



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 27, 3/4 October

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		<i>FB - Parish Facebook live-stream</i>	<i>Mass Intentions</i>
Saturday 3 October	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>On New Employment Gallagher Family</i>
Sunday 4 October	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass FB	<i>George William Hodgson Daniel Kirwan</i>
Monday 5 October	St Joseph's	9.30am Mass	<i>Faithful Departed (November List)</i>
Tuesday 6 October			
Wednesday 7 October	Sacred Heart	9.30am Mass	<i>Private Intention (MM.M)</i>
Thursday 8 October	St Joseph's	9.30am Mass	<i>Parish Family</i>
Friday 9 October			
Saturday 10 October	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>Geoff Marston Gallagher Family</i>
Sunday 11 October	St Joseph's Sacred Heart	9.00am 10.45am Mass FB	<i>Josephine Spencer Mary Oakley</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.

On the event of her Baptism, at this Saturday's 4.00pm Mass, we congratulate and pray for Harriet Severn Roper, with her parents, Louise and Craig.



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

Experiences of joy may come when I stop and look upon a flower. They may come as I stand on the seashore and wonder at the sea. They are experienced by a parent receiving their new-born baby into their first embrace. They can arise in an awareness of beauty as I enjoy a piece of music, art, or poetry, or may be awakened by a comedian. They may come within the stillness of prayer. They are awakened when I see someone respond unselfishly to another's need. In such grace moments, I meet the me beyond me, the God beyond God, in whose image I am made.

In moments of awareness of beauty, love, joy, goodness, I experience a deep peace, a sense of being at home. I do not feel a stranger in the presence of such experiences. There is close intimacy between me and beauty, goodness, joy, love. It is not wishful thinking. The reason I do not feel a stranger is that I share the very life of God, the source of all this wonder. And all this beauty and joy is pure gift. I have not brought it to be. I have not earned it. It is given to me. Faith says it is given because we are loved. Our existence is the first of all the gifts and is the promise of all to come, here and hereafter. All is given out of love and we are the object of that love. It is not about being worthy. It has nothing to do with worthiness, absolutely nothing. We are loved because we are, and heaven is ours because we are God's children.

We might wonder if we are good enough to please God and gain Heaven. But this very God made us good. In the Book of Genesis, we are told that all that exists came from God's hand and that God loved what he made. When he created the woman and the man, he was especially pleased and saw his work was 'very good'. (*Gen. 1:31*) Maybe we have heard so much about original sin that we have forgotten the deeper reality of our original goodness. In his book 'Simplicity', Fr Rohr says, 'We have to find out who we were all along in God, before we did anything right or wrong.' We cannot deny that we do wrong. We are sadly aware how we fail many times to share love with each other. But we will never succeed unless we realise how much we are loved. True love is not born out of fear of displeasing God, and we will find it hard to forgive unless we realise how totally we are forgiven. Jesus came to recreate us in love and to invite us to love as he loves.

This is the great challenge. When we fail we must turn to Jesus for forgiveness, healing, and power, to keep trying to become more like him. If we keep close to him in a relationship of love, nourished by prayer, he will empower us.

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



Things happening in our Parish

At our St Joseph's Church With all now wearing face coverings (unless exempt) and as all sit with their backs to those behind them, safety guidance allows us to follow the metre+ rule. Benches have been moved and sitting places reconfigured, to ensure all of different households can be distanced *notably more* than a metre. To help ensure the distancing within the new arrangement, **it is important that all remain seated throughout Mass, so please do not kneel at any time, and do not stand except when needing to leave your place** (such as to receive Communion).

Thought is being given to whether we can practically adopt a similar reconfiguration of benches and seating at our Sacred Heart Church.

First Reconciliation Parents of our Children who began to prepare for their First Confession, earlier this year, and who are ready for them to now resume their preparation (on Sat 17 Oct), please remember to return to Fr Anthony the form he sent you - this weekend preferably or during this week at latest.

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.

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.

DBS Checks About now, some in our Parish are due updated checks with the Disclosure and Barring Service. Mary Day will inform any concerned. She and Fr Anthony have recently received their up-dated certificates.

