

**Feast Days this Week:**

Monday: St Irenaeus

Tuesday: St Peter and St Paul (mass 9.30am)

Wednesday: First Martyrs of the See of Rome

Thursday: St Oliver Plunkett

Saturday: St Thomas the Apostle

**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, especially on St Benedict (11 July), St Bridget (23 July) and St Teresa Benedicta (9Aug); and for seafarers on Sea Sunday (11 July).

**ST WALBURGE'S RESTORATION FUNDRAISING GROUP**

As part of our application for a major grant from the Heritage Lottery Fund, we have been asked to undertake a brief survey amongst the wider community. Could you please take 5 minutes to complete it at <https://forms.gle/6ygfmnLzLz7kfsFB8> and share it as widely as possible amongst your family, friends, colleagues, etc. Our application will be discussed **on 28 June**, so a wide range of views from as many different people as possible is very important if we are to be successful and able to afford urgent work to the church. Thank you very much for your help and support and please pray for a successful outcome!

**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.



# 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)

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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**

## THIRTEENTH SUNDAY IN ORDINARY TIME

27 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 Malachy Conlon.**

Please pray for all those whose anniversaries occur about this time, especially John Bennett.

**Tuesday is the feast of St Peter and St Paul and is a holy day of obligation. There will be mass at 9.30am.**

**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/>

### **Attendance and Collection**

Sunday 13 June – attendance: 70 | collection: £650.50

**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: Lucy Brice, Max Coupe, Blake Harwood, Melody Harwood, Amelia Hollinghurst, Francesca Hollinghurst, Skye Luke, Eva Peacock and Frankie Rossall. Please remember them in your prayers.

Both the 10.30 mass and the First Communion mass will be offered by Father Stuart Chappell, who is to be ordained on 26 June 2021. We welcome Father Chappell to our church.

### **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**

Set on four acres of land on Garstang Road in Fulwood, stands the former home of The Little Sisters of the Poor. The Victorian building, which is something of a Preston landmark, was one of nine foundations established in Great Britain by the Order in the 1880s. The Little Sisters began working with the sick, elderly and poor in Preston in 1881, initially in a small house on Deepdale Road, before moving to the larger premises on Garstang Road in 1897. The building, constructed in 1880, was then known as Springfield House, but the sisters changed its name from Springfield House to the 'Jeanne Jugan

Residence'. During the next 130 years they cared for hundreds of elderly and sick Preston residents. The house had 39 operational bedrooms, 15 staff bedrooms, a chapel, doctor's surgery, common areas, tearoom, and conservatory; five outbuildings provided added residential accommodation.

The Order of the 'Little Sisters of the Poor' was founded in 1839 in France by Jeanne Jugan. She was born on 25 October 1792, in Cancale, Brittany. Her father was a fisherman who was tragically lost at sea when Jeanne was just four years old. From then on, the family was forced to live a life of poverty. Jeanne, her brother and two sisters learned from their mother how to live, despite their situation, with faith and love for God. To help her family, Jeanne began working at a young age and left Cancale for the nearby town of Saint Servan and became a nurse at Le Rosais Hospital. It was there that her desire only to serve the poor and needy began to flourish. One winter's evening, when Jeanne was living in Saint Servan, she opened her home and her heart to a half blind, paralysed elderly woman who had suddenly found herself alone with no one to care for her. From then on, the door of her home remained open for the poor. Several young women joined her and chose her as superior of their small association which, in 1839, was developing into a community leading a true religious life. The work developed quickly, and more elderly women were brought to her doorstep.

Jeanne and her companions cared for them as if they were their own grandmothers. By 1841 the little family outgrew the small apartment and moved into larger accommodation. With the advice and support of the Hospitaller Brothers of Saint John of God, Jeanne began collecting in the local community on behalf of her poor. In 1842 the group moved into an even larger building – a nearby convent that had been vacated during the Revolution – and began to form a religious community, called the Servants of the Poor. Jeanne was elected superior, and she and several others made a vow of obedience. In early 1844 the group changed its name to Sisters of the Poor to better reflect their desire to truly be sisters to the elderly in the Lord's name. The Congregation received diocesan approval on 29 May 1852, and was recognised as a Pontifical Institute by Pope Pius XI on 9 July 1854. By 1879, the year Jeanne died, there were 2,400 Little Sisters in 9 countries. The Order opened its first residence in Britain in 1880.

Jeanne was beatified by Pope John Paul II on 3 October 1982, and canonised by Pope Benedict XVI on 11 October 2009. She was described as 'A Saint for old age and every age', who gave herself entirely to God and the elderly poor. As our aging population continues to grow and dignity at the end of life is increasingly threatened, St Jeanne Jugan offers herself as a friend and patron of the elderly. Next week I hope to continue the story of The Little Sisters in Preston.

**Mike Bryan**

## READINGS

### First reading

Wisdom 1:13-15,2:23-24

*God takes no pleasure in the extinction of the living*

Death was not God's doing,  
he takes no pleasure in the extinction of the living.  
To be – for this he created all;  
the world's created things have health in them,  
in them no fatal poison can be found,  
and Hades holds no power on earth;  
for virtue is undying.  
Yet God did make man imperishable,  
he made him in the image of his own nature;  
it was the devil's envy that brought death into the world,  
as those who are his partners will discover.

