

BULLETIN 28 – 20th September 2020

My Dear Brothers and Sisters,

In March just before the Lockdown I lead a couple of Training Sessions for Extraordinary Ministers of Holy Communion, this was attended by those existing ministers as well as those who I had invited to assist with this ministry. Our ministers were joined by those of the parishes of Holy Cross and Fatima, who were also going through the process. Together we explored the great privilege that the Church affords us in this ministry in coming close to the Sacramental presence of the Lord and in assisting our brothers and sisters at the time of Holy Communion. I am pleased to say that the Bishop has granted these people their “Faculties” and I shall be commissioning them during the mass on Sunday 27th September. Please pray for them at this time asking God to bless their ministry among us.

On Sunday 4th October we shall be celebrating Harvest Festival, thanking God for all the many gifts that he gives to us, and especially for our food. We will also pray for those who are less fortunate than ourselves. As a way of showing our gratitude to the Lord and wanting to serve our Brothers and sisters in need, I invite you to bring some tinned or dry produce for the Harvest table, which will be taken to our local food bank afterwards .

I do hope that you are keeping safe and well
God Bless,
Fr. John

MASS AND WORSHIP TIMES THIS WEEK

Sun	20	25 of the year	1000 Mass 1800 Mass	People of the Parish John Hogan (RIP)
Tue	22	feria	1030	Rosary
Wed	23	Padre Pio	1000 Mass	Clodagh Cafolani
Thu	24	OL of Walsingham	1000 Mass 1020 Adoration	The Ordinariate
Fri	25	feria	1000 Mass	Tess Hogan (RIP)
Sun	27	26 of the year	1000 Mass 1800 Mass	People of the Parish Birchall family & friends (RIP)

GOSPEL REFLECTION

At election time political parties make promises, and we know what we expect them to say. Taxation will be reduced; more money will be available for schools, for health care and welfare. A new and ambitious house-building programme is on the cards. Public

transport will be a top priority and more will be spent on infrastructure, including road repairs and building new ones. But suppose a political party presented this: "We are going to introduce a revolutionary new wage policy. Instead of an hourly rate of pay, we shall pioneer a daily rate for the worker. By this we mean that whether you spend just one hour a day at work or a full eight hours, you will be paid the same wage. Just to make this crystal clear: we are proposing an enhanced daily minimum wage, which workers will receive whether they work for one hour or eight. It is a progressive new deal. Employers will be compelled to comply".

Such a suggestion would be met with outrage. It would not be fair; it would not be right or just. Unsurprisingly those who worked for a whole day in the field or factory would be furious and envious of those who had worked for only an hour.

Jesus, however, was not advocating some strange new social teaching when he told the story of an employer who did this. The key to his parable is in the words, "Why be envious because I am generous?" It is a parable about the extraordinary generosity and love of God. It is not about human rights; it is, Jesus said, about what the kingdom of God is like.

So in the parable there are people waiting around the marketplace, idle, lost and unemployed, maybe misbehaving. Although they do not know it, they are waiting for the Gospel. Along comes the landowner who, of course, is Jesus, and a group of them take up his invitation to work in his vineyard. A meaning comes to their life at once and they are gainfully employed in the kingdom. They are working for God, in the sense of fulfilling their purpose in life, living life in the way that is pleasing to God. And the wages they will receive will be eternal life. Some hear the call later in life and their reward is the same. Even at the eleventh hour some people respond to his call, and among them we may think about the penitent thief on the cross: "Today you will be with me in paradise." Here is a wonderful picture of Jesus walking into his Father's presence, leading this man by the hand: "Here, Father, is the man I have saved." How completely appropriate that the saviour brings with him the sheep that was lost; that the first to enter the kingdom of God with him was a thief.

The fundamental point seems to be that the Church, the messenger of Jesus, is sent to preach the Gospel to people in every kind of situation, both young and old, with the invitation to enter the kingdom of God. So Isaiah preached: "Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way... Let him turn back to the Lord who will take pity on him."

But we can only do this, and offer a welcome to those who come to the Church from all kinds of backgrounds, if we share the mind of Christ and his love for sinners. If we think, "Why should people just be able to walk into the kingdom of God, when we have disciplined ourselves and kept the commandments all our life?", we do not have the mind of Jesus. Nor have we really understood that Jesus came into the world to seek and to save those who are lost. As Pope Francis said, "It is a phrase that we could write on the doors of our churches: 'Here Jesus welcomes sinners and invites them to his table'."

Every soul is of infinite value to God. When we love as Christ loves, without a hint of judgement, we want to see everyone saved and in the kingdom of God; those addicted

and tied into a sinful life, those who have not yet come to believe, those who are hostile to the Church or consumed with selfishness or pride, those whose lives have fallen apart. The Lord opens his arms to us all.

Contact Details –

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