



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 28, 10/11 October

<i>Getting in touch</i>	Father Anthony G Fenton The Sacred Heart Presbytery Market Street, Hemsworth, Pontefract, WF9 4LB	<i>Email</i>	anthony.fenton@dioceseofleeds.org.uk pp.sacredheartstjoseph@dioceseofleeds.org.uk
		<i>Tel</i>	01977-610733
		<i>Parish Website</i>	www.hemsthorpe.org.uk

		<i>FB - Parish Facebook live-stream</i>	<i>Mass Intentions</i>
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 Mass 10.45am Mass FB	<i>Josephine Spencer Mary Oakley</i>
Monday 12 October	St Joseph's	9.30am Mass	<i>St Wilfrid's School</i>
Tuesday 13 October			
Wednesday 14 October	Sacred Heart	9.30am Mass	<i>Geoff Marston</i>
Thursday 15 October	St Joseph's	9.30am Mass	<i>Pamela Harrison</i>
Friday 16 October			
Saturday 17 October	Sacred Heart	5.00pm Mass	<i>David Olbison</i>
Sunday 18 October	St Joseph's Sacred Heart	9.00am 10.45am Mass FB	<i>Kenneth Rathjen Brian Byrne</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.

This Sunday, at our 9.00am Mass, in anticipation of their Golden Wedding Anniversary next weekend Carole and Paul McMahon are Re-Dedicating themselves to their Marriage
We congratulate and pray for them as they also receive a special Anniversary Blessing



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

Do we really appreciate God's kind of loving? Why is it so difficult for us to believe that we are loved for what we are, not for what we do? Why does it seem so difficult to accept unconditional love joyfully? Sadly, God's love has often been presented as a reward for observance of his law. Another reason, perhaps, is that we are very conscious of our human weakness and failure to love. There are areas of guilt and self-hatred in us. We are far more aware of our sinful state, and our experience of failure and disappointment with ourselves, than we are of our deeper graced condition. The me beyond me is seldom noticed by the eye. The externals of our condition are more obvious than our inner good self. It needs little reflection to be aware of our human frailty, fears, guilt, failure, anger, selfishness. We notice these all too easily! We cannot deny reality. So we humbly admit our human weakness and sin. But there is also the deeper reality still: God's presence at our very centre, loving us, accepting us, healing us. As said by Juliana of Norwich: 'To behold the sinful self is a matter of truth, but it is not the highest truth, which is to behold God. We are preciousely kept in one love.'

The poet Yeats says, 'The Vision is always finer than the View.' The view is on the surface and is seen with the eye. The vision is deeper and is seen with the heart. We have views of ourselves and others. Often these are inaccurate, but even when true we imprison ourselves and others in outward appearances. God sees the vision and sets us free for growth. God knows what we truly are and can become. He sees the possibilities for growth. Growth involves death, of course. We must die to the false self, the surface self, so that our true beauty can be revealed, our true self, the me beyond me.



Jesus always saw the Vision, so the tax collectors and sinners dared to seek his company.' The most unlikely people were attracted to Jesus because he opened their eyes to the vision of their true selves. The Pharisees were short sighted. They saw only the view and condemned what they saw. They demanded perfection before someone could be accepted by them or God. So the sinner was an outcast. In waiting for perfection, they missed celebrating that present. Jesus invited them to accept love and celebrate with him. He knew the great secret, that love heals and enables growth, and that love is offered not because we achieve things, but because we are God's children.

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

Things happening in our Parish

Saturday Mass Do note: from next Saturday, **17 Oct**, there will be one Mass only in our Parish, on Saturdays - at **5.00pm** - at The Sacred Heart. Otherwise Sunday and weekday Masses will continue as now, for the time being.

First Reconciliation Parents/Carers please see note on page 3 of this Newsletter.

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.

Many thanks to those who have already donated - and if you have not, donations of any amount are 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 - but no longer for Ministers of the Eucharist.

Please Do Remember *the continued requirement for physical distancing*, at our Churches.

For the well-being and comfort of others, it is important, too, that face-coverings are worn correctly, *with the top of the mask variety worn onto the bridge of, and not below the nose, and the lower edge extending below the chin.*

At our St Joseph's Church, *remain seated throughout Mass, please, and so do not kneel, and do not stand*, except when needing to move for such as the receiving of Communion. (It is likely this same measure will come to our Sacred Heart Church soon, following an expected repositioning of the benches.)

