

Feast Days this Week:

Monday: St Vincent de Paul

Tuesday: St Wenceslaus

Wednesday: Sts Michael, Gabriel and Raphael

Thursday: St Jerome

Friday: St Therese of the Child Jesus

Saturday: The Holy Guardian Angels

Cycle of Prayer for the Autumn of Ordinary Time: We pray for: the harvest and care of creation (26 Sept); students and teachers on Education Day; the spreading of the Gospel on Home Mission Day (19 Sept) and World Mission Day (24 Oct); justice and peace on Harvest Fast Day (1 Oct); 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 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.

Attendance and Collection: 5 Sept: attendance 34 | collection £80.00

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:

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.



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**

TWENTY-SIXTH SUNDAY ORDINARY TIME

26 September 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 Bernard Melling. *May their souls 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.

Are you ready for our CREATION CELEBRATION Next Saturday?

On **Saturday 2 October**, we are holding a special celebration to celebrate the feast day of our patron saint – St Francis of Assisi.

We are inviting parishioners to bring any item linked to **God's creation** that is important to them. This could be in the form of a picture, an object, a

statue, a photograph or a model of someone or something special to you – the choice is yours.

You may have a statue or item relating to St Francis.

You may have a special plant that you would like to share.

Whatever you choose to bring to our Creation Celebration, we'd love to see it!

These items will be on display for people to come and look at. Church will be open from 11.00am till 3.00pm for people to come and visit. There will also be refreshments.

We are planning to have some living creatures for you to look at – outside church!

We will also have a monk – Fr John Harvey OFM – who will be there to join us on the day.

The purpose of the celebration is:

- To celebrate our beautiful world.
- To provide the opportunity for people to socialise.
- To appreciate and look at a variety of exhibits that depict the wonderful world in which we live.
- To welcome people back to our lovely church.

Please could you bring your items to church – either Friday afternoon from 2pm to 6pm or Saturday morning from 10am to 11am. Please could you ensure your name is on your exhibit so we can return to its rightful owner after the event.

Friday 1 October – CAFOD HARVEST FAST DAY

Our local experts are helping people all over the world to adapt to climate change and protect our common home. By donating to CAFOD this Family Fast Day you can help communities affected by the worst impacts of the climate crisis. 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 £10 but do not wish to receive marketing communications, text CAFODNOINFO to 70580. For more

information, please see our Privacy Policy: cafod.org.uk/privacy. Please return envelopes next weekend 2/3 October.

FROM THE ARCHIVES

As summer finally fades, we move towards the period of 'Michaelmas', or the Feast of Michael and All Angels, which is celebrated on the [29th of September](#). As it falls near the equinox, the day is associated with the beginning of autumn and the shortening of daylight hours, it is one of the "quarter days". As the name implies, there are four "quarter days" in a year (Lady Day ([25th March](#)), Midsummer ([24th June](#)), Michaelmas (29th September) and Christmas ([25th December](#))). They are spaced three months apart, on religious festivals, usually close to the solstices or equinoxes. They were the four dates on which servants were hired, rents due or leases begun. It was the time at which land was exchanged and debts were paid. It used to be said that the harvest had to be completed by Michaelmas, almost like the marking of the end of the productive season and the beginning of the new cycle of farming.

Many parishes hold a Harvest Festival in thanksgiving for the harvest on the Sunday closest to Michaelmas. Bread traditionally features with a loaf being baked into the shape of a sheaf and taken into church to be blessed. In the past the festival brought together the community of people who'd helped bring in the crops as a way of saying thank you and celebrating a successful growing year. Traditionally, Goose Fairs were held across the country, including the famous one in Nottingham. Thousands of geese were walked to the city from Lincoln, Cambridge, and Norfolk, to be sold. In Goosnargh, a well fattened goose, fed on the stubble from the fields after the harvest, would have been eaten by many farming families to protect against financial need for the coming year; and as the saying goes:

*"Eat a goose on Michaelmas Day,
Want not for money all the year".*

Michaelmas was also always the time for electing magistrates and still marks the beginning of legal and university terms. Judges and magistrates based in Lancashire continue to hold a special Michaelmas 'Service of Proclamation' at Preston Minster at this time. They pray for 'good judgement' and then renew the Judicial Oath, which includes the solemn promise to: 'Do right to all manner of people after the laws and usages of the realm without fear or favour, affection or ill-will'. Following the service, the judiciary parade in all their court finery through the town to the Law courts.

