

BRINDLE St JOSEPH'S

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Ampleforth Abbey Trust – Registered Charity no: 1026493

Twenty-fifth Sunday in Ordinary Time 21st September 2025

(Sunday cycle year C, weekday cycle year 1, psalter week 1)

EVANGELII GAUDIUM SUNDAY



“You cannot serve God and money”

O God, you call us to embrace both you and the children of this world with unconditional love. Give us grace to discern what your love demands of us, that, being faithful in things both great and small, we may serve you with an undivided heart. Amen.

THIS WEEK

Sat 20 th	10.30am	Sr Hilda Wood (Stanbrook)	St Andrew KimTaegon and companions (memorial)
	SECOND COLLECTION: HOME MISSIONS		Twenty-fifth Sunday in Ordinary Time
	6.00pm	Peter Prescott	
Sun 21 st	9.30am	For the Parish	
Mon 22 nd	No Mass today		Feria
Tue 23 rd	9.30am	Deceased of the Thompson and Cowsley families	St Pius of Pietrelcina (memorial)
Wed 24 th	9.30am	Peter Chadwick	Our Lady of Walsingham (feast)
Thu 25 th	9.30am	Mary Edna Gee	Feria
Fri 26 th	9.30am	Holy Souls	Feria
Sat 27 th	10.30am	Margaret Holden	St Vincent de Paul (memorial)
	6.00pm	For the Parish	Twenty-sixth Sunday in Ordinary Time
Sun 28 th	9.30am	Maureen Spencer	

First Saturday of the month: Confessions at 10.00am, Anointing of the sick during 10.30am Mass

This week		Reader		Eucharistic Minister	
Sat 20 th		G Hopkinson		G Hopkinson	
Sun 21 st		F Fordyce		J Kitchen	
Bidding prayers	G Hopkinson	Children's Liturgy	As arranged	Collection counters	B Kellett & M Russell
Next week		Reader		Eucharistic Minister	
Sat 27 th		G Kellett		K Slater	
Sun 28 th		P Fawcett		J Slater	
Bidding prayers	B Kellett	Children's Liturgy	As arranged	Collection counters	L & M Gardner

Last weekend attendance: 115, collection: £335.44 – thank you!

Thank you also for the collection for the Catholic Education Service of £96.40

Readings: Amos 8:4-7, 1 Timothy 2:1-8, Luke 16:1-13.

Some 700 BC in Judah, the prophet Amos felt called by God to leave his sheep and the sycamore trees that he looked after and travel north to Israel which must have been, for him, like foreign country.

For the one true temple and therefore, the purity of Judaism as a religion, lay in Judah while Israel to the north, through the influence of settlers from other nations, had diluted that purity of the faith for the Jews who had moved there sometime before.

So, Amos rails against their superficial outward displays of religious ceremony while, at the same time, swindling and exploiting the poor out of their dues; which is why he is considered the prophet of social justice.

The King and his leaders were supposed to set an example of true faith to the people entrusted to their care and show the same compassion for the poor that God has for them.

If they don't amend their ways, God will punish them through his instrument of choice: the mighty Assyrians, who will invade them, taking many into exile.

His prophesying was not welcome and they told to him to get back to his own country which he eventually did, returning to the relatively quiet life of pasturing sheep and looking after sycamores, and the northern kingdom was invaded by the Assyrians and many Jews taken into exile.

Amos was addressing the belief that ritual worship excused oppression and greed.

Fiddling the weights and measures and the general economy in favour of the rich is bound to leave the poor in greater poverty – this is what buying the poor for silver seems to mean.

Of course, as we look around in today's world, we might ask: has anything changed ...!

In today's Gospel, Jesus addresses his parable at the Pharisees as well as his disciples – perhaps because they will be or should be the people entrusted by God, to teach them about his love for them.

And so, we have a parable about a manager who abused the power and position given him by his master and is given the sack, but prudently insures himself against future poverty by reducing the amounts owed by his master's debtors: *'How much do you owe my master?' "a hundred measures of oil." 'He said to him: take your bill and sit down quickly and write fifty.'*

He does the same for the rest and is commended by his master, not for his dishonesty, but for his shrewdness in securing his future by, presumably, sacrificing his own commission while still obtaining what was owed to his master.

For the sons of this world are more shrewd at dealing with their own generation than the sons of light ... and I tell you, make friends for yourselves by means of unrighteous wealth, so that even when it fails, they may receive you into the eternal dwellings.

If we are looking for something that unites the first reading and the Gospel, would it be that through Amos and Jesus, God is addressing those who have the oversight of others: King, religious leaders, those in government, managers and so forth?

Both are addressing the abuse of the powers entrusted to them by God. (If we see the master in the Gospel, as representing God.)

But how, in the Gospel, can it be good or even virtuous to make friends for yourselves by means of *unrighteous wealth* ... for what is *unrighteous wealth*?

