



Parish of The Sacred Heart and St Joseph

with the churches of
The Sacred Heart, Hemsworth and Saint Joseph, Moorthorpe

Diocese of Leeds: Registered Charity No 249404



Year A, Ordinary Time, Sunday 25, 19/20 September

Getting in touch Father Anthony G Fenton
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		<i>FB - Parish Facebook live-stream</i>	<i>Mass Intentions</i>
Saturday 19 September	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>On University Entry (Al.B)</i> <i>Geoff Marston</i>
Sunday 20 September	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass FB	<i>Our Church Helpers</i> <i>Clare Ventom</i>
Monday 21 September	St Joseph's	9.30am Mass	<i>Bill Torpey</i>
Tuesday 22 September			
Wednesday 23 September	Sacred Heart	9.30am Mass	<i>Albert Allan</i>
Thursday 24 September	St Joseph's	9.30am Mass	<i>John Gill</i>
Friday 25 September			
Saturday 26 September	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>Private Intention (Al.B)</i> <i>Parish Family</i>
Sunday 27 September	St Joseph's Sacred Heart	9.00am 10.45am Mass FB	<i>Livia Lestek</i> <i>Pamela Ann Marshall</i>



As numbers have to be limited at all Masses, to enable physical distancing, all are requested to pre-book.
All Saturday and Sunday Masses are of the Sunday.

To book: see our Parish Website, our Parish Facebook Page, or contact Fr Anthony.

Let us all pray for a speedy end to Covid-19 and the well-being of each and all.

Almighty and eternal God, our refuge in every danger, to whom we turn in our distress; in faith, we pray, look with compassion on the afflicted, grant eternal rest to the dead, comfort to mourners, healing to the sick, peace to the dying, strength to healthcare workers, wisdom to our leaders and the courage to reach out to all in love, so that together, we may give glory to your holy name.

Sacrament of Reconciliation: presently can be celebrated by appointment with Fr Anthony.

Follow us at "Parish of The Sacred Heart Hemsworth and St Joseph's Moorthorpe"

From Fr Anthony

I believe it is possible to love God very much, but only because I am certain that this God truly loves us in all our failures. Again we must get behind the familiar words 'love' and 'God'. Some time ago, a family's tragedy, in England, was given publicity. A mother gave birth to a baby girl in a maternity hospital. Four hours later, as she held the baby in her arms, some one appearing as a nurse walked in and asked for the baby, to take it for an injection. But the 'nurse' walked out of the hospital with the child. In her desperate desire for a child, she impersonated a nurse and kidnapped the baby. The kidnap story made headlines in the papers and on TV. After fifteen days, the baby was found safe and was returned to the mother. The TV cameras were not allowed to film the reunion. It was too personal, special, intimate. A senior doctor who was involved said simply, 'It was a privilege to be there.' I ask you to reflect, in prayer, on the scene and to imagine the mother's feelings. I ask you then to make an act of faith that this love is only a pale reflection and image of the love God has for you. The God we are talking about, the only God, is the one who gave this mother such a power of love.

The same God says to us (Isaiah 49:15):
*Does a woman forget her baby at the breast,
or fail to cherish the son of her womb?
Yet even if these forget, I will never forget you.*



God's love is like the feeling that tore the heart of that woman whose baby was kidnapped: like the powerful life-giving force that was hers when the nurse handed her

the baby, after delivery - then the crucifying pain when, a few hours later, she heard the baby was kidnapped - then joy beyond words that gave her life new meaning, when the baby was again in her arms. God's relationship to us is such. Such is his love. The unconditional love of God is at the heart and centre of our faith. Again let us go behind the common words to the reality they point to. What does 'faith' mean for us? For some it means laws, structure, church membership, teachings. All of these have their place, but not the central place. At the centre is God's love. This love brought us into existence and gave us our deepest meaning. The life God shares with us is meant to grow and blossom, here on earth, and to ripen to fullness in eternity. Dogmas, laws, structures are to assist, not to be the centre. They have meaning only when they flow out from a centre which is love.

Jesus tells us clearly (John 10:10):
*I have come so that they may have life
and have it to the full.*

*Abbreviated from 'Be Still and Know',
Chapter 3, by Robert Kelly SJ*

Things happening in our Parish

For Our Children All our children are invited, each week, to make sure to take home from Church a copy of 'Look' - interesting puzzles, pictures and learning, just for them.

