



# 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 B, Feast of The Holy Trinity, 26/27 May 2018

*Getting in touch*

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<b>Saturday</b> 26 May	6.00pm Mass	Sacred Heart	Private Intention (GM)
<b>Sunday</b> 27 May	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Thomas Walsh Roy Bridges
Monday 28 May	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Mary Bell
Tuesday 29 May	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Wednesday 30 May	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Decd Young, McManus . . . Priestley Fams
Thursday 31 May	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition 4.00pm <i>Receive Body</i>	St Joseph's St Joseph's Sacred Heart Sacred Heart	Prayers Answered Mary Marston
Friday 1 June	10.45am <i>Funeral Mass</i> 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Mary Marston
<b>Saturday</b> 2 June	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Josephine & Lawrence Everitt
<b>Sunday</b> 3 June	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Patrick Connolly Wileman & Carter Families

On the event of his Baptism, this weekend, we offer our prayers and congratulations to Mikolaj Wojchiech Konopka, son of Izabela Konopka



**Saturday Exposition of the Blessed Sacrament: 9.30-10.30am**  
1st & 3rd of the month at St Joseph's 2nd & 4th of the month at The Sacred Heart  
**with the Sacrament of Reconciliation at 10.00am**  
Sacrament of Reconciliation otherwise by appointment with Fr Anthony

## From Fr Anthony

The discouragement many experience, when trying to evaluate their progress in the spiritual life, comes from the persistent evidence of our failure and human weakness: our broken resolutions, the tenacity of old faults and even the revelation of new, unsuspected evil. We need to see our spiritual life as a faith experience, not subject to the same rules of evaluation which apply when assessing progress in other pursuits. It is misleading to objectify the spiritual life. We are not pursuing an ideal called the spiritual life. We cannot be in love with the spiritual life. In a sense there is no such reality. There is Jesus Christ, true God and true man, offering me his love and inviting my love in response. Here we enter a land of wonder and mystery.

The mentality of our modern consumer society is alien to the sense of mystery. I believe the consumer mentality affects us more than we realise, by leading us subconsciously to see our spiritual life as some kind of religious commodity. Our society offers many different commodities for our pleasure, our convenience and our fulfilment. Manufacturers and advertisers make claims for their products and guarantee they will satisfy, or else we can have our money back. We are invited to evaluate these goods and commodities by a measurable criterion of satisfaction. Do they deliver what they promise? Without noticing it we can objectify religious practices such as prayer, the Mass, devotions and sacraments, and try to evaluate them by the same criteria we apply to the goods offered by the supermarkets. We can find ourselves saying, 'Mass does little for me,' or 'I try to give time to prayer, but it is so dry and fruitless.' The conclusion in such instances may be, 'Let me try something else', that may deliver the spiritual goods!



In our faith world we must stress wonder and mystery. We deal with the infinite, transcendent God, who seeks us in love. We need to be prepared to allow ourselves to be possessed by this

mystery rather than trying to be in control, aiming at achieving certain specific results. St Paul says we are the temple of God. Maybe we are overly concerned with the building, with the externals, the scaffolding, as it were, our religious duties and practices. All of these are important and helpful, but maybe we should move inside the building, to the holy place, to the sanctuary where God dwells in our innermost being.

*From 'Give God a Chance' (Ch.18) (abbreviated) -  
by Robert Kelly, SJ*

## Things happening in our Parish

**Confirmations** All are now hopefully aware that our Bishop is lowering the age at which the Sacrament of Confirmation is normally to be administered, through our Diocese. Baptised Catholics, *now in school years 5 or 6*, are eligible to soon begin to prepare for Confirmation, so as to be Confirmed early in 2019. This includes any who have not yet received First Reconciliation and Eucharist, for which they can prepare following Confirmation.



Parents/Carers of Children who are eligible and who are at one of our Parish Schools, should already have received a letter about this, via their child. If any have not, they should please obtain a copy from Fr Anthony, in the next week or so, after any of our weekend Masses.

Any Parents/Carers of eligible Children who are not at one of our Parish Schools, should please ask Fr Anthony for a copy of this letter, in the next week or so, again after a weekend Mass.

An information meeting will be held **Sat 16 Jun**, in our Sacred Heart Church, 9.30-10.30am. Parents/Carers should also bring the eligible Children to this meeting

**Treat Yourself** after this Sunday's (**27 May**) 10.45am Mass, to a few buns or other delights, for your tea. Some of our Young Parishioners will be running a Cake Stall, to help towards the cost of those of St Wilfrid's School Students who will be going along to assist the sick and infirm, during this year's Diocesan Lourdes Pilgrimage.