Certificates are still required for those who assist with Children's Liturgy, Catechists working with our Children, those who assist with Vulnerable Adults, and Members of our SVP. The Diocesan Safeguarding Office has recently advised that checks are no longer required for Ministers of the Eucharist

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

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. See www.briery.org.uk for further details.

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 Latin word 'monstrare' means 'to show'. The monstrance, as used in Catholic Churches, is a vessel or container, in which is held The Blessed Sacrament (as a large host), when the Sacrament is exposed to view or carried in a procession.

The words Exposition and Benediction (of The Blessed Sacrament) are often used inter-changeably, but there is a difference - which is?

AND SERIOUSLY!



One night, Mike's parents overheard this prayer:

"Now I lay me down to rest,
and hope to pass tomorrow's test,
If I should die before I wake,
that's one less test I have to take."

Parish Monies

Many Thanks for donations,
14 - 20 Sep:

Loose	£ 80.00
Envelopes	£789.19
Donation for Lights	£100.00

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

Inner Chaos and False Images of God

Every single time I want to do good, it is something evil that comes to hand (Rom. 7:21).

The treasure is hidden within the field of our inner experience. As we reach adulthood, we become more aware not only of the field's mystery and complexity, but also of its dangers, and so the temptation is to ignore it. We may succeed, but our inner life will remain alive, influencing our behaviour, often kicking vigorously.

In this chapter we shall look at the complexity and danger of our inner life, at the power and confusion of the drives and desires which are in us. Religious teachers tell us to turn to God in prayer if we are to find peace and harmony within. We shall apply the critical element to this advice and ask, 'Which God am I to turn to?'

Once we begin to look at our inner feelings we may begin to panic, for we may not like what we see and fear that some feelings may overwhelm and destroy us. Is it healthy to look at inner feelings? What if I find feelings of hate, resentment, bitterness, cruelty, destructiveness? If I advert to them and allow them entry into my consciousness, they may take over and lead me to do what I would rather not do. Am I not wiser to ignore them? If a priest, for example, vowed to celibacy, looks at his own desires and wants to marry, could this not wreck his life as a priest? If married people look at their desires and discover they do not want to be married, or not to this partner, is this not destructive of married life? Certainly, if whenever we look at our desires we then followed the desire which first presented itself, our lives would be chaotic. We are a jumble of conflicting desires, and of most of them we are not fully conscious, yet they are determining every decision of our lives. There is a very vivid demonstration of this conflict of desires in the Gospel, and the story is so important that it is included in three of them – the healing of the Gerasene demoniac.



Jesus has crossed the lake and a raving lunatic approaches. Mark (in chapter 5) describes the man in some detail. He lived among the tombs and 'no one could secure him any more, even with a chain'. He had snapped the chain and broken the fetters, and no one had the strength to control him. The fury is turned in on the man himself: All night and all day, among the tombs and in the mountains, he would howl and gash himself with stones.' The conflict within is destroying him. When he sees Jesus, he runs up to him and shouts: 'What do you want with me, Jesus, Son of the Most High God? Swear by God that you will not torture me!' There are two movements within the man, one of attraction for Jesus, the other of repulsion, and in the presence of Jesus both movements are evoked. 'What is your name?' Jesus asks. With great insight the man answers, 'My name is legion, for there are many of us.'

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**
especially Bernadette Adamson, and her family



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 27, Commentary

Gospel: Matthew 21:33-43

Jesus' understanding of the sovereignty of God brought him violent opposition from some of the Jewish leaders. Were they corrupt, or just closed to any new way of thinking, so closed that they could not see that Jesus was the promised Messiah? Anyway, Jesus used this story about the tenants of a vineyard to show that the religious authorities were not leading the people as they should. Everyone would immediately understand the image of the vineyard. The prophet Isaiah had used this image in a well-known poem eight centuries earlier to show that the vineyard of Israel refused to yield a good harvest to God, whatever care God lavished on it. God expected fairness of judgment from the people and all he found was a shriek of agony (the same word is used in Hebrew for 'fair-judgment' and for 'shriek' apart from one letter). What does this mean for us? Not that we have to follow every new idea. But it does mean that we must be open to the idea that we may be wrong, that our service of the Lord may be faulty, that people we find unacceptable or perhaps tiresome may have more good in them than we credited. God's ways are not our ways. Life may not be mapped out how we think, so we need to watch out for the bend in the road.



