



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, Ordinary Time, Sunday 10, 9/10 June 2018

Getting in touch

Father Anthony G Fenton
The Sacred Heart Presbytery
Hemsworth,
Pontefract WF9 4LB

Tel 01977-610733

Parish Website www.hemsthorpe.org.uk
Email hemsthorpe@aol.com

Saturday 9 June	6.00pm Mass	Sacred Heart	Edith Martin
Sunday 10 June	9.00am Mass 10.45am Mass 3.15pm Mass in Polish	St Joseph's Sacred Heart Sacred Heart	Pat Holmes Johnny & Peggy Senior
Monday 11 June	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Bill Halsall
Tuesday 12 June	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Yorkshire Brethren
Wednesday 13 June	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Decd Giblin, Clarkson ... Ince Families
Thursday 14 June	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Our Lady's Intentions
Friday 15 June	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Faithful Departed
Saturday 16 June	<i>No Exposition today</i> 6.00pm Mass	Sacred Heart	<i>NB - Also no set Reconciliation time today</i> Marjorie Tolson
Sunday 17 June	9.00am Mass 10.45am Mass 1.00pm Baptism	St Joseph's Sacred Heart Sacred Heart	Joseph & Kathleen Smith Carol Cujic Charlotte Grace Crisp

This Sunday, we welcome the Bishop Konstant Catholic Academy Choir, at our 10.45am Mass



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

One gateway into his kingdom, where we meet God and share his life, is prayer. Our friendship with the Lord is prayer. Some of our difficulties in prayer arise out of a wrong approach or misleading attitudes to prayer. Often, when we speak of prayer, we think of it as a Christian duty, one among many, which we must perform if we are to grow in the Christian life. There is a suggestion that it is something we must do to please God, the omission of which would displease. There is a further hint that God will love me more if I pray. Such attitudes give a very false idea of the reality of prayer and can rob me of the nourishment, the life that awaits me, if I take prayer seriously.



Why should I pray? Not in order to make God love me, but because I am sure he does love me. What is more natural than to want to be with the one who loves me, to speak to a loved one, to listen or just to be with one loved? We do not pray to make something happen,

but because something incredible is happening all the time. God is seeking me to share his caring love and power. I need time to stop, become aware and savour this mystery. We pray not that we may attract God's attention, but because we are certain that we are the centre of his attention for each moment of each day. God is the singer, I am his song. We need prayer to become aware of this and to say 'Amen' to his constant recreating activity in our lives.

Prayer is not a duty. Prayer is life itself. Prayer is being with this God who nourishes us with his love. Prayer is being the branch drawing life and nourishment from the vine. Prayer is being with my lover. Here is a silly question; it can help us: 'Who invented prayer? Was it the Church, or some saint, or guru?' Do you see why the question is silly? Prayer is what you do when you are in love. It is not an escape from reality, in search of consolation, to make life bearable. Prayer is the exploration of that deepest reality in which we live, and move, and have our being. This reality is the source of all joy and consolation and power, as we are unconditionally loved, each moment, by our God who rejoices in us and wants to renew us by his love.

'Yahweh, your God, is in your midst, a victorious warrior. He will exult with joy over you, he will renew you by his love; he will dance with shouts of joy for you as on a day of festival.' (Zeph 3:17)

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

Parish A.G.M - this Thursday 14 June
in our Sacred Heart Hall, 7.00pm
2017/18 Council Report, Finance Report
and light refreshments
Do come along

Things happening in our Parish

Confirmations All our 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 received First Reconciliation or Eucharist, for which they can prepare later.

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

A copy of Fr Anthony's letter about this may still be got from him, this weekend, after any of our Masses.

Treat Yourself after this Sunday's 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 Students who will be going along to assist the sick and infirm, during this year's Diocesan Lourdes Pilgrimage.

We are to Celebrate a Parish **International Mass**, in our Sacred Heart Church, **Sat 30 Jun**, at **5.00pm**, with some music and prayers of different traditions, that will be followed by a Shared (Faith) World Foods Feast.

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.

NB There will not be Mass at 6.00pm on this day.

St Joseph's School needs two Foundation Governors to join its Academy Council. If you feel that you could contribute to the leadership of this, one of our Parish Schools, please email the Academy Council Chairman, Mr Mike Withers at mwithers@sjm.bkcat.co.uk, call into the school and speak to the Head of School, Mr Luke Welsh, or speak with Fr Anthony.

