



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



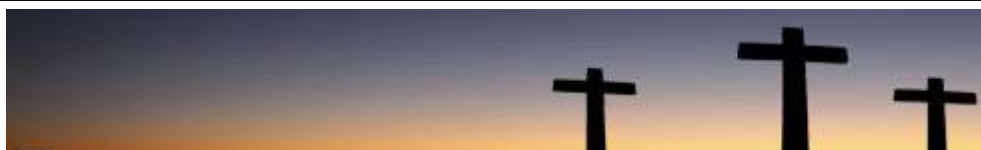
Year A, Ordinary Time, Sunday 29, 17/18 October

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		<i>Parish Website</i>	www.hemsthorpe.org.uk

		<i>FB - Parish Facebook live-stream</i>	<i>Mass Intentions</i>
Saturday 17 October	Sacred Heart	5.00pm Mass	<i>David Olbison</i>
Sunday 18 October	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass FB	<i>Kenneth Rathjen Brian Byrne</i>
Monday 19 October	St Joseph's	9.30am Mass	<i>Thanks St Anthony</i>
Tuesday 20 October			
Wednesday 21 October	Sacred Heart	9.30am Mass	<i>Hilda Bailey</i>
Thursday 22 October	St Joseph's	9.30am Mass	<i>Parish Family</i>
Friday 23 October			
Saturday 24 October	Sacred Heart	5.00pm Mass	<i>For Jackie</i>
Sunday 25 October	St Joseph's Sacred Heart	9.00am 10.45am Mass FB	<i>Gordon English Paul Woodgate</i>

**As numbers have to be limited at all Masses, to enable physical distancing, all are requested to pre-book.
To book: see our Parish Website, our Parish Facebook Page, or contact Fr Anthony.**

This Sunday, at our 10.45am Mass, prior to her up-coming Baptism, we present and pray for Riley Ann Ormsby, daughter of, Beau and Ryan



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

Because of God's understanding love, even our sin and failure can be an occasion of grace and new life. God does not reject us. but comes even closer when we fail. because we need him more. Unfortunately. society and even religion can tend to promote a destructive guilt complex when we fail. Some years ago, I was corresponding with a young Zambian lady studying in a university, in Europe. Her first letters were full of joy and hope. Then. a very long silence was followed by a very sad letter. She had contracted AIDS, was quite sick, she had been expelled from the university and country where she was studying and was ashamed to return home. These were the early days of AIDS, when there were exaggerated and false ideas about how AIDS could be picked up. Her long letter finished with this sad sentence: 'I see, Father, that you are something and I am just nothing.' She saw herself as *nothing*; She had the stigma of AIDS, was very sick, already had an ugly body rash, she could not finish her studies and was estranged from her family. She saw me as *something*: I was healthy, I had a respected profession, was doing useful work. She was noticing only the view and missing the vision. I wrote back: 'What you say is true, that you are nothing and I am something. But it's only half true. It is equally true that you are something and I am nothing. Each of us is nothing. We are created from nothing, did not make ourselves, and everything we have we have received. But it is even more true that each of us is something incredibly precious and beautiful, made in the image of our Creator who is in love with us. We are so precious Jesus died for us and would die again for us. Turn to him, tell him you believe this and accept his healing love.'

One morning, a lady from the parish asked if I would give herself and her friend a lift home. Her friend was walking behind, carrying a small baby. We walked to the car and I asked the woman with the baby what was the child's problem. She smiled and said there was no problem. She had just delivered the baby a few hours earlier! I was invited to see the little miracle and marvel at the wonder of a tiny new life. The pride, joy, light and love on the woman's face gave me some idea of unconditional love. I wonder what that mother would have thought if I had asked her why she loved this baby, or if I had said, "How can you offer such adoring love to a small child, who can do nothing for you?" We would not think, much less ask a mother such a stupid question. Yet we seem to attribute less love to God, who gives yet much greater love than that mother.



I wonder what that mother would have thought if I had asked her why she loved this baby, or if I had said, "How can you offer such adoring love to a small child, who can do nothing for you?" We would not think, much less ask a mother such a stupid question. Yet we seem to attribute less love to God, who gives yet much greater love than that mother.

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

Things happening in our Parish

We would really benefit from having more Stewards, especially at our Sacred Heart Church

Fr Anthony is waiting to hear from you.