First Reading: Isaiah 5:1-7

A vineyard needs a lot of devoted care, pruning, manuring and tying back. In the rocky soil of Israel even more special care is needed, such as gathering the stones to form retaining walls to keep the soil from eroding, building a lookout tower against thieves and a vine-press for crushing the grapes. Then the right fruiting-vine has to be grafted onto the sturdy stock, as here the vinedresser grafts on fine grapes. Imagine his disappointment when all he gets for his

pains is inedible wild grapes! After this haunting parable of Isaiah, the vineyard became a stock image of Israel, swathed in God's loving care, and all the dwellers in the rich vines of the hill-country of Israel would be aware that it was an image of the love lavished on his people. So when Israel goes into Exile, Psalm 80 laments, 'You brought a vine out of Egypt. Why have you broken down its fences? Every passer-by plucks its grapes. Wild beasts feed on it.' The prophets also, especially Ezekiel, used the image of the vineyard. Jesus' hearers would immediately recognise what he meant when he told his parable about a vineyard.

Second Reading: Philippians 4:6-9

This warm and affectionate little passage was probably originally the end of a letter from Paul to the community at Philippi, which he loved so well. It is a lovely conclusion to a letter. Paul encourages them in every way to be cheerful in the Lord, but especially to be grateful. If we really appreciate that the Lord is near, we cannot worry and the peace of God will rest upon us. Then also gratitude and thanksgiving will be our mode of thought, penetrating all our thoughts on every subject. The Greek word Paul uses for 'thanksgiving' is 'Eucharist', which is the name we use in the

Church for the great prayer of thanksgiving, offered by Christ to the Father in the name of us all. It is the summing up of all prayer, petition, gratitude and admiration. No doubt Paul is thinking of it as the high point of all prayer.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 28

1st Reading: Isaiah 25:6-10

2nd Reading: Philippians 4:12-14, 19-20

Gospel: Matthew 22:1-14

Prayer of the Church

Psalter Week 3

Sun Seasonal Proper

Mon Seasonal Proper

Tue Seasonal Proper (+ Proper Saints)

Wed Seasonal Proper + Proper Saints

Thu Seasonal Proper

Fri Seasonal Proper (+ Proper Saints)

Sat Seasonal Proper + Common Pastors

This Week's Feasts & Saints

Mon Ordinary Time

Tue St Bruno, Priest

Wed Our Lady of the Rosary

Thu Ordinary Time

Fri St John Henry Newman, Priest

St Denis, Bishop, & Companion Martyrs

St John Leonardi, Priest

Sat St Paulinus of York

Gathering Canticle Exodus 15 (All say)

The Lord is my strength, he is my salvation.

I will sing to the Lord, glorious his triumph!
Horse and rider he has thrown into the sea!

The Lord is my strength, my song, my salvation.
This is my God and I extol him,
my father's God and I give him praise.
The Lord is a warrior! 'The Lord' is his name.

The chariots of Pharaoh he hurled into the sea.
At the breath of your anger the waters piled high;
the moving waters stood up like a dam.
The deeps turned solid in the midst of the sea.

The enemy said: 'I will pursue and overtake them,
I will divide the plunder, I shall have my will.
I will draw my sword, my hand shall destroy them.'

You blew with your breath, the sea closed over them.
They went down like lead into the mighty waters.
Who is like you among the gods, O Lord,
who is like you, so glorious in holiness,
spreading fear through your deeds,
you who do marvels?

You stretched forth your hand,
the earth engulfed them;
your love has guided the people you redeemed,
your power has led them to your holy dwelling-place.

You will lead them and plant them on your mountain,
the place, O Lord, where you have made your home,
the sanctuary, Lord, which your hands have made.
The Lord will reign for ever and ever.