First Reconciliation Preparations are now progressing to re-start our First Reconciliation Programme (that we began January last), from **Sat 17 Oct**, with a view to our Children celebrating their First Confession during Advent, and then, in the New Year, preparing so as to receive their First Communion around Easter. If any involved Parents have not received a letter about this before next weekend, please contact Fr Anthony.

Hopefully all received notice of the cancellation of the meeting previously scheduled for 19 Sep.

Holy Water While we are unable to retain Holy Water at our Churches, if any wish to have Holy Water, they might bring a suitable container, already filled or to fill with plain water at Church, and ask Fr Anthony to bless it.

Saturday Masses The times of Mass on Saturdays are scheduled to change on **17 Oct**. The new time should be published from next weekend. Saturday Masses, at the present times, can be booked **up to 10 Oct (included)**.

Streamed Masses While 6+ social gatherings are barred just now, with appropriate precautions, returning to work and education are encouraged, and gathering for worship is increasingly happening. It is important that we now work on restoring our being together as a Parish Family, at our Churches. It is intended that our *weekly* streamed Mass will cease *after Mass on 25 Oct*. For those who are housebound, however, we intend to continue a Facebook streamed Mass one Sunday each month.

Confirmation / First Sacraments Our Baptised Catholic Children - now in Year 6, are eligible to be Confirmed in 2021: watch out for application forms, which should be available before Christmas - those now in Year 3 or older who have not already begun to prepare for their First Reconciliation: watch out for application forms around a month after the coming Christmas.

Volunteers with or without trades' qualifications, are always welcomed to help with general maintenance and/or the grounds of our Churches. To offer your help, please have a word with Mike Moran for our Sacred Heart Church and grounds, Barry Palmer for our St Joseph's Church, or Fr Anthony.



Our Parish Prayer Trees are for any and all to use. If you have an intention you wish us all to pray for, write it on one of the cards provided and hang the card on the Prayer Tree, where it will remain for four weeks. If the need continues, after four weeks simply write another card and again hang it on the Prayer Tree. Whether any identifying names/details are given is completely up to the one who places the intention.

Please, if you can, volunteer to be a Steward, and/or after Mass cleaner/sanitizer: much help needed.
Fr Anthony can provide details of what is required.

*Notices for our Parish Newsletter need to be received by
Wednesday 12.00noon, at the latest.*

Sacraments

Baptism Our Preparation Programme, now running for Parents of Children to be baptised, continues 7.00-8.30pm, in our Sacred Heart Hall, this **Wed 23 Sep**. To join a run of the Programme, Parents need to talk with Fr Anthony, after one of our Parish Masses, so as to arrange an initial meeting with him.

The Programme is for any expecting, as well as Parents with baby born.

Confirmations will hopefully next be celebrated, for Baptised Catholics now in *school year 6 or older*, before the summer of 2021. Watch for application details, during the coming Autumn.

First Reconciliation Preparations are progressing to re-start our Programme from **Sat 17 Oct**, to ready our Children who began to prepare January last, to celebrate their First Confession in Advent, and then to prepare for First Communion around Easter. If any our Parents involved have not received the details this week, contact Fr Anthony.

Marriage Usual minimum notice, six months. Contact Fr Anthony.

But seriously

DO YOU KNOW?

Taken literally, the reformed *Discalced* Carmelites wore no socks. But there is a much more important difference. Over many years, Carmelites had increasingly gone about preaching, teaching, undertaking virtuous works and the like. In the 1560s, St Teresa of Avila (in Spain) set about establishing Carmelite monasteries from where the nuns did not generally go out and about, but stayed, prayed and worked within the monastery. Some male Carmelites followed similar reforms, whereas others (*the Calced*) continued with a less monastic bound life.

Among a number of saints, St Pio of Pietrelcina (feast this week) received the stigmata. What is the stigmata?

AND SERIOUSLY!



A Teenager is: Someone who can hear a song by Madonna played three streets away, but not his mother calling from the next room.

A person who can't remember to walk the dog, but never forgets a phone number.