Mike Bryan

First reading**Numbers 11:25-29***If only the whole people of the Lord were prophets!*

The Lord came down in the Cloud. He spoke with Moses, but took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them they prophesied, but not again.

Two men had stayed back in the camp; one was called Eldad and the other Medad. The spirit came down on them; though they had not gone to the Tent, their names were enrolled among the rest. These began to prophesy in the camp. The young man ran to tell this to Moses, 'Look,' he said 'Eldad and Medad are prophesying in the camp.' Then said Joshua the son of Nun, who had served Moses from his youth, 'My Lord Moses, stop them!' Moses answered him, 'Are you jealous on my account? If only the whole people of the Lord were prophets, and the Lord gave his Spirit to them all!'

Responsorial Psalm**Psalm 18(19):8,10,12-14**

Second reading**James 5:1-6***The Lord hears the cries of those you have cheated*

An answer for the rich. Start crying, weep for the miseries that are coming to you. Your wealth is all rotting, your clothes are all eaten up by moths. All your gold and your silver are corroding away, and the same corrosion will be your own sentence, and eat into your body. It was a burning fire that you stored up as your treasure for the last days. Labourers mowed your fields, and you cheated them – listen to the wages that you kept back, calling out; realise that the cries of the reapers have reached the ears of the Lord of hosts. On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance.

Gospel Acclamation

Alleluia, alleluia!

Your word is truth, O Lord:

consecrate us in the truth.

Alleluia!

Gospel**Mark 9:38-43,45,47-48***Do not stop anyone from working a miracle in my name*

John said to Jesus, 'Master, we saw a man who is not one of us casting out devils in your name; and because he was not one of us we tried to stop him.' But Jesus said, 'You must not stop him: no one who works a miracle in my name is likely to speak evil of me. Anyone who is not against us is for us.

'If anyone gives you a cup of water to drink just because you belong to Christ, then I tell you solemnly, he will most certainly not lose his reward.

'But anyone who is an obstacle to bring down one of these little ones who have faith, would be better thrown into the sea with a great millstone round his neck. And if your hand should cause you to sin, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that cannot be put out. And if your foot should cause you to sin, cut it off; it is better for you to enter into life lame, than to have two feet and be thrown into hell. And if your eye should cause you to sin, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell where their worm does not die nor their fire go out.'

Monday 27 September – St Vincent de Paul

St Vincent de Paul was born to a poor peasant family in the French village of Pouy on April 24, 1581. His first formal education was provided by the Franciscans. He did so well, he was hired to tutor the children of a nearby wealthy family. He used the monies he earned teaching to continue his formal studies at the University of Toulouse where he studied theology.

He was ordained in 1600 and remained in Toulouse for a time. In 1605, while on a ship traveling from Marseilles to Narbone, he was captured, brought to Tunis and sold as a slave. Two years later he and his master managed to escape and both returned to France.

St. Vincent went to Avignon and later to Rome to continue his studies. While there he became a chaplain to the Count of Goigny and was placed in charge of distributing money to the deserving poor. He became pastor of a small parish in Clichy for a short period of time, while also serving as a tutor and spiritual director.

From that point forward he spent his life preaching missions to and providing relief to the poor. He even established hospitals for them. This work became his passion. He later extended his concern and ministry to convicts. The need to evangelize and assist these souls was so great and the demands beyond his own ability to meet that he founded the Ladies of Charity, a lay institute of woman, to help, as well as a religious institute of priests - the Congregation of Priests of the Mission, commonly referred to now as the Vincentians.



