



CATHOLIC CHAPLAINCY TO THE LIVERPOOL UNIVERSITIES

The University Church of St Philip Neri Church ~ "The Oratory Church"

30 Catharine Street L8 7NL Tel: 0151-709 3858

Chaplain: Fr Neil Ritchie

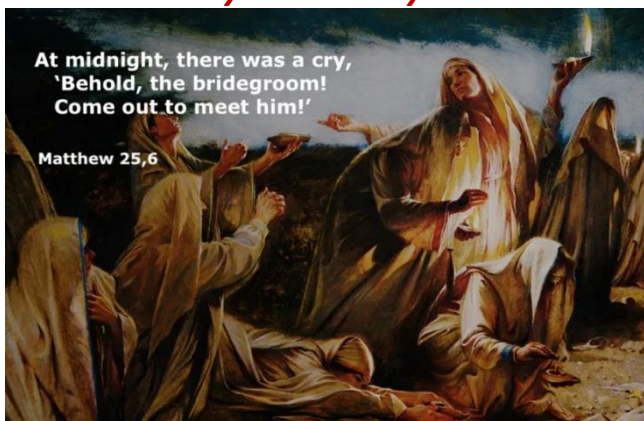
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12th November 2023

32nd Sunday in Ordinary Time Year A



Email addresses: unichap@rcaol.org.uk is a general address. If you want to contact Fr Neil privately, use: n.ritchie@rcaol.org.uk. To contact Hana, use h.koubkova@rcaol.org.uk

Events for Students and University Members:

Masses & Services This Week:

Monday: 8.15am Mass at the MC Convent (55 Seel St)
Tuesday: 8am Morning Prayer / breakfast; **6.00pm** Mass*
Wednesday : 12.30 Mass at Faith Express]
Thursday Adoration, Praise & Worship 5.30pm*
*events in the chaplaincy; Blackburne Place entrance
Sunday: Mass 6pm

November is the month of the Holy

Souls, when we make a special point of praying for

those who have died – both those we have known and loved, and those many people who have no-one to pray for them. Today is also **Remembrance Sunday**, when we remember all those who gave their lives for their country in the service of peace – especially those from this parish whose names appear in the St Gerard Majella chapel.



Interested in staying in the **Chaplaincy Student House** next year? Resident students help and support the chaplaincy in by participating in events, and act as 'ambassadors' for the chaplaincy & CathSoc. Come and have a chat with Fr Neil if you are!

Please note: all chaplaincy events are open to university members who are **18 yrs of age or older**. If you are under 18 at the moment, please make yourself known to Fr Neil or to Hana

Vegetarian, Vegan or special diets: for events with catering, we are happy to provide suitable alternatives if you let us know in advance you are coming, and tell us what you can or can't have!

Chester Trip

Saturday 18th November

We will be travelling to Chester on the **10.30am train from Liverpool Central**, (either meet us there, or meet in front of the Chaplaincy house, to leave at 10am)

We'll be meeting up with students from Bangor Chaplaincy and Chester Chaplaincy

We'll be having Mass together at St Francis' Church (Capuchin Friars) then proceeding to Chester Cathedral where we will have a buffet lunch (cost £7 each) in the 13th Century Monks Refectory. We'll then have a look round the Cathedral, then time for shopping, and imbibing (or both!).

There is no fixed return time: you can make your way back to Liverpool at a time to suit you.

Please let Fr Neil or Hana know if you intend to come, if you haven't already.



The **Chaplaincy Christmas Party**

will be upon us soon- **Monday 4th December!**

The evening starts with Mass in Church at 6pm. Then we go across the road to the Blackburne Arms hotel for our Christmas

meal. Afterwards, we return to the Chaplaincy till late! There will be a choice of 2 courses for £20, or 3 courses for £25. All payments strictly in advance. The menu can be accessed by scanning the QR code. You can pay (cash or card) after Mass or at weekday chaplaincy events.



Praise and Worship at the Chaplaincy

Thursday 18th November 5.30-6.30pm

-Exposition of the Blessed Sacrament-
praise and worship music - Prayer for healing

Followed by £1 supper!