Parish Monies

Many Thanks for donations,
1 - 6 Sep:

Loose	£120.50
Envelopes	£284.19
Donations	£250.00
Aug Bank Orders	£1771.00

Donations to our Parish

Can also be made by texting -
CHURCH SHSJ to 70500
to contribute £5 - weekly
- fortnightly - other;
- or by using the **Donate Button**
on our Parish Website Home Page.

GOD OF SURPRISES

Clearing the Approaches

If the critical element cuts loose from the institutional and the mystical, it will produce a rationalists rather than religious people, whose devotion to a theological, moral, or philosophical system will take the place of their devotion to God. Such people will be suspicious of anything emotional and will advise others to ignore feelings. Those who cultivate the critical and neglect the other two elements will tend to be rigid and dogmatic, with little to say to children and the uneducated, out of touch, too, with the child in themselves and with the mystery of their own inner thoughts and feelings, which are far too complex to be described adequately in abstract concepts. Such people are likely to be obsessed with the question of orthodoxy and the exposing of those whom they consider unorthodox.

The adult stage, with its increased inner awareness is necessary because the source of all our thinking, desiring and willing, and therefore of our behaviour, is within us. If we are unwilling to come to know this inner world, we cannot come to know ourselves and therefore we cannot know the direction of our lives. If we neglect this inner world, or anaesthetize ourselves against it in some way, we shut ourselves off from God, from the source of our freedom, and so condemn ourselves to become non-persons.

The danger in this stage is that we become so absorbed in this inner world, its mystery and power, that we reject the institutional element in life, reject the traditions we have received, the authority we once accepted, and despise all abstract theologies and philosophies as being totally inadequate to express the richness of reality we have discovered within.



Religion must encourage this inner awareness because it is in these inner experiences that we encounter the God of mystery, the God of surprises, whose spirit is at work in our spirit in a manner unique to each individual. That is why instructions and guidance in prayer is even more essential for the adult Christian than doctrinal or moral instruction. Training in prayer should be the main preoccupation and service given by the bishops and clergy to the adult members of the Church.

The danger is that the mystical elements may so be emphasised that the institutional and critical are neglected. This can lead to a formal rejection of prayer and worship, abandonment of moral and doctrinal teaching and the growth of an emotionalism which cannot be understood because it will not submit itself to the critical element. In the worst forms, the mystical element, unchecked and adrift from the institutional and critical, can produce wild extremism and dangerous fanaticism.....

To be continued . . .

Abridged from: The God of Surprises – Gerard W. Hughes

Please Keep
in Prayer

All whose **Anniversaries** occur about this time
All who have **died recently**



Also: All those **sick** or **infirm**, especially:

Br Hilarion Durkin, Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing
George Potts, Cynthia Potts, Sheila Jordan, Peggy Heneghan, Kazia Andruszko, Liz Allen, Dennis Fricker
John O'Brien, Monica Lowe, Janice Coyle, Nicola Glew, and all our housebound

The Word: Year A, Ordinary Time, Sunday 25, Commentary

Gospel: Matthew 20:1-16

It is hard not to sympathize with the workers who have sweated it out right through the day in the hot sun. The idlers who have hardly got earth on their spades or grease on their hands get a great bonus and I get no bonus at all! Is this fair? No. God is not fair. You can't apply the concept of "fairness" to God at all. We can't enter into a reckoning with God. God does not calculate as we do. In the terms of this world, this is obvious enough. The wicked do prosper, while honesty and high moral standards, instead of being rewarded are often simply mocked. Can we go deeper and say that the reward is in heaven? This hardly fits with the way Jesus worked here on earth. He did not reward the virtuous. He said he was the doctor who had come to the sick. His favourites were the worst of society, prostitutes and tax-collectors, not even amiable rascals. Heaven was open to anyone who accepted him. It is no good looking for fairness in God, for this implies that we deserve something. We cannot claim to 'deserve' anything; we are simply called into a loving relationship and to put our trust in Jesus.