New Requests to All With immediate effect, **now at both of our Churches, do please - remain seated throughout Mass, - and so do not kneel - and do not stand**, except when needing to move to such as receive Communion. This, along with all wearing face coverings (except those very few who are exempt), has enabled us to reconfigure the seating arrangements, which should be better for all. Do note, however, that while both ends of the benches might now be used, to the middle there should be, at very least, one metre+ between any of different households.

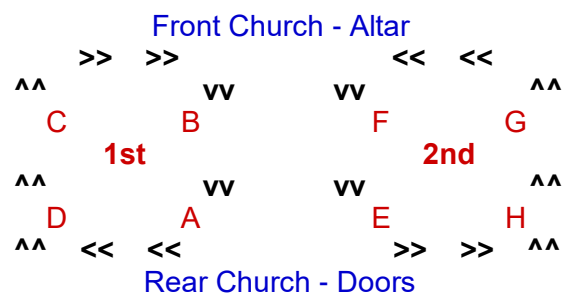
Processing to Communion As more restart to come along to Mass, all are asked to please remember, and at both of our Churches:

those to the **centre aisle**, in the **left hand benches**, are the first to go for Communion, starting from the back (**A**), with all going round the back and down the left side aisle;

those to the **side aisle**, in the **left hand benches**, this time starting from the front (**C**), follow on, and return via the centre aisle, and round the back;

those to the **centre aisle**, in the **right hand benches**, next go for Communion, starting from the back (**E**), with all going round the back and down the right side aisle;

those to the **side aisle**, in the **right hand benches**, this time starting from the front (**G**), follow on, and return via the centre aisle, and round the back.



Following this allows for the least face to face movement and the Stewards will continue to guide all as to when and in which direction to move. If those less mobile find walking all round the Church a struggle, please do have a word with a Steward or Fr Anthony.

It is expected that the new lights will be fitted in our Sacred Heart Hall and Entrance Hall this week. Very many thanks to those who have already contributed to the estimated cost of £2170. The new lights should soon bring running cost savings, but especially when we can bring the Hall back into full use. Further donations, of any amount, continue to be very welcome.

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.

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 next due to meet in our Sacred Heart Parish Hall, **Sat 21 Nov**, 10-11.00am, and their parents in our Sacred Heart Church, at the same time.

On arrival, Parents should please not enter the Hall with the Children, but go immediately into the Church.

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

But seriously

DO YOU KNOW?

At Services such as Mass and Exposition of the Blessed Sacrament, when incense is used, it is spooned from the incense boat (so named because of its boat-like shape), into the thurible in which it is burnt.

There is one Church, also a place of pilgrimage, that has world fame for having the largest thurible in the world.

It is so big that it hangs from the roof and requires several people to operate the swinging of it.

AND SERIOUSLY!

A man takes his Rottweiler to the vet saying 'My dog's cross-eyed can you do anything?'

The vet picks the dog up and examines his eyes. Finally he says, 'I'm going to have to put him down.'



'What, because the dog is cross-eyed?'

'No, because he's really heavy.'

Parish Monies

Many Thanks for donations, 29 Sep - 4 Oct:

Loose	£101.03
Envelopes	£317.00
Light Donations	£165.00
Sep Bank Orders	£1401.00

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).*

One way in which we avoid looking at our own inner chaos and destructiveness is by projecting it on to other people. This habit of projecting blame on to others is very subtle and destructive. It is so subtle that we are usually totally unaware of what we are doing. To us it is perfectly clear that the fault lies not in ourselves, but in the other, whether our next-door neighbour or the Russians. The habit is destructive, because it harms our neighbour, whether an individual or a nation, but leaves the real cause of the destruction untouched, precisely because we have refused to acknowledge it.



We refuse to acknowledge our own inner chaos because we are all afraid of rejection. Rejection of ourselves by some people is tolerable, as long as there are some others who will still support and assure us that we matter. What we fear most of all is total rejection, launching us into the abyss of self-rejection, into nothingness and meaninglessness. If we can face that fear we can reach the truth of ourselves, namely that we have no meaning of ourselves because we are essentially related creatures, that there is no 'I' independently of my relationship with other human beings and with all creation. This web of relationships in which we live is neither an abstraction, nor a complex of blind, irrational forces, but is the unity of God in whom all creation lives and moves and has its being.

