



# 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 26, 26/27 September

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		<i>FB - Parish Facebook live-stream</i>	<b>Mass Intentions</b>
<b>Saturday</b> 26 September	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>Private Intention (Al.B)</i> <i>Parish Family</i>
<b>Sunday</b> 27 September	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass <b>FB</b>	<i>Livia Lestek</i> <i>Pamela Ann Marshall</i>
Monday 28 September	St Joseph's	9.30am Mass	<i>Dominic Stones</i>
Tuesday 29 September			
Wednesday 30 September	Sacred Heart	9.30am Mass	<i>Parish Family</i>
Thursday 1 October	St Joseph's	9.30am Mass	<i>Thanksgiving (W)</i>
Friday 2 October			
<b>Saturday</b> 3 October	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>On New Employment</i> <i>Gallagher Family</i>
<b>Sunday</b> 4 October	St Joseph's Sacred Heart	9.00am 10.45am Mass <b>FB</b>	<i>George William Hodgson</i> <i>Daniel Kirwan</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

Jesus came to lead us into the meaning of life, which is the experience and sharing of love. Without love, we cannot grow and become what God wants us to be. Without love, life has no meaning. When Jesus was asked where or how we could find the new life, he answered simply, 'I am the way and the life.' (*John 14:6*) The life Jesus offers is nothing less than coming to know him and having a personal relationship of love with him. This new life flows out of knowing God. In his prayer to the Father, at the Last Supper, Jesus says, 'And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent.' (*John 17:3*)

Cardinal Suenens, in his book 'Memories and Hopes', wrote, 'Christians must rediscover Jesus Christ. They must meet him - or better still - allow themselves to be met by him.' Through his reflections, he continually stresses that this meeting involves experiencing Christ. He points out that this lived experience echoes that of biblical believers. 'For the children of Israel to know God was to experience God.' This is heart knowledge and is the fruit of prayer rather than intellectual study. For this and nothing less we are created. Mgr George Leonard, in his book 'Here and Now', wrote: 'We, the redeemed, have been given life for one reason only, to be loved and to love.' God created us, to change around the words of the old Penny Catechism, so that he might know us, love us, serve us and be happy with us forever in heaven.' God wants us to know him and to grow in his love. The noise of our world can easily drown out God's voice and so he invites us, 'Be still and know that I am God.'

Who, then, is the 'me beyond me'? This is the real me, the me who comes from the mind, heart and love of God. It is the me made in the image and likeness of God, the God who is wonder, mystery, beauty, love. Since I am made in the



image of God, who is mystery, it is no wonder that I too am mysterious. I must not be surprised if I am, at times, a puzzle to myself. Also, as God is infinite beauty and eternal life, it is no surprise that I, made in his image, have dreams. It is no wonder that I am never fully satisfied with anything, that I often feel frustrated and never properly fulfilled, and that I have deep, deep yearnings for a joy and happiness which are beyond the threat of time and change. But as well as moments of frustration, I have moments of joy, wonder, ecstasy. These moments may be infrequent and brief, but they are true. In such moments I know or guess who I am, and at the same time have some awareness of who God is. Then I feel that God and I are inseparable.

*Abbreviated from 'Be Still and Know', Chapter 3-4, by Robert Kelly SJ*

## Things happening in our Parish

**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**. There will be one Mass only, on Saturdays, from that date - at **5.00pm** - at The Sacred Heart. Other Sunday and weekday Masses will continue as now, for the time being.

Mass times will continue to be kept under review for as long as Covid-19 continues to influence our life styles.

**Streamed Masses** While 6+ social gatherings are barred just now, with appropriate precautions, returning to work and education - and places of 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 - in Year 6 or older, are eligible to be Confirmed in 2021: watch out for application forms, which hopefully 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.

**New Lights** Our Parish Finance Committee and Pastoral Council have agreed that new LED lights be installed in our Sacred Heart Hall and in the Entrance Hall. Once in, costs of replacing the lights and electricity used should be much reduced. Some of the emergency lights also need new batteries or total replacement. The work should occur mid October, at a cost of £2170. Donating towards a stained glass window might sound more inspiring than donating towards ceiling lights, but the latter are more essential. Any contributions will be very welcome .