Readers Please note: guidelines to best procedure state that face coverings *should be worn until the Reader is at the lectern*, and once the readings are complete, *should be put back on at the lectern.*

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

& In our Diocese

This Weekend in his Pastoral Letter, our Bishops writes: '... the Church invites us to pray for Prisoners and their families ... As Christians, we cannot support a society that just locks away and abandons criminal offenders. A question the Catholic Bishops ... have consistently asked is "are our prisons potential places of redemption, or rather human warehouses?" ... In your prayers this day, I ask you to remember in your intentions all who are in need of forgiveness, healing and mercy; that the grace of Our Lord Jesus Christ will bring redemption, justice and mercy to our society and to our world.'

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, coming soon.

First Reconciliation Our Children are due to meet in our Sacred Heart Parish Hall, next **Sat 17 Oct**, 10-11.00am.

On arrival, only the Children should come within the Entrance Hall, and all Parents/Carers are requested to kindly wait outside when they return to collect their Children, at 11.00am.

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

But seriously

DO YOU KNOW?

The word 'Exposition' can be used of any period when The Blessed Sacrament is on view (usually in a monstrance). This may be in a time of complete silence, or there may be reflections, prayers and/or hymns to accompany. Essentially, 'Benediction' is usually a signing of the cross over those gathered, often accompanied with words naming the Father, Son and Spirit - or the signing may be with The Blessed Sacrament, and this is commonly done in silence.

Often, incense is burnt at Exposition, and at some Masses. What are the names of the container in which the incense is burnt, and of the container from which the incense is spooned?

AND SERIOUSLY!



A woman was mailing an old family Bible to her brother in another part of the country.

"Is there anything breakable in here?" asked the postal clerk.

"Only the Ten Commandments," answered the woman.

Parish Monies

Many Thanks for donations, 21 - 28 Sep:

Loose	£155.34
Envelopes	£286.54
Sept Text/Donate	£103.00

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).

With great insight, the Leper answers Jesus, 'My name is Legion, for there are many of us.'

The man is possessed by evil spirits which Jesus drives out of him, and the scene ends with the man back in his senses, fully clothed, sitting with Jesus and begging to be allowed to stay with him. We



may or may not believe in demonic possession, but whatever our views may be, it is worth pondering this passage and, while withholding any judgement about the likelihood or unlikelihood of demonic possession, trying to see our own inner lives in the light of this story.

Do we know what it is 'to live among the tombs', when life seems to go dead and what once caused us pleasure and delight now leaves us unmoved, so that we live in a state of listlessness and apathy? Do we understand what it means 'to howl and gash ourselves', for example with bitterness and resentment at what others have done to us, or what we have done to ourselves, the agony of feeling unforgiven, or of refusing to forgive? Have we ever felt like legion, because we can be so different from day to day and even within the same day, now full of sweetness and light and goodwill to all, very reasonable and jovial; and a few minutes later something happens which leaves us glowering, unreasonable, a pain to ourselves and double movement in the demoniac who rushes up to Jesus on the one hand, and begs him depart on the other?

If we could really see into the depths of ourselves and into our subconscious and unconscious minds, we would recognise in ourselves all the characteristics of the demoniac and this would terrify us, but we would see also other qualities which would delight us. There is no crime, no perversion, no cruelty ever practised of which we are not capable, but there is also no heroism, selflessness or love which is beyond our potential. Because we are afraid of looking at the evil possibilities in us we fail also to see our true greatness. Refusing to look at our inner lives, we ignore our true selves, renounce our individuality, our freedom, our personality, or, as the Jerusalem Bible puts it, 'we lose our very selves'.