Weekly Collection & other donations, you can pay online at philipnerihouse.sumupstore.com
Thank you so much for your contributions



Readers & Servers: Thanks to all of you who have volunteered to read at Mass and to serve. This will really enhance our liturgy. We are always looking for more! There are WhatsApp groups on the CathSoc hub for each. If you are **musical, play a musical instrument, or would just be happy to sing**, we'd also love to hear from you!

Potatoes, holidays and moral theology

When I was at school in Scotland (a long time ago!) the October half-term holiday was often called the "tattie holiday", because, traditionally it allowed school children to help their families dig for tatties (potatoes) on the farms, in an age before mechanical potato harvesters came on the scene. I have to admit that I myself didn't do any tattie howking (digging) since we lived in the city, but some of my classmates had relatives who lived in the countryside and worked on the land so their October holiday was spent in the fields...



My grandparents were born in the countryside, where their families worked on farms, but during their childhood, around the year 1900, their families moved into

the city. Over the decades, the link with the country that many people had gradually diminished. Most of us love to visit the country and enjoy it – to perhaps walk, or camp, or just enjoy the scenery, but our relationship with the land is different; we are less familiar with the business of farming and growing food.

Harvest festivals are still a feature of many churches in October. Traditionally we gave thanks to God for the produce of the land which sustains us. But perhaps we are less familiar with the hard human labour that went into those crops than our grandparents. When they saw potatoes – whether in the shop or in a harvest festival – they remembered the back-breaking work of bringing them out of the soil. Our relationship with the land (and the sea) is different from many of our ancestors – we are *differently* connected with it.

Many of you reading this are from other parts of the world, where the harvest of the land comes at different times of the year...its always seemed less meaningful here to have an autumn harvest festival...though perhaps we should reflect on what the 'harvest' of our lives is: what have we 'harvested' this year? And what is our relationship with creation? How do we see ourselves in relation to the created world? Our faith teaches us that we are part of a created realm that is made by God, and although we are the 'pinnacle' of creation, because we reflect something of God's nature; 'in the image of Himself he created [man and woman] (Gen: 1)', but we are not separated from the rest of

creation, as if on top of it. The teaching of the Church (Catechism #2415), based on the 7th commandment, enjoins respect for the **integrity of creation** – and in our attitude to other created things, living or inanimate, we must have **respect for the common good of humanity, present and future**. This is not new; this is the formal teaching of the Magisterium. What Pope Francis in *Laudato Si'* and more recently in *Laudato Deum* draws attention to is our moral responsibility to face reality: the climate of our planet is changing, and this has a negative impact on people – disproportionately on many of the world's poorest. As Archbishop McMahon stated recently in his pastoral letter, this is integral to our faith.

And yet how easy it can be to disregard this, or try to rationalise why 'it isn't really important', or 'not really part of our faith.' This is something we spoke about recently at Faith Express. I think one of the reasons can be that we may feel helpless in the face of such a challenge, and we become 'saturated' when we hear about it often – as we do! The temptation can then be to try to minimise it or 'tune out'. Another reason is that we can be influenced by a view that our faith is about 'saving our soul', coupled with a kind of dualism that sees material things as unimportant. But this isn't a Catholic approach. Both spirit *and* matter are part of creation. Human beings are both body and soul – in what St Thomas Aquinas calls a 'hylomorphic composition.'



Many of the 'movers and shakers' of the industrial revolution were Christians, yet an attitude that was prevalent was that we could exploit the earth without restraint, since "we have here no lasting city (Hebrews

13:14)". Taken out of context, this can become a justification for helping ourselves to the natural resources of the earth, without regard to the damage to the earth, our home. If you see your destination in life as 'somewhere else' (heaven) then you can all too easily have a careless attitude to how you treat this earth. But this attitude forgets that this earth is part of God's creation, and how we treat it affects not only the wellbeing of the planet as a whole, but the wellbeing of our fellow citizens – especially those who come after us. How will we be judged if we have ruined the home God has given us here? (And if you think this is just a 'Pope Francis' thing, acquaint yourselves with the teachings of his predecessors – and the saints!

Have a great week! *Fr Neil*