



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 16: 21/22 July 2018

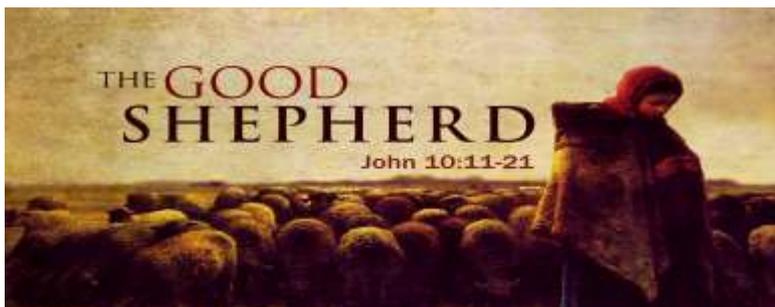
Getting in touch

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Saturday 21 July	6.00pm Mass	Sacred Heart	Jaye Timothy Vincent Milner
Sunday 22 July	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Joseph & Kathleen Smith William Kelly
Monday 23 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	May Myatt
Tuesday 24 July	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Private Intention
Wednesday 25 July	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Rose Ann Cave
Thursday 26 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Pat Holmes
Friday 27 July	8.30am Mass 12.00-1.00pm Exposition 2.30pm <i>Wedding</i>	Sacred Heart Sacred Heart Sacred Heart	Parish Family Reece James Hill & Kathryn Mary Allen
Saturday 28 July	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Mary Marston
Sunday 29 July	9.00am Mass 10.45am Mass 1.00pm <i>Baptisms</i>	St Joseph's Sacred Heart Sacred Heart	John Heneghan Martin Batty Robyn Jay & Sophie Elaine Burgin Olivia, Charles John & Thomas Shelton

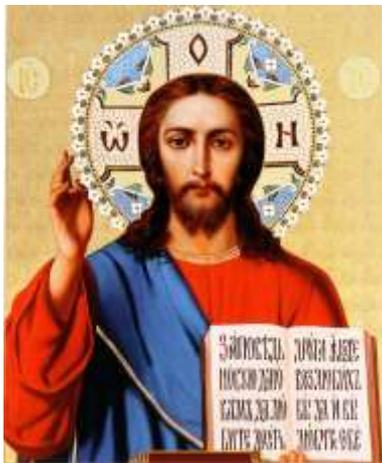


At our 6.00pm Mass this Saturday, prior to his up-coming Baptism, we present and pray for Edward William Allsop-Jones with his parents Catherine and Carl

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

Prayer is surrender to God. It is letting God be God. It is accepting one's own creaturehood. It is humble exploration of the mystery. Prayer breaks through the barrier of familiarity. We are used to the word 'God'. We say the word and think we know the reality it stands for. But we cannot know God as we might know some object or creature. God is not just one other creature of the universe. God is not *another*, nor even *the* other, he is simply *Other*. He is the origin, ground and source of all being. This concept is difficult for us. It is so difficult that we try to cope by making God small and manageable. This has always been a temptation for us, to make God in our own image and likeness. Why did God forbid the making of idols? Did he fear competition? No. Maybe it was because if we make images, we can begin to imagine that we know what God is like. This might not seem to be such a great danger in these more sophisticated times. We are not likely to make images of wood or stone. But there is a more subtle danger, that of making conceptual idols, of trying to tie God down to a definition, to a dogma, someone we can describe in words. Jesus came to reveal the true God. He



came to set us free from idolatry and fear. But also we can say he came to set God free. He came to set God free from narrow, human definitions. The hardest word Jesus spoke to the Pharisees was in his saying that they did not know God. They were then the official teachers of

the Jewish religion, but Jesus said to them, 'My glory is conferred by the Father, by the one of whom you say, "He is our God", although you do not know him.' (Jn 8:54,55).
When we speak of our faith as growing in a personal relationship with God, we are not thinking of growing in understanding him more clearly. It would be futile to expect this. We should rather expect the opposite, that we will become more and more aware of how little we know. The sense of wonder and mystery should grow. We should find ourselves agreeing with the saints who said, 'What we know about God is more untrue than true.' We will begin to understand how St Thomas Aquinas, one of the most brilliant theologians, at the end of his days could dismiss all his brilliant writings as 'mere straw'.

From 'Give God a Chance' (Ch.20) (abbreviated) - by Robert Kelly, SJ

Join our Parish Family Outing, Thursday 2 August Suited to young and old alike: do come if you can. Bar Convent Heritage Centre, York.

Depart: Sacred Heart 9.45am and St Joseph's 10.00am
Guided Tour, then about 3 hours to take lunch, picnic, and to walk the walls, or river, or the shops, etc.

Limited number (35). Coach places can be secured at either of our Churches, on payment of £20 per adult and £12 per child. Cost of coach and guided tour inc. Nb: Monies cannot be refunded, except if the place/s can be filled or the event were to be cancelled.

Booking now open, with Bernadette France, Jackie Ventom, Elizabeth Smith, or Fr Anthony.

Things happening in our Parish

Seniors Group Meets weekly on **Wednesdays**, in our Sacred Heart Parish Hall, 2-3.30pm. All aged 55+, both males and females, most welcome. Chat, refreshments, entertainments, all the order of the day.