Paulinus Lottery Latest winner: M Melody with £375.

& In Our Diocese

Diocesan Corpus Christi Procession: Sun 24 Jun, to begin 4.00pm, Mount St Joseph's, Headingley, Leeds. Car park: Hinsley Hall. Games, refreshments, to 7.00pm.

From pot throwers to aspidistra growers
Hopefully all have in mind our Summer Garden Fete
and are now making or saving items for the stalls
M&S items also wanted for the raffle, pleaseeee!



Be sure you have the date in your diary and to bring your friends

Saturday 7 July, 10.00am
in our Sacred Heart Grounds

*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?

Western Rite Churches now mostly delay the Sacrament of Confirmation until the recipient might understand something of its meaning. In many Eastern Rite Churches, and in all Churches in early centuries, Confirmation is or was always given with Baptism. In our Catholic Church today, when a bishop or priest baptises an adult - or child - thought to be in real danger of death, at the same time he administers Confirmation.

Following the tradition of the Jews, from the earliest times Christians undertook pilgrimages. Where gained the earliest recognition as a place for pilgrimages?

OR MAYBE NOT SO!



In an application submitted to an employment agency, in answer to the question, 'Position desired', the applicant had written, 'Sitting.'

Parish Monies

Thank You very much for your offerings last weekend:

Loose	£211.13
Envelopes	£454.91

Collections, etc

This Weekend Retiring Collection after each of our Masses - for the Holy Land Shrines (50%) - and for Peter's Pence (50%), for the needs of the Vatican.

THE GOD WHO COMES

Never has freedom been talked about so much, and yet never have crueller systems for the crushing of freedom been established including Communism, which I have always been drawn to as a Utopia, but which I have always seen collapse into an earthly history of oppression into which it would never have seen itself falling.

Jesus revolutionises hearts and not systems.

He wants to change the heart of man, not the laws, which were already quite good in antiquity.

That is how Jesus is a revolutionary, the only One who sees things right.

His revolution is slower, but it goes down deeper.

Above all it has no victims, and if it causes tears, they are only tears of penitence for one's own misdeeds, and for one's own capacity to live out his own revolution.

But when it comes to the point of conquering hearts, the revolution of Jesus is total.

It is like kindly rain on thirsty fields, like sun on the frozen earth, like air in one's lungs, like bread on the table, like peace in the house. The revolution of the heart: that is the revolution of Jesus.

And this is where the greatest misunderstanding arises.

To speak of the revolution of the heart in an assembly of wolves (which men are, as Seneca pointed out) is like speaking of virginity in a whorehouse or penance during an orgy.

Indeed, it was in just such an absurdity that the trial of Jesus and His condemnation to death took place.

Often in such a situation the Christian who has no desire to pass for a fool—as Jesus did—opts out of the struggle; consciously or not, he allows himself to be taken in by the always alienating temptation of Ecclesiastes: 'Vanity of vanities! All things are vanity!' (Eccl. 1:2).

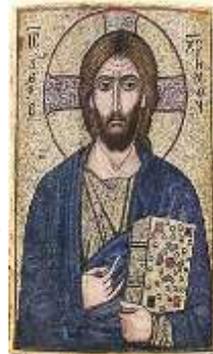
He justifies his flight and his silence with religion itself and uses eschatology as a magic reply to the worrying 'whys' of life.

Then people frame all kinds of theories and attempt to make fine distinctions: Should the Church enter politics or not? What is the role of the laity, the function of the hierarchy? These are all tricks to escape responsibility when it is costly, all excuses to give the poor so they can repeat to us that religion is the opiate of the people.

Raniero La Valle, in my opinion one of the most 'Christian' Christians of the day, had two really inspired things to say about the problem of the Church and politics: 'God is in the centre, and not in any one part', and 'if religion is the relationship with God in faith and this God has made a decision on man's behalf, then this religion is like the meridian which crosses all the parallels'.

It is difficult to find a better way of describing the meeting point between the visible and the Invisible, between action and contemplation, between the life of religion and the life of politics, between the world and the Church.

The Christian cannot absent himself, the Church cannot remain silent if they truly want to take on man's problems and guard them in faith.