### Responsorial Psalm

Psalm 29(30):2,4-6,11-13

### Second reading

2 Corinthians 8:7,9,13-15

*The Lord Jesus became poor for your sake, to make you rich*

You always have the most of everything – of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection – so we expect you to put the most into this work of mercy too. Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty. This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: *The man who gathered much had none too much, the man who gathered little did not go short.*

### Gospel Acclamation

cf. Jn 6:63,68

Alleluia, alleluia!

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

### Gospel

Mark 5:21-43

*Little girl, I tell you to get up*

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

Now there was a woman who had suffered from a haemorrhage for twelve years; after long and painful treatment under various doctors, she spent all she had without being any the better for it, in fact, she was getting worse. She had heard about Jesus, and she came up behind him through the crowd and touched his cloak. 'If I can touch even his clothes,' she had told herself 'I shall be well again.' And the source of the bleeding dried up instantly, and she felt in herself that she was cured of her complaint. Immediately aware that power had gone out from him, Jesus turned round in the crowd and said, 'Who touched my clothes?' His disciples said to him, 'You see how the crowd is pressing round you and yet you say, "Who touched me?"' But he continued to look all round to see who had done it. Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 'My daughter,' he said 'your faith has restored you to health; go in peace and be free from your complaint.'

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the

child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kum!' which means, 'Little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat.

## HOMILY

13<sup>th</sup> Sunday 2021

Wisdom 1:13-15, 2:23-24; 2 Cor 8:7,9,13-15; Mark 5:21-43

I am going to tell you a story. It is about an Englishman, an Irishman, an Italian, and a Belgian, and the setting is the Grotto at Lourdes, a little over fifty years ago.

One afternoon, as a brancardier (literally, a stretcher bearer, but in reality, a general helper of the sick) I was on duty at the Grotto. Among the crowds was a young Italian woman on a stretcher, who was anxious to attract my attention. Not knowing any Italian, I called a bilingual Italian colleague, who ascertained that the young woman wanted to be taken through the Grotto, the scene of Our Lady's apparitions.

Enlisting the help of a young Belgian soldier, and of an Irishman who was higher in the ranks of brancardiers, we wheeled the stretcher to the entrance to the Grotto, where we encountered an obstacle in the form of an official who, like the angel with the flaming sword at the gate of Eden, was barring the way. Apparently it wasn't the done thing for a stretcher to be taken through the Grotto.

"Pas possible! Pas possible!" exclaimed this individual. The Irishman took charge. "Si, c'est possible!" he insisted—and please don't tell me that he should have said "oui", because I remember from O-level French that "yes", when uttered as a contradiction, is "si". Thereupon he moved away the barrier at the entrance, and the four of us, the Irishman, the Italian, the Belgian, and I, lifted the stretcher from its trolley, and carried it through the Grotto, the queuing pilgrims happily making way for us.

The young Italian woman reached out and touched the rock, and laughed and cried by turns. We replaced her stretcher on its trolley and went our separate ways.

Now, I suspect that there will be sophisticated people in the ranks of Holy Mother Church who will disapprove of that story. They will consider that processing through the Lourdes Grotto and touching the rock is mere

superstition, unworthy of thinking Christians. I knew a woman, high in the ranks of Catholic educationalists, who boasted that she had never been to Lourdes, and that, driving past the end of the road leading to the shrine at Knock, she had carried on driving.

My mother would not have agreed with her; nor would Pope Francis; nor would St. John Henry Newman; nor would Jesus. When I brought home a rose leaf from Assisi, my mother assiduously applied it to her arthritic knee. Pope Francis, a thoroughly cultured Jesuit, has spoken repeatedly in favour of popular devotions. St. John Henry Newman, one of the greatest intellectual figures of the nineteenth century English speaking world, delivered a sermon in praise of the simple faith of the woman with a haemorrhage in today's Gospel, who wanted to touch the fringe of Jesus' cloak, and Our Lord Himself blessed the Father for hiding the mysteries of the Kingdom from the learned and the clever and revealing them to mere children.

Furthermore, when Jesus encountered the woman with the haemorrhage, He didn't call her superstitious. He didn't tell her to sort out her theological understanding. He said "Your faith has restored you to health. Go in peace, and be free of your complaint."

Notice something else: the woman's cure was as automatic as she believed it would be. Jesus didn't actively cure her: it happened as a response to her faith. The woman was cured before Jesus was aware of it: St. Mark says that the Lord was aware that "power had gone out from Him". It was a direct result of what the sophisticated would regard as the woman's superstitious gesture.

Even Jesus Himself was effectively accused of superstition. He was laughed at, but He persisted in taking the hand of the dead girl and telling her to get up. Yet the simple faith of Jairus, the girl's father, was sufficient, and Jesus was practical enough to remind the bystanders to feed her.

We have a responsibility to develop our understanding of the things of God, and to learn. God has given us an intellect to be developed, and we should use it in God's service—but, as we gain a deeper intellectual understanding of our faith, let us never despise or lose the simplicity of the faith of the little ones to whom the Father has revealed the mysteries of the Kingdom.