**Parish AGM** in our Sacred Heart Hall, on **Thu 14 Jun**, 7.00pm, to include 2017/18 Council Report and Finance Report, and light refreshments. **Do come along.**

**A Reminder** that plans are afoot to celebrate another Parish **International Mass** on **Sat 30 Jun**, at **5.00pm**, in our Sacred Heart Church, with some music and prayers of different traditions, to be followed by a Shared (Faith) World Foods Feast. Do book this as a date in your diary.

Any whose first language is/was not English or who are bi-lingual and who would be willing to read a prayer or reading at the Mass, in a non-English tongue, please have a word with Fr Anthony.

*From pot throwers to aspidistra growers  
Hopefully all have in mind our Summer Garden Party  
and are now making or saving items for the stalls  
And be sure you have the date booked in your diary  
**Saturday 7 July, 10.00am on**  
In our Sacred Heart Grounds  
**M&S items also wanted for the raffle, pleaseeee!***

### & In Our Diocese

**All catechists** are invited to the Catechist Forum, Sat 16 Jun, 10:00am, Wheeler Hall, Leeds. Mass to follow in the Cathedral, with Bishop Marcus, 12.00 noon. To book contact: [evangelisation.admin@dioceseofleeds.org.uk](mailto:evangelisation.admin@dioceseofleeds.org.uk) or tel 0113 261 8040.

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

## Sacraments

**Baptism** A Preparation Programme, for Parents of Children to be baptised, will be held in our Sacred Heart Hall, **Weds 13 & 27 Jun**, 7.30-9.00pm. To join a Programme, Parents should talk with Fr Anthony, at a weekend Mass, to arrange an initial meeting with him.

The Programme is for any expecting, as well as Parents with baby born.

**Confirmation** Information meeting for Parents/Carers of those Children who are Baptised Catholic and are now in school year 5 or 6, in our Sacred Heart Church:

**Sat 16 Jun**, 9.30-10.30am

Please note: Parents/Carers should bring with them their eligible child/ren.

**First Sacraments** Our *Children*, who have this year already celebrated First Reconciliation, will meet in our Sacred Heart Parish Hall:

**Sat 23 Jun**, 10.00am-1.00pm

Details of the next Programme of Preparation for First Reconciliation will be given in the Autumn.

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

## But seriously

### DO YOU KNOW?

Baptisms properly usually occur within a Church setting and are administered by a bishop, priest or deacon. If there is a genuine emergency, however, anyone, including someone who is not a Catholic, can administer the Sacrament, if a person (or a parent of a child) truly desires it, as an expression of their faith.

*For such a Baptism to be valid, what has to be said and done?*

### OR MAYBE NOT SO!

A vicar was having trouble with his microphone, The congregation could hardly hear him, but they followed the liturgy and dutifully gave their responses.

Finally he sighed: 'There's something wrong with the microphone.'

'And also with you', came the response.



## Parish Monies

**Thank You** very much for your offerings last weekend:

Loose	£318.28
Envelopes	£574.60
Hall Kitchen	£100.00

## Collections, etc

**Very Many Thanks** To the Family of Pauline Chapman, RIP, who have donated from the collection at her funeral £141.60, to our Parish.

## THE GOD WHO COMES

What Jesus prophesies about the men who have wanted to follow Him concerns eternal life, which, although it begins here and has roots planted in human life, has its development in a reality beyond the earth, which he called Kingdom, and to which we are destined.

Of course this argument leads itself to misunderstandings.

Those who are not very familiar with the thought of Jesus, the escatological nature of human life and its eternal destiny, and who keeps their eye on the dimensions of the earthly city with its justice and its limits, cry out before this vision and cannot accept it.

Sometimes even Christians search to bend the gospel message to their wills, search to find in it justification for saying that Jesus was a revolutionary, even violent.

That is what they often say, even at the Eucharistic gathering.

The spirit of Marxism, which is a radical earthly theory, has caught many unwary and spiritually unprepared Christians.

That is nothing to be surprised at.

The spirit of the times is always the best teacher, and it is difficult to get away from it.

Did the Christians of yesterday flee the spirit of their times, which was the spirit of the bourgeoisie?

Did the Christians of the day before yesterday flee the spirit of their times, which was feudalism?

And did the Christians of Constantine's time flee the spirit of their times, which was based on anything but the evangelical poverty of the Church?

The temptation to identify the Christian message with the culture of the times, with the sociology of the times, with the taste of the times is always very strong and is always under attack by the spiritual vanguard of the gospel.

For the gospel is not a culture, not a philosophy, not a sociology, not a political system, and it can never be identified with them.