The truth of our createdness can appear to us as the truth of our nothingness and so we fight against it. Anything is preferable to facing this threat, and so we struggle desperately to assure ourselves and to gain assurance from others that we have meaning. We must succeed in some way, must make a mark, must ensure that people notice us. To gain the assurance we may have to pretend that we are other than we really are, feigning a confidence which we do not feel, an interest in things which bore us to death, a liking for people whom we loathe. If we try hard enough we may even convince ourselves that we really are interested in these events, do really care about these people. One pretence leads to another and we are caught up inextricably in a tangled web of deceit. We have become false. We play the game of life without interest, without relish, doing violence to our deepest selves, terrified of criticism and self-questioning. We live among the tombs and all night and all day among the tombs and in the mountains we howl silently within our souls and do violence to ourselves and to others. Thoreau wrote: 'The mass of men live lives of quiet desperation.'

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 29, Commentary

Gospel: Matthew 22:15-21

They must really have thought they had their victim sewn up! If Jesus said he paid the Roman taxes, he recognised the Emperor, not God, as his Lord. If he said he didn't pay, he was a traitor to Rome. Jesus turns the question back on them. First he makes them admit that they themselves recognise Rome as overlord by carrying a Roman coin, for the coin would carry the Emperor's head. Next he puts them a question: what do they consider is due to Caesar? Finally he goes beyond their question, to interrogate their ultimate loyalty: in the last analysis, just what is due to God? At a superficial level this seems a little verbal tussle, in which Jesus outwits his opponents. But the story was remembered and passed on in the Christian community not because of Jesus' cleverness, but because at a deeper level it is a question which Jesus puts to each of us: just where do our loyalties and priorities lie? Money? Respect? Sex? Fame? A good holiday? Comfort? Power? Jesus is not a dictator who imposes his will. He just asks the question and leaves us to give our own answer. To those who question him he gives no easy response, but always replies with another question.



First Reading: Isaiah 45:1,4-6

This passage of Isaiah must have been written at the very end of the exile in Babylon (586-538 BC), as Cyrus, King of Persia, was approaching to take over that city and decree that the captives, Jews and other nations, should be sent home to their own countries. Because of this, the Jews saw Cyrus as God's own envoy. It must have finally confirmed them in their new understanding, reached by being sunk into the hostile and alien civilisation of Babylon, that their God, the Lord, was God not just of Israel but of the whole world. Before the exile, of course, they were convinced that the Lord was their own special God

and protector, but what of other nations? Confronted with the alien and materialistic gods of Babylon, they realised that God, their own intimate and loving Lord, was the God not just of Israel but of the whole world, the whole universe, the creator of light and darkness. If no other lesson was learnt from the exile, this was a major advance in understanding of God and his ways.

Second Reading: 1 Thessalonians 1:1-5

This Sunday we start reading First Thessalonians, the earliest of all Paul's letters. It is read for the next five Sundays. Paul moved so rapidly round the new Christian communities which he established that he could never instruct them fully when they were first founded: indeed there is always more to learn about our faith. So Paul needed to keep in touch, answering questions, solving difficulties, showing his 'concern for all the Churches'. Paul's 'letters' are real letters, each responding to a different set of circumstances. Each of them begins with a warm greeting, 'grace and peace'. 'Grace' is God's affectionate and powerful smile, drawing to God's loving protection, and empowering us to live and work for him. Then, with his thoughtful courtesy, Paul encourages the community with praise for their achievements (where possible - the Galatians get no compliments, for they have let Paul down badly). In this letter he praises the faith of the Thessalonians, their love and firm hope, and also the effectiveness in their lives of the power of the Spirit. It never does any harm to look for the best in people, and show that their efforts have been recognised!

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 30

1st Reading: Exodus 22:20-26

2nd Reading: 1 Thessalonians 1:5-10

Gospel: Matthew 22:34-40

Prayer of the Church

Psalter Week 1

Sun Seasonal Proper

Mon Seasonal Proper (or + Proper Saints)

Tue Seasonal Proper

Wed Seasonal Proper (or + Common Pastors)

Thu Seasonal Proper

Fri Seasonal Proper (or + Proper Saints)

Sat Seasonal Proper (or + Proper Saints)

This Week's Feasts & Saints

Mon Ss John de Brebeuf, Isaac Jogues, Priests
& Companion Martyrs /
St Paul of the Cross, Priest

Tue Weekday Ordinary Time

Wed St John Paul II, Pope

Thu Weekday Ordinary Time

Fri St John Capistrano, Priest

Sat St Anthony Claret, Bishop

Gathering Psalm 72(73) (All say)

To be near you, my God, is my happiness.

