



THE PARISH OF OUR LADY & ST. WULSTAN

WOOD STREET, SOUTHAM CV47 1PP

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The parish is part of the Archdiocese of Birmingham: Registered Charity No 234216



27.09.2020 – Twenty-Sixth Sunday in Ordinary Time (Day of Prayer in Thanksgiving for the Harvest)

Welcome to guests visitors and parishioners.

Christ Obedient Unto Death

We celebrate Christ who obeyed his Father's will not only in word but also in deed. And Christ assures us so it is not too late to turn to God and to do his will.

Masses & Intentions

Sunday 27 9.30am	<i>Twenty-Sixth Sunday in Ordinary Time</i> People of the Parish
11.00am	Baptism: Edward Thomas Higg
Monday 28	<i>Feria in Ordinary Time</i> Mass
Tuesday 29	<i>Ss Michael, Gabriel & Raphael, Archangels</i> Mass
Wednesday 30 6.30pm 7.00pm	<i>St. Jerome, Priest, Doctor of the Church</i> Eucharistic Adoration & Individual Prayers Sr. Anne pcj RIP
Thursday 01	<i>St. Therese of the Child Jesus, V, D.</i> In Thanksgiving
Friday 02	<i>Memorial of the Guardian Angels</i> Sagaya Pushpa Mary
Saturday 03 5.30pm	<i>Feria in Ordinary Time</i> The Stott Family Intentions
Sunday 04 10.00am	<i>Twenty-Sixth Sunday in Ordinary Time</i> People of the Parish

Doing the Will of the Father (Matthew 21:28-32): Matthew loves to tell parables of Jesus which contrast 'goodies' and 'baddies' like these two contrasting sons. Matthew's parables put everything in black-and-white terms with no shades of grey (wise and foolish wedding-attendants, sheep and goats, etc.). Luke uses a different kind of parable, in which the characters - just like ourselves - often do the right thing for the wrong reason. The sayings of Jesus were handed down by word of mouth for some years before being written down. Did the straightforward contrast in Matthew (it is odd that both change their minds without a reason) develop into Luke's parable of the Prodigal Son? Both times the 'goodie' son ends up bad, and the 'baddie' son ends up good, but in Luke's version both changes of mind are motivated, and there is great emphasis on the son's repentance and the father's overwhelming joy at getting him back. The lesson in Matthew's story is given also by Jesus' word in the Sermon on the Mount, 'It is not anyone who says to me, "Lord, Lord" who will enter the kingdom of Heaven, but the person who does the will of my Father in Heaven'. It is no use simply saying that Christ is our 'Lord'; we have to express it in our behaviour.

What meaning do you find in this parable for yourself and the relationship you have with the Father? Dom Henry Wansbrough OSB

Pope's Prayer Intention for September - (Respect for the Planet's Resources): We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

Pope's Prayer Intention for October - The Laity's Mission in the Church: We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Dear Parishioners,

Hope you had a good week and that you are all staying safe and keeping well.

New restrictions are in place to combat the virus. Nevertheless, the feeling of anxiety, even fear, is not far from us. While abiding by the rules, let us not lose hope but renew our trust in the goodness of God and pray for his guidance and enlightenment over all those with the responsibility of dealing with the pandemic and for a safe and speedy end.

Please be reminded of the changes to Mass times from next weekend:

- **The Sunday Mass will be at 10.00am.**
- **The Vigil Mass on Saturday will be at 5.30pm.**
- **The Eucharistic Adoration followed by Mass will continue as normal.**

Have a very good week ahead.

- Fr. Arul

The Second Collection this weekend is for Fr. Hudson's Society.

Next weekend the Second Collection will be for **Peter's Pence** (transferred from June 27/28).

World Day of Migrants and Refugees 2020: The 106th World Day of Migrants and Refugees will be celebrated on 27 September 2020. As the title for his annual message, the Holy Father has chosen "Forced like Jesus Christ to flee". The message will focus on the pastoral care of internally displaced people (IDPs), who currently number over 41 million worldwide.