From The God Who Comes - Carlo Carretto

Please Keep
in Prayer

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Margaret McHale, and her family



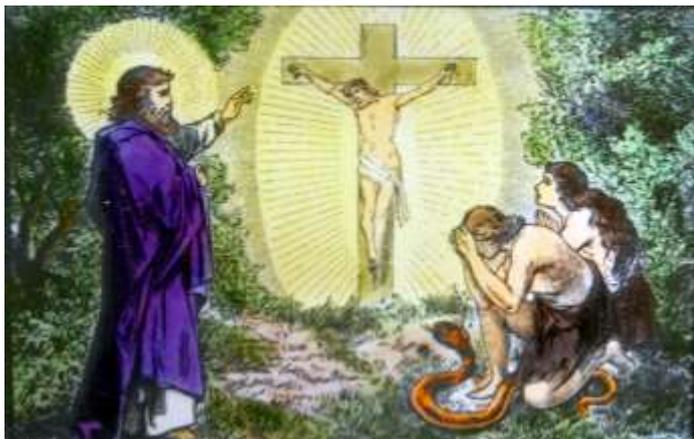
Also: All those **sick** or **infirm**, especially:

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, Ordinary Time, Sunday 10

Gospel: Mark 3:20-35

The first stage of Jesus' ministry comes to an end. He is rejected as 'out of his mind' by his own family. Then he is rejected by the scribes as being in league with Beelzebul. Finally, his family again arrive, looking for him, and he turns to those who are listening to him as his true family. This all leads onto the Parable of the Sower, which seems to be Jesus' reflection on his rejection by most people, and his fruitful acceptance by a small number of disciples. It is, of course, significant that the scribes cannot deny that he drives out evil spirits. If even his enemies are forced to admit it, it must be true. The best they can do is sarcastically to ascribe his powers to the chief of evil spirits, here named 'Beelzebul' or 'Beelzebul' (two different versions of the text). The former name means 'lord of the flies', probably a mocking corruption of the latter, which means 'lord prince', the title of a local deity. The whole scene presents and agonizing picture of the isolation of Jesus. In Luke's version of the scene, by a very slight adjustment, Jesus' mother and brothers are the prime example of those who hear the word of God and keep it.



First Reading: Genesis 3:9-15. 20

The story of the Fall is an analysis of human temptation and sin. Sin brings shame on us: we do our best, like both the man and the woman, to blame someone else, but in

the end we know we are defenceless and naked before God. We know that we deserve our penalties, but the wonderful thing about the biblical story is that God continues to care for us: he himself thoughtfully sews clothes for the man and the woman to hide their embarrassment. More important, God promises that evil will not triumph for ever. The penalties of hard labour and pain come not from divine vindictiveness but from human sinfulness: we are no longer in perfect harmony with God. If we were in harmony with God our confidence in him would spare us the pain. The reading pairs with the gospel reading, since it introduces Satan, the Tempter. The final bit is a 'Just So Story' of the animal world, explaining how the sinewy snake came into being: the proud, fiery serpent lost its legs and was reduced to being a mere big worm.

Second Reading: 2 Corinthians 4:13-5.1

Is this an older Paul, who feels that he is failing, ('this human nature of ours falling into decay'), and is looking forward to death, or rather to the weight of glory at the resurrection? In last Sunday's reading, he was positive enough, bouncing up again after the hard knocks received in the gladiatorial combats of life. Contrariwise, in Philippians 1.21, he is caught in a dilemma and writes: 'Life to me, of course, is Christ, but then death would be a positive gain.' Such is his faith and conviction of the saving power of Christ that he longs to be fully united with Christ. He looks forward to 'the weight of glory' that must be the goal of every Christian. Glory is a specifically divine property. Moses was allowed to see the awesome divine glory, but the face of God he could not see. Isaiah was bowled over by his experience of the divine glory in the Temple, contrasting with his own awareness of his uncleanness. It seems that for Paul to feel 'the utterly incomparable, eternal weight of glory' is to be bathed in the divine presence and to enjoy eternally the company of God.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Ordinary Time, Sunday 11

1st Reading: Ezekiel 17:22-24

2nd Reading : 2 Corinthians 5:6-10

Gospel: Mark 4:26-34

Prayer of the Church

Psalter Week 2

Sun + Seasonal Proper

Mon + Proper of Saints

Tue Week 2

Wed + Proper of Saints

Thu Week 2

Fri Week 2

Sat (or + Common of Pastors)

This Week's Feasts & Saints

Mon St. Barnabas, Apostle

Tue

Wed St. Anthony of Padua, Priest & Doctor of the
Church

Thu

Fri

Sat St. Richard of Chichester, Bishop