First Reading: Isaiah 55:6-9

This is the triumphant conclusion of the second major section of the Book of Isaiah: God's ways are utterly different from human thinking. The passage is obviously chosen to be read in church this Sunday because it looks towards God's 'irresponsible' behaviour in the gospel. In many ways it is comforting to think that God is not like ourselves. One reason why we cling to God is to be liberated from ourselves and to be brought into his marvellous light, living a life freed from the restrictions, frustrations and self-centredness that surrounds and penetrates us. Obviously God does not have our faults of selfishness, laziness, malice, lust and greed.



More than that, not being bodily or limited in any way, God does not plan or think like ourselves. God does not think things out with 'Yes' and 'No', working in concepts or sentences. God does not laboriously plan what to do, weighing consequences, advantages and disadvantages! Even our love is always tinged with self-interest and concern for ourselves. God's love is entirely generous and outgoing, a limitless cascade of love, deluging and penetrating each of us.

Second Reading: Philippians 1:20-24,27

This is the first of four Sunday readings from Paul's letter to the Philippians. They were his favourite community, linked to him with a strong bond of affection and intimacy, the only community from which he would accept gifts of money. Paul writes this letter from prison, not sure whether he is to live or die, not sure either which is his stronger desire. For life is his bond with the Christian communities he has founded, and which still need his help. But the centre of his life is the total rootedness in Christ, of which death can only be the completion. As he writes elsewhere, the Christian has been baptised into Christ's death, dipped into Christ's death, and so is soaked in Christ's death, waiting only for it to be completed in Christ's resurrection. If we really believe this with the strength of Paul's conviction, it gives a whole new centre to life, a whole new perspective on the life which is Christ's. Death will then not be a matter of fear and dread, but a bursting out of the limitations of this life into the glory of the resurrection.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 26

1st Reading: Ezekiel 18:25-28

2nd Reading: Philippians 2:1-11

Gospel: Matthew 21:28-32

Prayer of the Church

Psalter Week 1

Sun Seasonal Proper

Mon Proper Saints

Tue Seasonal Proper

Wed Seasonal Proper + Common Pastors

Thu Seasonal Proper + Common Blessed V Mary

Fri Seasonal Proper

Sat Seasonal Proper (or + Proper Saints)

This Week's Feasts & Saints

Mon St Matthew, Apostle & Evangelist

Tue Ordinary Time

Wed St Pius Pietrelcina, Priest

Thu Our Lady of Walsingham

Fri Ordinary Time

Sat Ss Cosmas & Damian, Martyrs

Gathering Psalm (All say)

Blessed are they who put their trust in God.

Why this tumult among nations,
among peoples this useless murmuring?
They arise, the kings of the earth,
princes plot against the Lord and his Anointed.
'Come, let us break their fetters,
come, let us cast off their yoke.'

He who sits in the heavens laughs;
the Lord is laughing them to scorn.
Then he will speak in his anger,
his rage will strike them with terror.
'It is I who have set up my king
on Sion, my holy mountain.'

I will announce the decree of the Lord:
The Lord said to me: 'You are my Son.
It is I who have begotten you this day.
Ask and I shall bequeath you the nations,
put the ends of the earth in your possession.
With a rod of iron you will break them,
shatter them like a potter's jar.'

Now, O kings, understand,
take warning, rulers of the earth;
serve the Lord with awe
and trembling, pay him your homage
lest he be angry and you perish;
for suddenly his anger will blaze.
Blessed are they who put their trust in God.

Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning,
is now, and ever shall be,
world without end. Amen.

Blessed are they who put their trust in God.

Glory to God

Glory to God in the highest
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

First Reading: Isaiah 55:6-9

Seek the Lord while he is still to be found,

call to him while he is still near.
Let the wicked man abandon his way,
the evil man his thoughts.
Let him turn back to the Lord who will
take pity on him,
to our God who is rich in forgiving;
for my thoughts are not your thoughts,
my ways not your ways – it is the Lord who speaks.
Yes, the heavens are as high above earth
as my ways are above your ways,
my thoughts above your thoughts.



Responsorial Psalm 144(145)

R. The Lord is close to all who call him.

I will bless you day after day
and praise your name for ever.
The Lord is great, highly to be praised,
his greatness cannot be measured.

The Lord is kind and full of compassion,
slow to anger, abounding in love.
How good is the Lord to all,
compassionate to all his creatures.

The Lord is just in all his ways
and loving in all his deeds.
He is close to all who call him,
who call on him from their hearts.