Jesus goes on to say that one who is faithful in very little is also faithful in much, and one who is dishonest in very little is also dishonest in much.

Then comes our answer: *If then, you have **not** been faithful with the unrighteous wealth, who will entrust you the true riches? And if you have **not** been faithful with that which is another's, who will give you that which is your own?*

Unrighteous wealth then seems to be all that is *entrusted* to us of this world by God: whether oversight of others, money, goods, the environment – indeed the world itself.

For none of it is ours and all will pass away.

But what of *righteous wealth*?

Perhaps this refers to the non-material, spiritual gifts; of grace and the holiness given to us as our own, which we carry with us from this passing world into the God's Kingdom and which will not pass away.

The text implies that these spiritual gifts are not unrelated to how we used or abused the material gifts of this world.

But while God entrusts them to us in the hope that we will use them for his greater glory, they may, all too easily, lead us away from him and as Jesus tells us: we cannot serve both God and money.

So, whether young or older, and in whatever capacity, we are all *entrusted* with the care and oversight of everything around us including our very selves let alone the lives of others.

So may all we touch and influence be done for the greater glory of God so that we may more readily be worthy to receive what is truly ours as sons and daughters of light.

Reflection:

Holiness does not consist in one exercise after another, but in a disposition of the heart which renders us humble and little in the hands of God, conscious of our weakness and confident, even daringly confident, in his fatherly goodness. (St Therese of Lisieux)

With Prayers,

Fr Raphael

This week's commemorations

St Pius of Pietrelcina, Priest (Padré Pio) (1887-1968): Born in the village from which he takes his name he became a Capuchin friar and was very much sought after as a confessor, intercessor and spiritual advisor. He received the stigmata. (Wounds of Christ suggesting divine favour) In 1956, he founded a house for the relief of suffering that serves 60,000 a year and over 100,000 attended his funeral. He was canonised in 2001.

Our Lady of Walsingham: In 1061, the Lady of the manor of Walsingham, Richeldis de Faverches, was visited in a vision by the Virgin Mary who instructed her to build a replica of the house of the Annunciation in Nazareth in her village. This was eventually done and became one of the great pilgrimage centres of medieval times until it was sacked at the reformation. In 1897 it was re-established, becoming the national shrine, and the Slipper Chapel was raised to the rank of Minor Basilica by Pope Francis in 2015.

St Vincent de Paul (1581-1680): He devoted his life to charitable works doing much for prisoners. He founded the Vincentians for the giving of missions and with the help of St Louise de Marillac, set up a congregation of women devoted to the poor and sick called the Sisters of Charity.

THIS SUNDAY IS EVANGELII GAUDIUM DAY – a day of prayer for the spread of the Gospel. There will be a **SECOND COLLECTION** for Home Missions. More information at www.cbcew.org.uk/evangelii-gaudium-sunday.

Please keep your eye on the “**TRANSITION COMMUNICATIONS**” section of our website – it gets updated regularly.

PLEASE PRAY for Fr Laurence Mayne and Bill Warbrick who have died, for those who are sick or housebound, as well as for those who have died and whose anniversaries occur about this time.

CYCLE OF PRAYER: During Ordinary Time (Autumn), ie from September to Christ the King, we are asked to pray for these intentions: Student and Teachers; The Spread of the Gospel; The Harvest; the Fruits of Human Work, and the Reverent Use of Creation; Justice and Peace in the World; All Victims of War; Young People; Prisoners and their Families.

Bidding Prayers for the weekend of 20/21 September 2025

Priest: Heavenly Father, we your people, have issues which concern us. Graciously hear our prayers which we ask in Jesus' name.

Reader: We pray for your church on Earth. That her leaders would share your love for your people, without making distinctions between different classes. That the love given from your church is the same, irrespective of how a person presents themselves. Lord, hear us...

We pray for peace in our troubled times, that we may know your peace which passes all understanding, and that we will have the strength to stand up for Jesus when our faith is threatened. Lord, hear us...

We pray for this nation of ours and its leaders, that they will govern by the authority you have given it, following your ways and not man's. Lord, hear us...

We also pray for this parish, that you may help us persevere and prosper in word and deed. Lord, hear us...

We unite our prayers with those of Our Lady as we say together: Hail Mary...

In a moment of silence we make our own prayers to the Lord.

Priest: Almighty God, we thank you for hearing our prayers, and trust in your unconditional love for us. We ask this in the name of Jesus Christ, our Lord. Amen.

PRAYER FOR THE SICK

Priest: As we thank God for the gift of his Son in Holy Communion, let us remember those of our Parish who are sick or housebound.

All: May the body and blood of your Son, which we now send to them through our Eucharistic Ministers, bring them consolation and peace. We ask this in the name of Jesus, Our Lord. Amen.