The Lord is my strength, he is my salvation.

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 5:1-7

Let me sing to my friend
the song of his love for his vineyard.
My friend had a vineyard on a fertile hillside.
He dug the soil, cleared it of stones
and planted choice vines in it.

In the middle he built a tower,
he dug a press there too.
He expected it to yield grapes,
but sour grapes were all that it gave.
And now, inhabitants of Jerusalem
and men of Judah,
I ask you to judge between my vineyard and me.
What could I have done for my vineyard
that I have not done?
I expected it to yield grapes.
Why did it yield sour grapes instead?
Very well, I will tell you
what I am going to do to my vineyard:
I will take away its hedge for it to be grazed on,
and knock down its wall for it to be trampled on.
I will lay it waste, unpruned, undug;
overgrown by the briar and the thorn.
I will command the clouds to rain no rain on it.
Yes, the vineyard of the Lord of Hosts
is the House of Israel,
and the men of Judah that chosen plant.
He expected justice, but found bloodshed,
integrity, but only a cry of distress.

Responsorial Psalm 79(80)

R. The vineyard of the Lord is the House of Israel.

You brought a vine out of Egypt;
to plant it you drove out the nations.
It stretched out its branches to the sea,
to the great river it stretched out its shoots.

Then why have you broken down its walls?
It is plucked by all who pass by.
It is ravaged by the boar of the forest,
devoured by the beasts of the field.

God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted.

And we shall never forsake you again:
give us life that we may call upon your name.
God of hosts, bring us back;
let your face shine on us and we shall be saved.

R. The vineyard of the Lord is the House of Israel.

Second Reading: Philippians 4:6-9

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

Mass continues over page . . .

Gospel Acclamation

Alleluia, alleluia!

I call you friends, says the Lord,
because I have made known to you
everything I have learnt from my Father.
Alleluia!

Gospel: Matthew 21:33-43

Jesus said to the chief priests and the elders of the people, 'Listen to another parable. There was a man, a landowner, who planted a vineyard; he fenced it round, dug a winepress in it and built a tower; then he leased it to tenants and went abroad. When vintage time drew near he sent his servants to the tenants to collect his produce. But the tenants seized his servants, thrashed one, killed another and stoned a third. Next he sent some more servants, this time a larger number, and they dealt with them in the same way. Finally he sent his son to them. "They will respect my son" he said. But when the tenants saw the son, they said to each other, "This is the heir. Come on, let us kill him and take over his inheritance." So they seized him and threw him out of the vineyard and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?' They answered, 'He will bring those wretches to a wretched end and lease the vineyard to other tenants who will deliver the produce to him when the season arrives.' Jesus said to them, 'Have you never read in the scriptures:

It was the stone rejected by the builders
that became the keystone.
This was the Lord's doing
and it is wonderful to see?

'I tell you, then, that the kingdom of God will be taken from you and given to a people who will produce its fruit.'

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 after Communion

Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and nothing
more,

See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived:
How says trusty hearing? That shall be believed;
What God's Son hath told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

On the cross thy Godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
This faith each day deeper be my holding of,
Daily make me harder hope and dearer love.

O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.

Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran
Blood whereof a single drop has power to win
All the world forgiveness of its world of sin.

Jesu, whom I look at shrouded here below,
I beseech thee send me what I long for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight.

*ascr St Thomas Aquinas (1227-74)
tr G.M Hopkins (1844-89)*

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Feast of the Week - St John Leonardi

was born at Lucca, in Tuscany. He trained as an apothecary, but fought hard to become a priest and was ordained in 1572. A few laymen gathered by him and so began the Order of Clerks Regular of the Mother of God. However, a persecution grew. It seems possible that the Republic of Lucca felt that being the birthplace of a religious order might be dangerous, for the independence of the state, given the complicated international politics of the

time. Whatever the reason, Leonardi spent most of the rest of his life in exile, only occasionally gaining permission to visit Lucca.

The order he founded has charge of a number of churches in Italy and is involved in missionary work. His work was taken up by the Popes and became the Work of the Propagation of the Faith.

