

**THE GOOD SHEPHERD PARISH  
WORSHIPPING AT  
SACRED HEART CHURCH.**

**25 QUEEN STREET, COLNE.  
LANCASHIRE BB8 9NB**

Telephone: 01282 863135  
Website: [www.goodshepherdpendle.org.uk](http://www.goodshepherdpendle.org.uk)  
email: [enquiries@goodshepherdpendle.org.uk](mailto:enquiries@goodshepherdpendle.org.uk)  
Parish priest: Fr. Peter Wilkinson  
email: [peter.wilkinson@dioceseofsalford.org.uk](mailto:peter.wilkinson@dioceseofsalford.org.uk)  
home phone: 01282 936662



|                      |                   |   |
|----------------------|-------------------|---|
| <b>Saturday 16th</b> | <b>6.00pm.</b>    | <b>Vigil Mass</b>   |
| <b>Sunday 17th</b>   | <b>9.30am.</b>    | <b>24th Sunday in Ordinary Time</b>   |
| Tuesday 19th Sept    | 10.00am           | St Januarius Bp M or St Theodore Bp   |
| Wednesday 20th       | 10.00am           | Mass Andrew Kim and 102 Korean Martyrs<br>(in fact, in less than a century over 10,000 were martyred for Christ in Korea) |
| Thursday 21st        | 5.45pm            | Exposition and Benediction  |
|                      | 6.30pm            | Mass <b>St. Matthew Evangelist</b>  |
| Friday 22nd          | 11.00am           | Mass <i>(note change of time)</i>   |
| Saturday 23rd        | 11.00am - 11.30am | Confessions during Exposition.<br>St Pius of Pietrelcina. (Padre Pio) P   |
| <b>Saturday 23rd</b> | <b>6.00pm.</b>    | <b>Vigil Mass</b>   |
| <b>Sunday 24th</b>   | <b>9.30am.</b>    | <b>25th Sunday in Ordinary Time</b>   |

|      |     |           |
|------|-----|-----------|
| Key: | Ap. | Apostle   |
|      | Ab  | Abbott    |
|      | Bp  | Bishop    |
|      | D   | Doctor    |
|      | M   | Martyr    |
|      | P   | Priest    |
|      | R   | Religious |
|      | V   | Virgin    |

## Sacramental Programme 2023 - 2024

It's time to start putting dates in diaries for those who wish to receive the Sacraments of Reconciliation and Holy Communion for the first time next year.

Please see the Sacramental Programme page on this website, or [click here](#).

## SVP Appeal :

Our Food Bank is getting more popular. People are being turned away from other food banks because demand is outstripping supply. So far we haven't had to turn anyone away. Please help us to support those families who are really struggling. Please contribute tinned meat, tinned vegetables and puddings (e.g. tinned rice pudding or tinned fruit) via the box at the back of church. We will happily shop for you at Lidl, Farmfoods or Aldi (this is the best value for money e.g. 10 bottles of Hot Dog sausages = £5). Please just put your donation in an envelope marked 'Food Bank' and it will find its way to us. In addition to all the food you are donating it is costing us about £150 per week to supplement the food bank so every little helps. Thank you for your support.

*Good Shepherd SVP*

As I write this on Thursday, 14th September, we are celebrating the **Feast of the Exaltation of the Holy Cross**.

The word Exaltation is deliberately ambiguous. Its primary importance for us is the fact that the Cross of Jesus Christ is held up for us as the instrument and the means of our salvation. **"By your holy cross you have redeemed the world."**

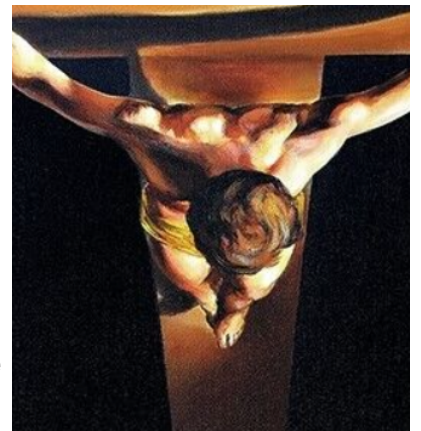
The other meaning of exaltation comes from the origin of the Feast which tradition tells us began when the true cross of Jesus was discovered (excavated and 'lifted up') and a church was built over the site of the crucifixion. The Feast commemorates the anniversary of the opening of that church.

Also, yesterday we celebrated the **Feast of St. John Chrysostom** (349-407). His surname is actually a nick-name from the Greek - golden-mouthed. It was a recognition of the beautifully expressive way that he spoke and preached the truths of the Faith.

Putting those two together, you might like to read a sermon of St. John Chrysostom for Easter where he celebrates the triumph of Christ's Cross over death and the grave. Notice how skilfully he makes reference to different parables and phrases used by Jesus in the Gospels.

# St. John Chrysostom: Easter Homily

Let all pious men and all lovers of God rejoice in the splendour of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward; let any who came after the third hour be grateful to join in the feast, and those who may have come after the sixth, let them not be afraid of being too late; for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes on the eleventh hour as well as to him who has toiled since the first: yes, He has pity on the last and He serves the first; He rewards the one and praises the effort.



Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let no one fear death, for the death of our Saviour has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of his flesh.

When Isaias foresaw all this, he cried out: "O Hades, you have been angered by encountering Him in the nether world." Hades is angered because frustrated, it is angered because it has been mocked, it is angered because it has been destroyed, it is angered because it has been reduced to naught, it is angered because it is now captive. It seized a body, and, lo! it encountered heaven; it seized the visible, and was overcome by the invisible.

O death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished. Christ is risen and the demons are cast down. Christ is risen and the angels rejoice. Christ is risen and life is freed. Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever. Amen.

(Hades: Basically an Old Testament term for the grave. It carried a sense that although the body decayed, all was not over, the 'spirit', 'soul', lived on in a sort of dark, somewhat unpleasant, waiting room in the earth, but without any real sense of what it was waiting for. It wasn't as strong as our word Hell, but it was without God. A sort of suspended animation. In God's great plan, it left the way open for the development of the idea of resurrection. At the time of Jesus, some Jews had adopted the idea of resurrection, in some form, while others rejected it. Jesus was able to pick up the developing ideas and not only proclaim resurrection, but demonstrate it and offer it to all those who would follow Him.)

## Annual Cemetery Mass

One way that we in our turn demonstrate the victory of the Resurrection over death is by taking the Sacrifice of the Cross into a cemetery and celebrating Holy Mass to proclaim the Resurrection.

This year the annual Mass for All Souls Cemetery will be on Saturday 7th October at 11.00am. If the weather is against us, then the Mass will be celebrated in Sacred Heart Church, Colne about 11.10am.