Friday 1 October - St Therese of Lisieux

A Prayer to St Therese of Lisieux

O little St Theresa of the Child Jesus, who during your short life on earth became a mirror of angelic purity, of love strong as death, and of wholehearted abandonment to God, now that you rejoice in the reward of your virtues, cast a glance of pity on me as I leave all things in your hands. Make my troubles your own – speak a word for me to our Lady Immaculate, whose flower of special love you were, to that Queen of heaven ‘who smiled on you at the dawn of life.’ Beg her as the Queen of the heart of Jesus to obtain for me by her powerful intercession, the grace I yearn for so ardently at this moment, and that she join with it a blessing that may strengthen me during life. Defend me at the hour of death, and lead me straight on to a happy eternity.
Amen.

HOMILY

26th Sunday in Ordinary Time (Numbers 11:25-29; James 5:1-6; Mark 9: 38-43, 45, 47-48)

Are today’s readings positive, affirming, encouraging? Or are they stern, alarming, frightening? The answer, I think, is “Yes”. They are both, holding both encouragement and warning, promise and alarm. The reading from the Book of Numbers is probably the most consistently positive. The Spirit comes down on the seventy elders and gives them the power of prophets. There is, for someone whose pronunciation of English takes a northern form, something particularly comforting about the names of the two outsiders, who receive the gift of prophecy, even though they did not go to the Tent of Meeting: it is very affirming to hear that Eldad and Medad (mi dad=my dad) are prophesying in the camp. On a more serious note, Moses’ attitude to these two is also encouraging. He accepts their right to prophesy, and refuses to stop them. Indeed, he goes further: “If only the whole people of the Lord were prophets, and the Lord gave His Spirit to them all”. Wait a minute, though. The whole people of the Lord ARE prophets, and the Lord HAS given His Spirit to us all. Have we not all been baptised? Have not most of us been confirmed? This is not the place to discuss whether it is right to separate confirmation from baptism as a different sacrament: suffice it to say that God’s Spirit is given to us in both. Why is that Spirit given to us? The prayer which accompanies the anointing with chrism immediately after baptism gives the best explanation. In the old translation, it reads: “as Christ was anointed priest, prophet, and king, so may you live always as a member of His body...” So the Church, and you as a member of it, have received the Holy Spirit and have been anointed to be a prophet. “Grand as owt!” you may say. “When do I begin?” It is to be hoped that you have already begun. St. James gives us a clue. We are to denounce injustice, exploitation, neglect of the poor, and failure to be aware of them. Wait a minute though! To whom do we prophesy first? Must it not be to ourselves, complicit as we are, as members of the developed world, in the exploitation of the developing world, (which we used to call, rather patronisingly, “the third world”)? To take an immediate example: have you supported attempts to persuade the government to ensure that sufficient supplies of vaccines to fight COVID are made available to the developing world? That seems to me to be a prophetic duty. And have you interrogated yourself as to how your own lifestyle may contribute, not only to the oppression of the poor, but also to the degradation of the planet, an issue of daily increasing urgency? From the days of Leo XIII’s Rerum Novarum to Pope Francis’ Laudato si

and Fratelli tutti the Catholic Church's social teaching has consistently spoken prophetically of the demands of justice; but unless we apply those messages to our own lives, we are liable to find James' condemnations being applied to us. So, James offers us both encouragement and stark warning. The same is true of Jesus in today's Gospel. Our Lord takes a positive and inclusive approach to those who act positively in His name. Indeed, He goes further, promising to reward apparent outsiders, who are kind to His disciples. Yet He is uncompromising in His attitude towards those who exploit others, especially "the little ones who have faith". I suspect that it is impossible to hear those words today without thinking of child abuse, and especially child abuse by the clergy and others who represent the Church. But there are no grounds for anyone to be complacent, as Jesus goes on to insist that we must all be uncompromising in opposing and rooting out the deep causes of our own sins, those tendencies in each one of us which prevent us from realising our full potential as children of God. So our readings today present us with both encouragement and warning: God is on our side, but we have to respond and play our part.