Four priests ordained for our Archdiocese: We are delighted to know that four new priests have been ordained for our Archdiocese this month. Archbishop Bernard Longley ordained at St Chad's Cathedral Fr Alex Taylor and Fr Clive Dytor on Saturday 12 September and Fr Sean Gough and Fr Benedict Skipper on Sunday 20th September. Congratulations to them! Let us pray for the them and for their holy ministry.

Sick: Please pray for all those who are unwell at this time, especially all those who are affected by Covid-19, those who are in isolation and all who help / take care of them as well as all those who serve our communities in frontline jobs.

RIP: Please pray for all those who died recently and for all the faithful departed. *May they all, through the mercy of God, rest in peace. Amen.*

Telephone support: Some of our parishioners are supporting each other by telephone. Please phone 811703 (Shirley) or email (shirley@shirleyrush8.plus.com) if you want a chat or to receive calls or if you would like to join those who are calling others.

Father Hudson's Care: This weekend the second collection will be for Father Hudson's Care to support their mission of supporting vulnerable people across the Archdiocese of Birmingham. Father Hudson's reaches out to people of all ages who need support at times of adversity. Please Call 01675 434000 if you would like to donate outside of Mass this year. Please give generously to this worthy cause.

October, Month of the Rosary: Current scholarship traces the development of the Rosary to the High Middle Ages period. The month of October each year is dedicated to the Most Holy Rosary. This is primarily due to the fact that the liturgical feast of Our Lady of the Rosary is celebrated annually on October 7.



goodwill help our sisters and brothers survive, rebuild and heal. For more information, and to donate on line, please visit:

<https://cafod.org.uk/Fundraise/Family-Fast-Day>

This year **the Harvest Family Fast Day is on Friday 2nd October**. Please help Cafod reach out to communities overseas who are incredibly vulnerable to the threat of the coronavirus. May your generosity and

PRAYERS FOR THE PANDEMIC: FOR THOSE WHO ARE ANXIOUS

God of Gethsemane, who knew deep anxiety, the desire for the cup to be taken away, your sweat dropping onto the clay of earth like blood, be with those who suffer at this time from anxiety, the fear of their world running out of control.

The facts alone
fan the embers of anxiety
in all of us: the grim daily numbers,
the fear of falling ill, of facing our end.
In our loneliest darkness,
in the night of our Gethsemane,
may we find you there. Amen



(Raymond Friel)

Saints Michael, Gabriel, and Raphael – Archangels (Sept. 29): Angels—messengers from God—appear frequently in Scripture, but only Michael, Gabriel and Raphael are named.

Michael appears in Daniel’s vision as “the great prince” who defends Israel against its enemies; in the *Book of Revelation*, he leads God’s armies to final victory over the forces of evil. Devotion to Michael is the oldest angelic devotion, rising in the East in the fourth century. The Church in the West began to observe a feast honoring Michael and the angels in the fifth century.

Gabriel also makes an appearance in Daniel’s visions, announcing Michael’s role in God’s plan. His best-known appearance is an encounter with a young Jewish girl named Mary, who consents to bear the Messiah.

Raphael’s activity is confined to the Old Testament story of Tobit. There he appears to guide Tobit’s son Tobiah through a series of fantastic adventures which lead to a threefold happy ending: Tobiah’s marriage to Sarah, the healing of Tobit’s blindness, and the restoration of the family fortune.

The memorials of Gabriel and Raphael were added to the Roman calendar in 1921. The 1970 revision of the calendar joined their individual feasts to Michael’s.

Reflection: Each of the archangels performs a different mission in Scripture: Michael protects; Gabriel announces; Raphael guides. Earlier belief that inexplicable events were due to the actions of spiritual beings has given way to a scientific world-view and a different sense of cause and effect. Yet believers still experience God’s protection, communication, and guidance in ways which defy description. We cannot dismiss angels too lightly.

www.franciscanmedia.org/saints-michael-gabriel-and-raphael/

Saint Jerome (345 – 420) Sept 30: Most of the saints are remembered for some outstanding virtue or devotion which they practiced, but Jerome is frequently remembered for his bad temper! It is true that he had a very bad temper and could use a vitriolic pen, but his love for God and his son Jesus Christ was extraordinarily intense; anyone who taught error was an enemy of God and truth, and Saint Jerome went after him or her with his mighty and sometimes sarcastic pen.