R. The Lord is close to all who call him.

Second Reading: Philippians 1:20-24,27

Christ will be glorified in my body, whether by my life or by my death. Life to me, of course, is Christ, but then death would bring me something more; but then again, if living in this body means doing work which is having good results – I do not know what I should choose. I am caught in this dilemma: I want to be gone and be with Christ, which would be very much the better, but for me to stay alive in this body is a more urgent need for your sake.

Avoid anything in your everyday lives that would be unworthy of the gospel of Christ.

Gospel Acclamation

Alleluia, alleluia!
Open our heart, O Lord,
to accept the words of your Son.
Alleluia!

Mass continues over page . . .

Gospel: Matthew 20:1-16

Jesus said to his disciples: 'The kingdom of heaven is like a landowner going out at daybreak to hire workers for his vineyard. He made an agreement with the workers for one denarius a day, and sent them to his vineyard. Going out at about the third hour he saw others standing idle in the market place and said to them, "You go to my vineyard too and I will give you a fair wage." So they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. Then at about the eleventh hour he went out and found more men standing round, and he said to them, "Why have you been standing here idle all day?" "Because no one has hired us" they answered. He said to them, "You go into my vineyard too." In the evening, the owner of the vineyard said to his bailiff, "Call the workers and pay them their wages, starting with the last arrivals and ending with the first." So those who were hired at about the eleventh hour came forward and received one denarius each. When the first came, they expected to get more, but they too received one denarius each. They took it, but grumbled at the landowner. "The men who came last" they said "have done only one hour, and you have treated them the same as us, though we have done a heavy day's work in all the heat." He answered one of them and said, "My friend, I am not being unjust to you; did we not agree on one denarius? Take your earnings and go. I choose to pay the last comer as much as I pay you. Have I no right to do what I like with my own? Why be envious because I am generous?" Thus the last will be first, and the first, last.'

Creed

I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God
the Father almighty;
from there he will come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Prayer for Spiritual Communion

Lord Jesus, you have taught us to know and trust that you are present in the Holy Sacrament of the Altar.

We love you above all things and passionately desire that you be in our hearts and minds, for you to be one with and within each of us.

With all who cannot now receive you sacramentally, but wish to do so, we trust you to spiritually be among them and within them, and to enable us all, each and every one, to unite ourselves wholly to you now and forever. Amen.

Prayer after Communion

O Sacred Heart,
our home lies deep in thee;
on earth thou art an exile's rest,
in heav'n the glory of the blest,
O Sacred Heart.

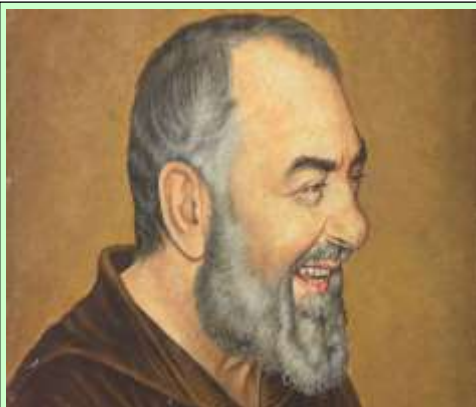
O Sacred Heart,
thou fount of contrite tears;
where'er those living waters flow,
new life to sinners they bestow,
O Sacred Heart.

O Sacred Heart,
our trust is all in thee,
for though earth's night be dark and drear,
thou breathest rest where thou art near,
O Sacred Heart.

O Sacred Heart,
when shades of death shall fall,
receive us 'neath thy gentle care,
and save us from the tempter's snare,
O Sacred Heart.

O Sacred Heart,
lead exiled children home,
where we may ever rest near thee,
in peace and joy eternally,
O Sacred Heart.

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This Week's Feast -

St Pio of Pietrelcina

He was born in the village of Pietrelcina, southern Italy, in 1887, and joined the Capuchin friars at the age of 16. He became a priest seven years later, and spent fifty years at the monastery of San Giovanni

Rotondo, where he was very much sought after as a spiritual advisor and confessor. Many miracles were ascribed to him during his lifetime. He died in 1968, but days after the fiftieth anniversary of his receiving the stigmata, and over 100,000 people, from many counties, attended his funeral.