



ST. JOSEPH'S HIGHGATE

www.stjosephshighgate.org.uk

P A R I S H B U L L E T I N

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Cancel Culture

Today we are looking at the parable of the Wheat and the Tares. This is truly one of my favourite parables. The parable acknowledges that we do not have the skills or the sight to know the difference between a wheat and a weed. That job belongs to God alone. Too often, we label people as weeds in our world and think that we can do God's job better than God can. Sometimes we label an individual who has hurt us directly as a weed and so we rip them up out of our lives. Sometimes we identify entire groups of people as weeds and try to rip them out of our fields. When we do this, we always run the risk of pulling up the wrong thing because we really have no idea how to tend God's field or we damage other good plants in the process.

I think this works for us as individuals also. Sometimes we see things in our own life or in the life of another as a weed and we want to rip it out so that it doesn't take over the good plants. This is a natural instinct. However, when we read this parable, we hear Jesus telling us that there is value in waiting to see what grows and there is value in acknowledging that we may not know the difference between wheat and weeds.

This parable does not suggest that people should remain in harmful relationships. It also does not suggest that we do not have a responsibility to grow as humans or to help others grow who are seeking to do that. This parable does add some much-needed humility and grace to our world. As humans, we are all full of wheat and weeds. We all have wheat and weeds in our families and in our communities. There are those we wish would change or see things our way. There are people we would be glad to see leave because we view their presence as "weed-like" in our world.

Yet, if we listen to this parable, we will be much slower to take action regarding what needs to be cut out of our lives; and this seems to be something Jesus is advocating for in this parable. He seems to want us to be willing and have the grace to take what we see as "the good" together with

what we see as "the bad." When we do this, we are choosing to acknowledge that even though we think we know the difference between good and bad, that we may be wrong.

There is a new movement in the world of social media called 'cancel culture' and this refers to the practice of withdrawing support for public figures and companies after they have done or said something considered objectionable or offensive. I do understand the importance of using boycotting to peacefully affect change in systems that harm people, yet I find myself frustrated by the growth of this movement in our culture. When we cancel someone, we ignore the possibility of growth and we give up on the idea that people can be transformed and when we do that, we completely miss the point of the gospel. When we choose to let the weeds grow up with the wheat we are practicing humility and hope. Humility to know that we may be wrong and hope in the gospel message that each one of us has access to the good news of the gospel message that declares that by the harvest we can all be transformed.

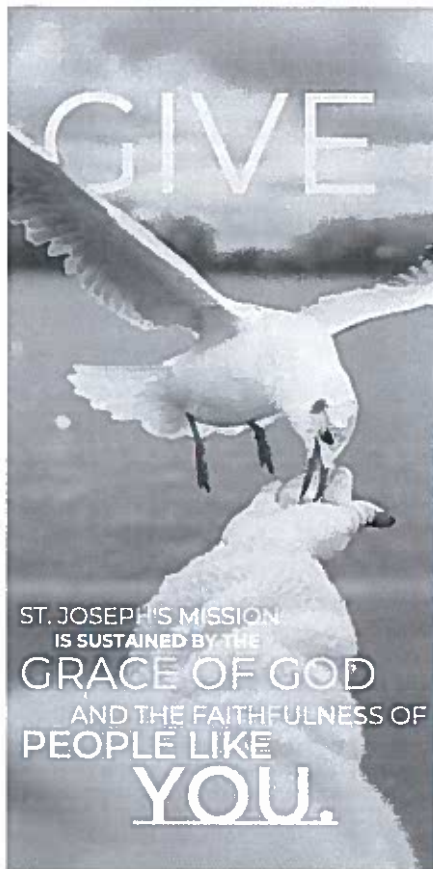
Oremus

God, we mess up all the time.
We scramble for control,
Rush to judgment,
And often beg for instant gratification.
Give us the courage to relinquish control.

Remind us that you are the true light --
the light which shines in the darkness.

And the light that the darkness cannot overcome.
When we grasp for the things of this world,
Remind us that there is everlasting joy, life,
and love that abides in You.
Forgive us, O God, and have mercy on us. Amen.





We are here because of your generosity.

Yes, we need your support.

We give because God first gave to us.

When we give to what God cares about, we share in the work of building God's Kingdom. When we give generously, we share in the true nature of God's abundant love.

If Christ is truly the centre of our lives, then giving to the church should be an outward reflection of an inward change, signifying that Christ is first in our lives.

We prayerfully invite you to use E-Giving through Gift Aid and Standing Orders to set up a recurring donation or make a one time gift.

It is a way to express gratitude and beautiful way to say thank you.

Please visit our website and the portal 'Donate to Our Parish' and download the forms you need and make your offerings.

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FLOWERS MINISTRY

Flowers at Church celebrate God's goodness and gifts to us all; they are a fitting reminder of his glory and grace.

Flowers enhance the service and uplift our spirits as people come into the church and during the services.

Perhaps you would like to join the number of those who help?

- making a donation to the church with a request that it be put towards flowers
- arranging flowers purchased by you at the expense of church funds
- sponsoring flowers in celebration or in memory of an event or anniversary, with or without a preferred arranger.

we would be very pleased to hear from you: please contact the Parish Office.



We expect to be able to resume the 100 Club draw this month. The Committee are mindful that the majority of members are paying by monthly standing order or have paid in advance, and we are considering how best to deal with the backlog since the shutdown in March. We undertake to hold all of the outstanding draws as soon as is practicable.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

RCIA is the process established for the universal Church for individuals to become Catholic and receive the Sacraments of Baptism, Eucharist and Confirmation.

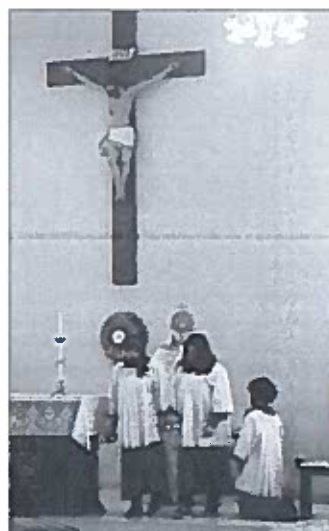
The initiation process also involves a parish community experiencing a renewal in faith as it prepares and welcomes new members into the Church. The Rite speaks of conversion as a "spiritual journey" centred on fostering a deep relationship with Jesus and the Church He founded, this journey takes place through distinct stages over a period of time.

We will begin a new RCIA process in November.

Registration is now open.

Pray

- + Eleanor Teresa Frost
- + Michael Kennedy
- + Mr William Gerard Kirby.
- + Catherine Byrne



Life Cycle Ceremonies

The Government guidance on the Opening of Churches for Public Worship requires that the number of people attending "life-cycle ceremonies" is capped at 30 people.

Weddings: the maximum number permitted to attend is 30. A simple nuptial mass may be celebrated.

Funerals: the maximum number permitted to attend is 30. A simple requiem mass may be celebrated.

Baptisms: the maximum number permitted to attend is 30. And celebrated outside Mass.