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, Elizabeth Taylor, and all our housebound

The Word: Year A, Ordinary Time, Sunday 28, Commentary

Gospel: Matthew 22:1-14

A wedding is a time of joy and of completion after long preparation, a time of love and of complete satisfaction. In Judaism at the time of Jesus, the coming of the Messiah is often compared to the joy of a wedding-feast. The marriage-feast at Cana must have been some party! At Mary's request Jesus produced 900 litres of wine. The Letter to the Ephesians teaches that the love in a human wedding is only a foretaste of Christ's love for his bride, the Church. In the story of the royal wedding in this Sunday's Gospel, however, two things go drastically wrong. First, the original wedding guests refuse to come. Not only do they refuse, but they brutally maltreat the innocent messengers, and the king (who must represent God) ruthlessly burns down their city. Secondly, the man who has no wedding-garment is thrown out: a wedding-garment is a standard Jewish image for works of generosity expected of every faithful Jew. For us Christians too, the story constitutes a double warning.



First Reading: Isaiah 25:6-10

The reading begins with the image of the messianic banquet, the banquet which the Lord is preparing for the end of time; Jesus takes up this image in the gospel story of the wedding-feast. After the first lines the image changes; the text now speaks of the removal of the mourning veil and the destruction of death, when every tear will be wiped away. In the earlier traditions of the Bible the dead were thought to

lead a wretched existence in 'Sheol', a life which is no life, a sort of half-existence without power or substance, where the dead cannot even praise God. Gradually Israel came to realise that God's love is so enveloping and so enduring that God cannot desert or abandon his faithful even in death; nor can death cut off from God those who are faithful. This text from Isaiah is one of the crucial passages where the permanent, saving strength of God's love is expressed. Speaking to the Sadducees (who did not believe in the resurrection) Jesus will say, 'God is the God not of the dead but of the living'. Paul will say, 'Neither death nor life can separate us from the love of God which is in Christ Jesus'.

Second Reading: Philippians 4:12-14, 19-20

Paul has reached the final greetings of his letter to the Philippians. Even when he is writing to this beloved community at Philippi, from whom alone he would accept gifts, Paul is anxious to maintain his independence. In the ancient world, as in the modern world, a favour demands a return-favour: 'there is no such thing as a free dinner'! So Paul points out that he could manage without the gift they have given him, since all his strength comes from God. But he also wishes them the blessing of the fulfilment of all their needs from the glory of God in Christ Jesus. This is an incomparable blessing, whose awesome value is obscured by our careless use of the term 'glory'. The glory of God is a term frightening in its richness. No human being can see God and live, but Moses did for a moment glimpse God's glory – after which his face was so seared that he had to wear a veil over it. It is a glory which, by contrast, fills Isaiah with dread at his own sinfulness, and which makes Ezekiel fall to the ground. It is the experience of the limitless power and majesty of God.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 29

1st Reading: Isaiah 45:1, 4-6

2nd Reading: 1 Thessalonians 1:1-5

Gospel: Matthew 22:15-21

Prayer of the Church

Psalter Week 3

Sun Seasonal Proper

Mon Seasonal Proper

Tue Seasonal Proper (or + Cmn Holy Men/Women)

Wed Seasonal Proper (or + Proper Saints)

Thu Seasonal Proper + Proper Saints

Fri Seasonal Proper (+ Proper Saints)

Sat Seasonal Proper + Proper Saints

This Week's Feasts & Saints

Mon St Wilfrid, Bishop & Patron of our Diocese

Tue St Edward the Confessor, Holy Man

Wed St Callistus I, Pope & Martyr

Thu St Teresa of Jesus (of Avila), Religious &
Doctor of Church

Fri St Hedwig, Religious

St Margaret Mary Alacoque, Religious

Sat St Ignatius of Antioch, Bishop & Martyr

Gathering Psalm 98(99) (All say)

Exalt the Lord our God;
bow down before his holy mountain.

The Lord is king; the peoples tremble.
He is throned on the cherubim; the earth quakes.
The Lord is great in Sion.

He is supreme over all the peoples.
Let them praise his name, so terrible and great,
he is holy, full of power.

You are a king who loves what is right;
you have established equity, justice and right;
you have established them in Jacob.

Exalt the Lord our God;
bow down before Sion, his footstool.
He the Lord is holy.

Among his priests were Aaron and Moses,
among those who invoked his name was Samuel.
They invoked the Lord and he answered.

To them he spoke in the pillar of cloud.
They did his will; they kept the law,
which he, the Lord, had given.

O Lord our God, you answered them.
For them you were a God who forgives;
yet you punished all their offences.

Exalt the Lord our God;
bow down before his holy mountain
for the Lord our God is holy.

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.