The nucleus of the gospel is incomprehensible within the framework of man's culture; it always goes further.

If you identify it with something of yours you fossilise it, institutionalise it, sterilise it, and, in the end, you cause it to die with your times.

Isn't that perhaps what we have seen at the council?

Did this great, truly divine assembly of the people of God perhaps not have to use force to root out from the Church the stiffened, unbending position of the spirit of dead times? Cast off the fetters of wanting to identify the gospel with the political, cultural, and philosophical vision of one time?

And now?.....



From: The God Who Comes—Carlo Carretto

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, Bridget Johnson, Isabelle Blake, Elizabeth Olbison, Catherine Brown  
Karen Dearing, George Potts, Sheila Jordan, Peggy Heneghan, Phyllis Brown, Mary Ogley, Kazia Andruszko  
David Olbison, Liz Allen, Hilda Bailey, Malcolm Stuart  
and all who receive Holy Communion at home

## The Word: Year B, Feast of The Holy Trinity

### Gospel: Matthew 28:16-20

On a superficial level this gospel reading seems chosen because of the Trinitarian baptismal formula. It is the only time this formula comes into the scripture, and it is remarkable that the Trinitarian liturgical formula was already developed while the New Testament was being written. At a deeper level this reading of the final five verses of Matthew gives a wonderful Trinitarian view of the work of salvation. The words of the risen Christ, 'all authority in heaven and on earth has been given to me', are reminiscent of the vision of the exalted Son of Man in Daniel, who comes to the One of Great Age, seated on his throne and receives from him all power on earth. Only Christ receives all power in heaven too, as 'the Son of God in power'. In this power he sends out his disciples, promising his divine presence always. The promise of Christ's divine presence in his Church now (delivered at the end of Matthew's gospel) balances the promise at the beginning of the gospel when the angel declares that the name of the child to be born to Mary is Emmanuel; Emmanuel means 'God with us'. So the permanent presence of Christ is the message of the whole gospel.



### First Reading: Deuteronomy 4:32-34. 39-40

Why a reading from Deuteronomy on the feast of the Trinity? Because the Book of Deuteronomy is primarily about the love of God, the revelation of God's awesome, forgiving love to his people. Love is the nature of God. We can

never fully understand God, or what we mean by three Persons in one nature, but in this reading the Church provides us with the heart of God's revelation to Jews and Christians that He is love. Other religions feel their way towards this staggering and daunting truth, but to us it has been revealed. The revelation of God as love is a personal revelation, inviting us to a response in love, inviting us into a personal relationship with God as love. All the instructions that God gives us are simply meant to show us what that love means and how we can respond to it and stay close to God as God's own people. The Bible teaches us that man and woman were made in the image of God and if I, made in the image of God, am to remain close to Him, I must shape all my desires, my activities and my relationships like those of God.

### Second Reading: Romans 8:14-17

The Trinity is often treated like a mathematical and philosophical problem. No attempt to understand the intratrinitarian relationships of the three Persons can capture all there is to know about the Trinity. This reading which the Church gives us, instead, gives an inkling of our triple relationship with God. The basis is Jesus' own prayer, in which he called God 'Abba', the dignified and affectionate word in Jesus' own language (Aramaic) by which a son addressed his father. The staggering next move is that Jesus told us that we might use the same form of address; so we too can say 'Abba', Father, just as Jesus did. It is, however, only because Christ has given us his Spirit as our spirit that we can do so. This spirit is also the Spirit of the Father. Sometimes in the gospel it is Jesus, sometimes it is the Father who sends the Spirit. We can say that the Spirit gives us access to the Father and to the Son, or that the Father gives the Spirit of the Son, or that the Son gives us his Spirit. In this manner the Trinity, each Person in a different way, imparts to us the love of God and draws us into God's own love.

*Courtesy of 'The Wednesday Word Trust'*

### The Word: Year B, Body & Blood of Our Lord

1st Reading: Exodus 24:3-8  
2nd Reading : Hebrews 9:11-15  
Gospel: Mark 14: 12-16.22-26

## Prayer of the Church

### Psalter Week 4

**Sun** + Seasonal Proper

**Mon** Week 4

**Tue** Week 4

**Wed** + Common of Martyrs + Diocesan Proper

**Thu** Proper of Saints

**Fri** + Proper of Saints

**Sat** (or + Proper of Saints)

## This Week's Feasts & Saints

**Mon**

**Tue**

**Wed** The Yorkshire Martyrs

**Thu** THE VISITATION OF THE BVM

**Fri** St. Justin, Martyr

**Sat** Ss Marcellinus & Peter, Martyrs