**Please, if you can, volunteer to be a Steward, and/or after Mass cleaner/sanitizer: much help is needed.**

**Existing Stewards or Fr Anthony can provide details of what is required.**

### & In our Diocese

**Leeds Justice & Peace** invite all to join their *Season of Creation Liturgy - Hearing the cry of the poor and the cry of the earth* - 1 Oct, 7.30pm. For an online Zoom invite for this, email [JandP@dioceseofleeds.org.uk](mailto:JandP@dioceseofleeds.org.uk).

**Online Guided Prayer** 5-16 Oct: over two weeks online meetings 7.30-8.15pm, on different ways of praying. In week 2 you will be expected to commit to a daily time of prayer (about 30 mins) and a daily (30 mins) individual online meeting with a trained prayer guide. Suggested Offering £30. Contact: The Briery Retreat Centre, Tel 01943-607287, or email [briery@btconnect.com](mailto:briery@btconnect.com), for an application form and details. See [www.briery.org.uk](http://www.briery.org.uk) for further information.

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

## Sacraments

**Baptism** Our Preparation Programme, for Parents of Children to be baptised, will next take place 7.00-8.30pm, in our Sacred Heart Hall, **Weds 2 & 9 Dec**. To join a Programme, Parents need to talk with Fr Anthony, after one of our Parish Masses, 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 First Confession in Advent, and then prepare for First Communion around Easter. If any of our Parents involved have not received the details please contact Fr Anthony.

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

## But seriously

### DO YOU KNOW?

The stigmata, in Christianity, are the appearance of bodily wounds, scars and pain in locations corresponding to the crucifixion wounds of Jesus, such as the hands, wrists and feet. Through history, a number of saintly people have experienced the stigmata.

*All our older Parishioners should know this - what is a monstrance? (But no need to feel embarrassed if you don't.)*

### AND SERIOUSLY!



The Zen Master, visiting New York City from Tibet, goes up to a hotdog vendor and asks for one with everything. The Hotdog vendor hands it to the Zen Master, who pays with a \$20 bill. The

vendor puts the bill in the cash box and closes it. "Where's my change?" asks the Zen. The Vendor responds, "Change must come from within."

## Parish Monies

**Many Thanks** for donations, 7 - 13 Sep:

Loose £ 30.18  
Envelopes £426.95

## 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



The mystical, the institutional and the critical elements are the three essential elements in Christianity corresponding to the three stages of human growth. In each stage there is an innate tendency to reject the other two, or to form an alliance with one to the exclusion of the other. A common example is moving from the institutional to the mystical, bypassing the critical, a constant temptation in charismatic and Pentecostal movements. All three elements are necessary, but an adult member or group within a Church may typify one element more than another, while not excluding the other two. Von Hugel mentions some of the great reforming popes as typifying the institutional element, St Thomas Aquinas as an example of the critical, and St. John of the Cross as an example of the mystical. He also shows how some religious orders may emphasise one element more than another, describing Jesuits as examples of the institutional. Dominicans of the critical, and Benedictines of the mystical. He gives St. Thomas More as an example of a man in whom all three elements were evenly blended.

The object of this analysis has been to clear the approaches to the field of our inner experience in which our treasure lies hidden. Many Christians, sometimes aided and abetted by their clergy, remain so firmly entrenched in the institutional element of the Church that they consider any venturing into the critical element to be disloyalty, a step towards unorthodoxy and loss of faith. Under emphasis on the institutional element today is likely to produce a Church of dwindling numbers, loyal, obedient, docile, uninspired and passive members, God's frozen people.

A Church which encourages the critical as well as the institutional, but neglects the mystical element, will be intellectually alive but spiritually barren, its defenders as sharp as razors and about as broad. The spirit of prophecy will die in the Church and the deep symbolism of the institutional element's rites and rituals will lose their meaning, be questioned and rejected as irrelevant.

After reading this chapter, do not conclude that until you have completely overcome the infantilism of the institutional stage and the adolescence of the critical, that there is no hope of your entering the mystical. The object of this analysis is to help us spot the residual traces of infantilism and adolescence which are still preventing us from being adult in our faith. Recognising these traces as they appear and resisting them is a movement towards inner freedom.

