

ENGLISH MARTYRS, Alvaston. Tel: 01332 574474 and St GEORGE's Derby . Tel: 01332 767038

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20th September 2026

DAY OF SPECIAL PRAYER FOR THE SPREADING OF THE GOSPEL

25th SUNDAY OF THE YEAR

ST GEORGE'S MASS TIMES & INTENTIONS

Sat 19 Sept	5.30 pm	Shirley Powell RIP
Sun 20 Sept	9.30 am	People of the Parish
Mon 21 Sept	9.30 am	Jasper Whitmarsh RIP
Tues 22 Sept	9.30 am	For recent victims of warfare and violence
Wed 23 Sept	9.30 am	John Whittamore RIP
Thu 24 Sept	9.30 am	For all benefactors of St George's Hospital, Umunumo, Nigeria
Fri 25 Sept	9.30 am	For deliverance from the wrongful use of AI
Sat 26 Sept	9.30 am	People of the Parish
	5.30 pm	Deceased members of the Geelan family
Sun 27 Sept	9.30 am	Jimmy Mooney RIP, 4 th anniversary

GOSPEL REFLECTION:

Imagine the furore and mutiny in any workplace if someone who had worked a full day were paid exactly the same as someone who had only worked the last hour of the day? With modern employment law, not to mention the unions, there would be hell to pay. The boss wouldn't be able to say, as the landowner said to his protesting workers: 'I am not being unfair to you, friend. Didn't you agree to work for a denarius?' (Matthew 20:13). Don't worry, Jesus told the parable to elicit just this very response – indignation, protest and complaint! Is this not natural? Is this not human nature?

In the gospel we encounter the lavish, generous gift of God's grace poured out upon humanity. If we haven't touched or experienced something of the sheer 'scandal of grace', then we haven't understood the gospel of grace'. Jesus caused a stink because of his association and identification with those on the margins. Jesus was sent by the Father to save the sinner, the poor, the outcast, those far from God, those who would never set foot in a synagogue or indeed a church!

Where sin, darkness, evil and death about, guess what: God's love and mercy super-abound! A holier than thou attitude prevailed in the last century, devastating in its effects, when unmarried women who fell pregnant were treated abysmally by their families and Church authorities. Considered fallen women and unfit mothers, they were sent to institutions run by religious sisters, where many of them were treated brutally and harshly. Many were separated from their children and never saw them again. What priests and religious sisters failed to understand is that we are all 'fallen' – we are all beggars before God's mercy. Why is it difficult to fathom? Jesus heralded a revolution of love and grace, and we are soldiers of this revolution of radical, shocking, scandalous love.

'All powerful, most holy, most high and supreme God: all good, supreme good, totally good, you who alone are good; may we give you all praise, all glory, all thanks, all honour, all blessing, and all good things. So be it. So be it. Amen.' (St Francis of Assisi)

FREE PAPERS: Catholic Post and Catholic News. Please take a copy. Lots of local diocesan news and some catholic news from England and Wales, plus spiritual writing.

***Sacrament of Reconciliation (Confession)*
on Saturday 10.15-10.45 am.**

SECOND COLLECTION this week is for Home Mission Sunday, called *Evangelii Gaudium* translated as, for the spread of the Gospel. The Gospel being the saving words and actions of Jesus.

SAINTS THIS WEEK:

Mon 21st Sept: St Matthew, Apostle & Evangelist.
Wed 23rd Sept: Padre Pio, (St Pius of Pietrelcina, priest)
Thurs 24th Sept: Our Lady of Walsingham
Sat 26th Sept: Ss Cosmas & Damian, martyrs

HOLY FATHER'S INTENTION FOR SEPTEMBER 2026

For students and teachers; especially on Sunday, 13th Sept.
For the spread of the Gospel; especially on Sunday 20th Sept.
For the harvest, especially on Sunday, 27th Sept.
For the fruits of human work and the reverent use of creation; especially on Tuesday 1st September
For justice and peace in the world and Holy Father's prayer intentions for September
For the care of water and for equal access to it.

The Last Being First

These last ones worked only one hour, and you have made them equal to us... MATTHEW 20:12

Is God fair? The parable of the Labourers in the Vineyard makes me uncomfortable. That whole standing idle in the marketplace thing, waiting to be chosen – it reminds me of gym class. I was always picked last for any sport. When we won, I don't know if anyone begrudged me a ribbon - like those day long labourers grumbled at the eleventh hour crew. I do know I didn't deserve it. But, boy, was I grateful to be part of that team. Was the teacher fair to include me in the win? The labourers hired at the end of the day were the rejects. Other, presumably more able, people were chosen first. Yet, with just one hour left to the day these stilled hoped for a chance. They went to the marketplace and did what they could. And the generous landowner gave them a place.

Lord, fill us with your generosity and compassion

A REFLECTION OF FAITH: Christopher Hitchens died a confirmed atheist. He was a militant one and was often on the media lambasting the folly of believing in God. He was, despite this, a good man in many ways. He was a good journalist, a beloved husband, a devoted father and, over the span of a long and distinguished career spoke up for the poor, the disenfranchised and neglected. He had a strong sense of social justice, and when he died of an aggressive oesophageal cancer - agree or disagree with him, love or loathe him – the world was a lesser place. One of the striking things about him was his honest critique of the Christian faith. For example, he marvelled that the only witnesses of the resurrection were women. Women were second-class citizens in first-century Palestine and indeed across the whole ancient world: they had no rights, privileges or protections and were seen as unreliable witnesses in court and therefore were not called as witnesses. For Hitchens, this was confusing, for if the Gospels were mere propaganda or the apostles had them made up, why record that the witnesses of the greatest event in human history were women? He also truly recognised (echoing C S Lewis) that Jesus left us with only three options in reaching a conclusion about him: either he is mad, he is bad, or he is God. We encounter this very choice in the Gospel where the guests at the evening meal, having heard Jesus forgive the women's sins, ask the right question: 'Who is this, who even forgives sins?' (Luke 7:49). Only God can forgive sins.