Exalt the Lord our God;
bow down before his holy mountain.

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 25:6-10

On this mountain,
the Lord of hosts will prepare for all peoples
a banquet of rich food, a banquet of fine wines,
of food rich and juicy, of fine strained wines.
On this mountain he will remove
the mourning veil covering all peoples,
and the shroud enwrapping all nations,
he will destroy Death for ever.
The Lord will wipe away
the tears from every cheek;
he will take away his people's shame
everywhere on earth,
for the Lord has said so.
That day, it will be said: See, this is our God
in whom we hoped for salvation;
the Lord is the one in whom we hoped.
We exult and we rejoice
that he has saved us;
for the hand of the Lord
rests on this mountain.

Responsorial Psalm 22(23)

R. In the Lord's own house shall I dwell
for ever and ever.

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me
to revive my drooping spirit.

He guides me along the right path;
he is true to his name.

If I should walk in the valley of darkness
no evil would I fear.

You are there with your crook and your staff;
with these you give me comfort.

You have prepared a banquet for me
in the sight of my foes.

My head you have anointed with oil;
my cup is overflowing.

Surely goodness and kindness shall follow me
all the days of my life.

In the Lord's own house shall I dwell
for ever and ever.

R. In the Lord's own house shall I dwell
for ever and ever.

Second Reading: Philippians 4:12-14,19-20

I know how to be poor and I know how to be rich too.
I have been through my initiation and now I am ready
for anything anywhere: full stomach or empty
stomach, poverty or plenty. There is nothing I cannot
master with the help of the One who gives me
strength. All the same, it was good of you to share
with me in my hardships. In return my God will fulfil
all your needs, in Christ Jesus, as lavishly as only
God can. Glory to God, our Father, for ever and ever.
Amen.

Mass continues over page . . .

Gospel Acclamation

Alleluia, alleluia!

May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us. Alleluia!

Gospel: Matthew 22:1-14

Jesus began to speak to the chief priests and elders of the people in parables: 'The kingdom of heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they would not come. Next he sent some more servants. "Tell those who have been invited" he said "that I have my banquet all prepared, my oxen and fattened cattle have been slaughtered, everything is ready. Come to the wedding." But they were not interested: one went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them. The king was furious. He despatched his troops, destroyed those murderers and burnt their town. Then he said to his servants, "The wedding is ready; but as those who were invited proved to be unworthy, go to the crossroads in the town and invite everyone you can find to the wedding." So these servants went out on to the roads and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "How did you get in here, my friend, without a wedding garment?" And the man was silent. Then the king said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.'

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

Lord, Jesus Christ, you have come to us you are one with us, Mary's Son. Cleansing our souls from all their sin pouring your love and goodness in Jesus our love for you we sing, living Lord.

Lord, Jesus Christ, now and ev'ry day teach us how to pray, Son of God. You have commanded us to do this in remembrance, Lord, of you. Into our lives your pow'r breaks through, living Lord.

Lord, Jesus Christ, you have come to us, born as one with us, Mary's Son. Led out to die on Calvary, risen from death to set us free, living Lord Jesus, help us see you are Lord.

Lord, Jesus Christ, I would come to you, live my life for you, Son of God. All your commands I know are true, your many gifts will make me new, into my life your pow'r breaks through, living Lord.

Patrick Appleford

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Feast of the Week - St Teresa of Jesus

was born in Ávila, in Spain, and entered the Carmelite convent there at the age of 20, not because of any great attraction to the religious life but because it seemed the most sensible thing to do. At this time Carmelite convents were comfortable places. With time, and despite ill-health, she made great progress in contemplative prayer and had a number of mystical experiences, though she felt that she was not nearly holy enough to be accorded them by God.



Teresa's prayer life led her to seek a more perfect life, and in 1562, in the face of much opposition, she founded a convent of Discalced Carmelite nuns, in Ávila. The rest of her life is a story of the establishment of more and more Discalced Carmelite convents in the face of intense opposition from the unreformed Carmelites, but help came from the highest levels at the same time. 1575, the chapter of the Order decided to dissolve her foundations, and for the next five years every effort was **made to destroy Teresa's reforms. However, 1580, and** with the support of King Philip II, the Discalced Carmelites were made independent and St Teresa was able to found more convents. She died 15 October 1582.