*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 26, Commentary

### Gospel: Matthew 21:28-32

Matthew loves to tell parables of Jesus which contrast 'goodies' and 'baddies' like these two contrasting sons. Matthew's parables put everything in black-and-white terms with no shades of grey (wise and foolish wedding-attendants, sheep and goats, etc.). Luke uses a different kind of parable, in which the characters - just like ourselves - often do the right thing for the wrong reason. The sayings of Jesus were handed down by word of mouth for some years before being written down.



Did the straightforward contrast in Matthew (it is odd that both change their minds without a reason) develop into Luke's parable of the Prodigal Son? Both times the 'goodie' son ends up bad, and the 'baddie' son ends up good, but in Luke's version both changes of mind are motivated, and there is great emphasis on the son's repentance and the father's overwhelming joy at getting him back. The lesson in Matthew's story is given also by Jesus' word in the Sermon on the Mount, 'It is not anyone who says to me, "Lord, Lord" who will enter the kingdom of Heaven, but the person who does the will of my Father in Heaven'. It is no use simply saying that Christ is our 'Lord'; we have to express it in our behaviour.

### First Reading: Ezekiel 18:25-28

The prophet Ezekiel was speaking in Babylon during the exile of the Jews there after the destruction of Jerusalem. Not surprisingly, the second generation of exiles was questioning why they should suffer for the failures of their forefathers. This was, however, a new phase in the development of morality among the people of Israel, for beforehand the sense of

solidarity with family or clan had been so strong that it was assumed that punishment for the sins and failures of an individual would affect the whole clan or family. Now the individual is to be held responsible for his or her own sins only. Furthermore, the individual cannot simply rely on good deeds of the past, nor feel irremediably condemned for failures in the past. Conversion in both directions is possible: just as the good person can become evil, so the evil person can change direction. At the end the Lord promises a new heart and a new spirit, so that even the sinner can repent and live.

### Second Reading: Philippians 2:1-11

St Paul quotes an ancient Christian hymn celebrating the triumph of Christ (the hymn begins "His state was divine ..."): it describes his self-emptying and his exaltation and vindication by the Father. In the first half of the hymn Paul shows the warmth of his joy as a pastor in the fellowship of his young community at Philippi. He also gently chides them for their vanity, and the reason why he includes the hymn is to show that the path of humility is the way to exaltation.



*Courtesy of 'The Wednesday Word Trust'*

## The Word: Year A, Ordinary Time, Sunday 27

1st Reading: Isaiah 5:1-7

2nd Reading: Philippians 4:6-9

Gospel: Matthew 2: 33-43

## Prayer of the Church

### Psalter Week 2

**Sun** Seasonal Proper

**Mon** Seasonal Proper + Proper Saints

**Tue** Proper of Saints

**Wed** Seasonal Proper + Proper Saints

**Thu** Seasonal Proper + Proper Saints

**Fri** Seasonal Proper + Proper Saints

**Sat** Seasonal Proper

## This Week's Feasts & Saints

**Mon** St Wenceslaus. Martyr /

St Lawrence Ruiz & Companion Martyrs

**Tue** Ss Michael, Gabriel, Raphael, Archangels

**Wed** St Jerome, Priest, Doctor of Church

**Thu** St Theresa of the Child Jesus, Dr of Church

**Fri** Guardian Angels

**Sat** Ordinary Time

**Gathering Psalm 39(40) (All say)**

O Lord, you will take care of me.

Your justice I have proclaimed  
in the great assembly.

My lips I have not sealed;  
you know it, O Lord.

I have not hidden your justice in my heart  
but declared your faithful help.

I have not hidden your love and your truth  
from the great assembly.

O Lord, you will not withhold  
your compassion from me.

Your merciful love and your truth  
will always guard me.

For I am beset with evils  
too many to be counted.

My sins have fallen upon me  
and my sight fails me.

They are more than the hairs of my head  
and my heart sinks.

O Lord, come to my rescue;  
Lord, come to my aid.

O let there be rejoicing and gladness  
for all who seek you.

Let them ever say: 'The Lord is great',  
who love your saving help.

As for me, wretched and poor,  
the Lord thinks of me.