He was above all a Scripture scholar, translating most of the Old Testament from the Hebrew. Jerome also wrote commentaries which are a great source of scriptural inspiration for us today. He was an avid student, a thorough scholar, a prodigious letter-writer and a consultant to monk, bishop, and pope.

Saint Augustine said of him, “What Jerome is ignorant of, no mortal has ever known.”

Saint Jerome is particularly important for having made a translation of the Bible which came to be called the Vulgate. It is not the most critical edition of the Bible, but its acceptance by the Church was fortunate. As a modern scholar says, “No man before Jerome or among his contemporaries and very few men for many centuries afterwards were so well qualified to do the work.” The Council of Trent called for a new and corrected edition of the Vulgate, and declared it the authentic text to be used in the Church.

In order to be able to do such work, Jerome prepared himself well. He was a master of Latin, Greek, Hebrew, and Chaldaic. He began his studies at his birthplace, Stridon in Dalmatia. After his preliminary education, he went to Rome, the center of learning at that time, and thence to Trier, Germany, where the scholar was very much in evidence. He spent several years in each place, always trying to find the very best teachers. He once served as private secretary to Pope Damasus.

After these preparatory studies, he traveled extensively in Palestine, marking each spot of Christ’s life with an outpouring of devotion. Mystic that he was, he spent five years in the desert of Chalcis so that he might give himself up to prayer, penance, and study. Finally, he settled in Bethlehem, where he lived in the cave believed to have been the birthplace of Christ. Jerome died in Bethlehem, and the remains of his body now lie buried in the Basilica of St. Mary Major in Rome.

Reflection: Jerome was a strong, outspoken man. He had the virtues and the unpleasant fruits of being a fearless critic and all the usual moral problems of a man. He was, as someone has said, no admirer of moderation whether in virtue or against evil. He was swift to anger, but also swift to feel remorse, even more severe on his own shortcomings than on those of others. A pope is said to have remarked, on seeing a picture of Jerome striking his breast with a stone, “You do well to carry that stone, for without it the Church would never have canonized you” (*Butler’s Lives of the Saints*). <https://www.franciscanmedia.org/saint-jerome/>

Saint Thérèse of Lisieux (Jan. 2, 1873 – Sept. 30, 1897)

October 1: “I prefer the monotony of obscure sacrifice to all ecstasies. To pick up a pin for love can convert a soul.”

These are the words of Thérèse of Lisieux, a Carmelite nun called the “Little Flower,” who lived a cloistered life of obscurity in the convent of Lisieux, France. And her preference for hidden sacrifice did indeed convert souls. Few saints of God are more popular than this young nun. Her autobiography, *The Story of a Soul*, is read and loved throughout the world. Thérèse Martin entered the convent at the age of 15 and died in 1897 at the age of 24.

Life in a Carmelite convent is indeed uneventful and consists mainly of prayer and hard domestic work. But Thérèse possessed that holy insight that redeems the time, however dull that time may be. She saw in quiet suffering a redemptive suffering, suffering that was indeed her apostolate. Thérèse said she came to the Carmel convent “to save souls and pray for priests.” And shortly before she died, she wrote: “I want to spend my heaven doing good on earth.”

Thérèse was canonized in 1925. On October 19, 1997, Pope John Paul II proclaimed her a Doctor of the Church, the third woman to be so recognized in light of her holiness and the influence of her teaching on spirituality in the Church.

Her parents, Louis and Zélie, were beatified in 2008, and canonized in 2015.

Reflection: Thérèse has much to teach our age of the image, the appearance, the “self.” We have become a dangerously self-conscious people, painfully aware of the need to be fulfilled, yet knowing we are not. Thérèse, like so many saints, sought to serve others, to do something outside herself, to forget herself in quiet acts of love. She is one of the great examples of the gospel paradox that we gain our life by losing it, and that the seed that falls to the ground must die in order to live.