How good God is to Israel,
to those who are pure of heart.
Yet my feet came close to stumbling,
my steps had almost slipped
for I was filled with envy of the proud
when I saw how the wicked prosper.

For them there are no pains;
their bodies are sound and sleek.
They have no share in men's sorrows;
they are not stricken like others.

So the people turn to follow them
and drink in all their words.
They say: 'How can God know?
Does the Most High take any notice?'
Look at them, such are the wicked,
but untroubled, they grow in wealth.

Then I said: 'If I should speak like that,
I should betray the race of your sons.'
I strove to fathom this problem,
too hard for my mind to understand,
until I pierced the mysteries of God
and understood what becomes of the wicked.

I was always in your presence;
you were holding me by my right hand.
You will guide me by your counsel
and so you will lead me to glory.

What else have I in heaven but you?
Apart from you I want nothing on earth.
My body and my heart faint for joy;
God is my possession for ever.

All those who abandon you shall perish;
you will destroy all those who are faithless.
To be near God is my happiness.
I have made the Lord God my refuge.
I will tell of all your works
at the gates of the city of Sion.

To be near you, my God, is my happiness.

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 45:1,4-6

Thus says the Lord to his anointed, to Cyrus,
whom he has taken by his right hand
to subdue nations before him
and strip the loins of kings,
to force gateways before him
that their gates be closed no more:
'It is for the sake of my servant Jacob,
of Israel my chosen one,
that I have called you by your name,
conferring a title though you do not know me.
I am the Lord, unrivalled;
there is no other God besides me.
Though you do not know me, I arm you
that men may know from the rising to the setting of
the sun
that, apart from me, all is nothing.'

Responsorial Psalm 95(963)

R. Give the Lord Glory and power

O sing a new song to the Lord,
sing to the Lord all the earth.
Tell among the nations his glory
and his wonders among all the peoples.

The Lord is great and worthy of praise,
to be feared above all gods;
the gods of the heathens are naught.
It was the Lord who made the heavens.

Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name.
Bring an offering and enter his courts.

Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: 'God is King.'
He will judge the peoples in fairness.

R. Give the Lord glory and power.

Second Reading: 1 Thessalonians 1:1-5

From Paul, Silvanus and Timothy, to the Church in
Thessalonika which is in God the Father and the Lord
Jesus Christ; wishing you grace and peace from God
the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank
God for you all, and constantly remember before God
our Father how you have shown your faith in action,
worked for love and persevered through hope, in our
Lord Jesus Christ.

We know, brothers, that God loves you and that
you have been chosen, because when we brought
the Good News to you, it came to you not only as
words, but as power and as the Holy Spirit and as
utter conviction.

Mass continues over page . . .

Gospel Acclamation

Alleluia, alleluia!
Your word is truth, O Lord:
consecrate us in the truth.
Alleluia!

Gospel: Matthew 22:15-21

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

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

My song is love unknown,
My Saviour's love to me;
Love to the loveless shown,
That they might lovely be.
O who am I, that for my sake
My Lord should take frail flesh, and die?

He came from his blest throne,
Salvation to bestow;
But men made strange, and none
The longed-for Christ would know:
But oh, my friend, my friend indeed,
Who at my need his life did spend.

Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannas to their King:
Then "Crucify!" is all their breath,
And for his death they thirst and cry.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries! Yet they at these
Themselves displease and 'gainst him rise.

They rise and needs will have
My dear Lord made away;
A murderer they save,
The Prince of life they slay.
Yet cheerful he to suffering goes,
That he his foes from thence might free.

Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine.
This is my Friend, in whose sweet praise
I all my days could gladly spend

Samuel Crossman (c 1624-83)

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Saint of the Week - St John of Bridlington

St John of Bridlington was born in about 1319. His family name was Thwing and he was likely born in the village of Thwing, a little inland from Bridlington. At the age of twenty, he entered the religious life with the Canons Regular of St Augustine, at the ancient Priory of the Blessed Virgin Mary, at Bridlington.

John was unconcerned about advancement, being wholly devoted to public prayer and private devotion. When he was obliged to accept the position of prior.

he was said to be a good and considerate superior to his brethren and a man of compassion and charity to all those in need. He died in 1379 and was buried in his own priory. He was the last English saint to be canonized before the Reformation.

St John was a man of prayer, with a particular devotion to the Mass. And he always remained a contemplative at heart. He was noted for his great virtue of humility. His feast day is celebrated in Middlesbrough Diocese, on 21 October