.

For more reading visit <https://www.cbcew.org.uk/sunday-it-is-our-day/>

READINGS

First reading

2 Kings 4:42-44

They will eat, and have some left over

A man came from Baal-shalishah, bringing Elisha, the man of God, bread from the first-fruits, twenty barley loaves and fresh grain in the ear.’ ‘Give it to the people to eat’, Elisha said. But his servant replied, ‘How can I serve this to a hundred men?’ ‘Give it to the people to eat’ he insisted ‘for the Lord says this, “They will eat and have some left over.”’ He served them; they ate and had some left over, as the Lord had said.

Responsorial Psalm

Psalm 144(145):10-11,15-18

Second reading

Ephesians 4:1-6

One Body, one Spirit, one Lord, one faith, one baptism, one God

I, the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all.

Gospel Acclamation

cf.Jn6:63,68

Alleluia, alleluia!

Your words are spirit, Lord, and they are life;
you have the message of eternal life.

Alleluia!

Gospel

John 6:1-15

The feeding of the five thousand

Jesus went off to the other side of the Sea of Galilee – or of Tiberias – and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, ‘Where can we buy some bread for these people to eat?’ He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, ‘Two hundred denarii would only buy enough to give them a small piece each.’ One of his disciples, Andrew, Simon Peter’s brother, said, ‘There is a small boy here with five barley loaves and two fish; but what is that between so many?’ Jesus said to them, ‘Make the people sit down.’ There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks, and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, ‘Pick up the pieces left over, so that nothing gets wasted.’ So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, ‘This really is the prophet who is to come into the world.’ Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.

HOMILY

2 Kings 4: 42-44; Ephesians 4:1-6; John 6: 1-15

Year B is the Year of Mark in the Lectionary, but because Mark's is a relatively short Gospel, we spend five weeks in the summer reading chapter six of St. John's Gospel, the Bread of Life (or Eucharistic) Discourse. We begin today with the feeding of the five thousand, preceded by the account of Elisha's similar multiplication of loaves, which look forward to the still more miraculous feeding of God's people with the Body and Blood of the Redeemer.

There will be much to say about this in the weeks ahead, so today I would like to take the opportunity of focusing again on the often neglected Second Reading.

Today's extract from Paul's Letter to the Church at Ephesus begins "I, the prisoner in the Lord". What does Paul mean by this?

I suspect that there are two meanings. Firstly Paul has, as he says elsewhere, been captured by Christ. He belongs to Christ as His servant, His prisoner, His friend. Like the prophets of old who found that, if they attempted to refrain from prophesying, there was a fire burning within them which obliged them to fulfil their calling, so Paul finds that he cannot avoid proclaiming the Gospel.

Secondly, he is, or will be, literally a prisoner, seized by his fellow Jews and handed over to the Romans. As a prisoner, he will be conveyed from place to place until he meets a martyr's death in Rome.

What then of us? Have we been captured by Christ? Do we fully belong to Him as His servants, His prisoners, His friends? Does our life speak of Christ? Is it a prophecy of the Kingdom?

And to what extent are we prisoners in a negative sense? Are you or I held captive by our emotions, our desires, our habits or addictions, even our routines because "we have always done it this way", or at the other extreme, by our restlessness and desire for change? Are there any ways in which we are kept away from Christ because we are prisoners?

"I implore you to lead a life worthy of your vocation." Again, I sense a double meaning. On the one hand, there is our major vocation to a particular state in life, whether it be religious consecration, priesthood, marriage, motherhood or fatherhood, single life, widowhood or whatever. Then there is our daily response to God's call: how am I living out my relationship with God today?

What sort of life is worthy of your vocation? At one time, that seemed deceptively simple. You prayed, you kept the rules, you avoided scandal, you

followed the lines. More recently, the answer has become less obvious. It is rarely enough simply to follow the rules, to avoid rocking the boat, or upsetting the apple cart. If that is all that we are doing, we need to be alert to the danger of Pharisaism, of making the rules an end in themselves, rather than a means to an end.

Sometimes, Christ calls us to strike out in unexpected directions, as He Himself did: to "take the road less travelled" as my spiritual director puts it. I remember hearing a certain saint, once regarded as a role model, but now less popular for those very same reasons, described as a "model novice", to which the obvious response is "What use is a model novice? We need one of flesh and blood." It is not a matter of innovation for its own sake, but of allowing the Lord to lead us, at times, in unexpected ways, along rocky and less familiar paths, always with the help of wise guides and a life of deep prayer.

Paul goes on to speak of charity, selflessness, gentleness, and patience, and particularly of that unity which is the work of the Spirit. The Evil One seeks to sow disunity, and it is of this that Pope Francis has been particularly conscious in his restoring the limits on the use of the Tridentine rite of Mass.

When Pope Benedict XVI extended the facility to use this rite, which he labelled the Extraordinary Form, his principal wish was to foster unity. He himself was appalled to discover that, in some cases, the result was the opposite. There were many people, devoted to the Extraordinary Form, for whom it became a means of fulfilling Pope Benedict's wishes: sadly, there have been others who used it as a weapon, a mark of superiority, and have taken it as an opportunity to reject the vernacular liturgy altogether, along with the authority of the most recent General Council of the Church. It is for the sins of the latter that the former may feel that they are being penalised.

So, are you and I living lives worthy of our various vocations? To seek an answer to that question, we must look at the depth of our prayer lives, and of our love for our neighbour, especially the neighbour who is called to unity with us in the one Body and the one Spirit.