You are my rescuer, my help,  
O God, do not delay.

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.

O Lord you will take care of me.

**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: Ezekiel 18:25-28**

The word of the Lord was addressed to me as follows: 'You object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die.'

**Responsorial Psalm 24(25)**

R. Remember your mercy, Lord.

Lord, make me know your ways.

Lord, teach me your paths.

Make me walk in your truth, and teach me;  
for you are God my saviour.

Remember your mercy, Lord,  
and the love you have shown from of old.

Do not remember the sins of my youth.

In your love remember me,  
because of your goodness, O Lord.

The Lord is good and upright,

He shows the path of those who stray,  
he guides the humble in the right path;  
he teaches his way to the poor.

R. Remember your mercy, Lord.

**Second Reading: Philippians 2:1-11**

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy.

There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus:

His state was divine,  
yet he did not cling to his equality with God  
but emptied himself

to assume the condition of a slave,  
and became as men are;

and being as all men are, he was humbler yet,  
even to accepting death, death on a cross.

But God raised him high and gave him the name  
which is above all other names

so that all beings in the heavens,  
on earth and in the underworld,

should bend the knee at the name of Jesus  
and that every tongue should acclaim

Jesus Christ as Lord,  
to the glory of God the Father.

*Mass continues over page . . .*

**Gospel Acclamation**

Alleluia, alleluia!

If anyone loves me he will keep my word,  
and my Father will love him,  
and we shall come to him. Alleluia!

**Gospel: Matthew 21:28-32**

Jesus said to the chief priests and elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'

**Creed**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.  
I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit was incarnate  
of the Virgin Mary, and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven and is seated  
at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.  
I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the  
dead and the life of the world to come. Amen.

**Prayer after Communion**

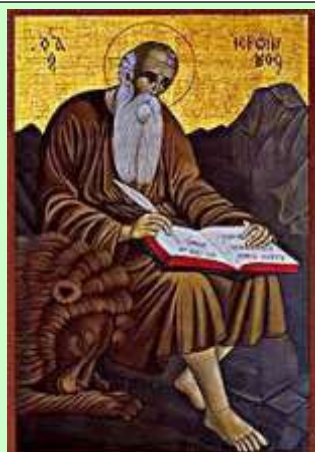
Alleluia! Sing to Jesus!  
His the sceptre, His the throne;  
Alleluia! His the triumph,  
His the victory alone!  
Hark! The songs of peaceful Zion  
Thunder like a mighty flood:  
"Jesus out of every nation  
Has redeemed us by His blood."  
Alleluia! Not as orphans  
Are we left in sorrow now;  
Alleluia! He is near us;  
Faith believes, nor questions how.  
Though the cloud from sight received Him,  
When the forty days were o'er,  
Shall our hearts forget His promise?—  
"I am with you evermore."

Alleluia! Bread of angels,  
Here on earth our Food, our Stay;  
Alleluia! Here the humble  
Flee to thee from day to day.  
Intercessor, friend of sinners,  
Earth's Redeemer, plead for me;  
Where the songs of all the sinless,  
Sweep across the crystal sea.

Alleluia! King eternal,  
Thee the Lord of lords we own;  
Alleluia! Born of Mary,  
Earth thy footstool, Heav'n thy throne.  
Thou within the veil hast entered  
Robed in flesh, our great High Priest  
Thou on earth both priest and victim,  
In the eucharistic feast.

*W Chatterton Dix (1837-98)*

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**This Week's Feast -**

St Jerome (340 - 420)

He was born in Strido, in Dalmatia. He studied in Rome and was baptized there. He was attracted by the ascetic life and travelled to the East, where he was (unwillingly) ordained a priest. He was recalled to Rome to act as secretary to

**Pope Damasus, but on the Pope's death he returned** to the East, to Bethlehem, where (with the aid of St Paula and others) he founded a monastery, a hospice, and a school, and settled down to the most important work of his life, the translation of the Bible into Latin, a translation which, with some revisions, is still in use today. He wrote many works of his own, including letters and commentaries on Holy Scripture. When a time of troubles came upon the world, through barbarian invasions, and to the Church, through internal dissension, he helped the refugees and those in need. He died at Bethlehem.