CaFE Pilot of *The Gift: a life in the Spirit Course*. The six DVDs are to be presented by CaFE with a local team, at Ss Peter and Paul's, Wakefield, over two Saturdays, **22 Sep and 6 Oct**, 10.00am-4.00pm. Places are free, but limited to four per Parish. Any of our Parish Family who are interested and should be able to attend, please obtain a flyer from Fr Anthony, at earliest convenience.

God Never Stops thinking of and caring for us; and being away from home, on holiday or otherwise, is no reason to stop thinking of him. The location of many Churches, at home and abroad, and Mass times, can now so easily be found via the internet, especially if the name of the local Diocese is known. If you are to travel and need help to find such information, or you do not have access to the internet, Fr Anthony can try to help, if you ask him a week or two before you go. Local tourist information offices, and also hotel and holiday complex receptions, usually have information of this sort to hand.

& Nationally

Adoremus: Eucharistic Congress in Liverpool, 7-9 Sep: Bookings for the main event on Sat 8 Sep can now be made on line, but until the end of July only: see <http://adoremus.uilcc.org/> and follow link. Further details about the weekend's events, including the parallel programme in the various churches of Liverpool, can be found on the same website.

Volunteers with or without trades' qualifications, are always welcomed to help with general maintenance and/or the grounds of our Churches. To offer your help, please have a word with Mike Moran for our Sacred Heart Church, Barry Palmer for our St Joseph's Church, or Fr Anthony.



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 19 & 26 Sep**, 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 Meeting for *Applicants along with their Parents/Carers*, in our Sacred Heart Church and Hall:

Sat 8 Sep, 9.30-10.30am

Time for a lunch together included. Please bring enough food for your own number to be added to a shared table.

First Sacraments Our *Children*, who are now preparing for First Eucharist, will next meet in our Sacred Heart Parish Hall:

Sat 15 Sep, 10.00-12.00am

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?

While some had visited Canterbury on pilgrimages from earlier times, it was the murder of St Thomas Beckett, in the Cathedral, that caused Canterbury to become a widely known place of pilgrimage. Beckett was killed in 1170 and declared a saint in 1173, from when pilgrims came in great numbers, from far and wide, to visit his tomb.

Where in England was there a Marian Shrine that pre-dated Canterbury, as a place of pilgrimage, for over a century?

OR MAYBE NOT SO!

A father was trying to help his teenage daughter with her homework. The daughter was patient as only children can be with their parents. But finally she closed the books, looked at him compassionately and said, 'Daddy we might as well face it. You've helped me as far as



Parish Monies

Thank You very much for your offerings last weekend:

Loose	£248.78
Envelopes	£489.81
Retired Priests	£265.71

Collections, etc

Paulinus Lottery Now returned by recent draws as lucky winners of £150 each: R Whittaker, J Coyle and V Ward.

THE GOD WHO COMES

Human love is a straight line, the union of two points in the space of the creature.

Charity is a triangle.

The 'revolution of the heart' is this: to transform the straight lines of our love into triangles, with the triune presence of God at the vertex.

This presence of God in our love and the acceptance of all its demands is the salvation, the sublimation of our love.

Love becomes charity.

Time becomes eternity.

The heart of man becomes the heart of Christ.

That is why St. Paul says that love is not enough, and that if there is no charity I am nothing.

His hymn to this kind of love—charity—should be learned by heart.

If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing. If I give everything I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing.

Love is patient; love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice with what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure.

Love never fails. Prophecies will cease, tongues will be silent, knowledge will pass away. Our knowledge is imperfect and our prophesying is imperfect. When the perfect comes, the imperfect will pass away. When I was a child I used to talk like a child, think like a child, reason like a child. When I became a man I put childish ways aside. Now we see indistinctly, as in a mirror; then we shall see face to face. My knowledge is imperfect now; then I shall know even as I am known. There are in the end three things that last: faith, hope and love, and the greatest of these is love. (1 Cor. 13:1-13)

And no it is not enough to give and to act to resolve our problems! Because even by giving and acting I can do harm, or at least I can do something that serves no purpose. Let us not forget this challenging quotation from St. Paul: 'If I give everything I have to feed the poor and hand over my body to be burned, but have not love, I gain nothing.'

This quotation should be written on the façade of many of our Christian institutions and, even more so, in the notes of the so-called religious activists.

From: The God Who Comes—Carlo Carretto



**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Sean O'Reilly, Ron Cockroft, and their families



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, Hilda Bailey, Mary Ogley, Kazia Andruszko
David Olbison, Liz Allen, Malcolm Stuart, Ann Pearson, John Hanrahan, Peter Gee
and all who receive Holy Communion at home

The Word: Year B, Ordinary Time, Sunday 16

Gospel: Mark 6:30-34

Today we begin a series of six Sunday gospels on the Eucharist. As this year's gospel (Mark) is too short to provide readings for the whole year, the Church takes five Sunday readings from the Bread of Life Discourse in John's Gospel, introducing them with the account of the feeding in Mark's Gospel. The story of the feeding can be read on several levels. The event is a foretaste of the Eucharist, with the disciples gathered round Jesus as the new Israel (12 baskets for the 12 tribes) for a full satisfying meal, the messianic banquet. Furthermore, Jesus is the good shepherd who feeds his flock, according to Psalm 23, on the green pastures beside the restful waters of the



Lake of Galilee. Jesus is also the prophet like Moses who provides manna for his people in the desert or, more precisely, he is like Elisha in 2 Kings 4 (next Sunday's first reading). The story in Mark's account of the Feeding is recounted in terms which deliberately recall these and other biblical scenes, to enrich and deepen our understanding of what is happening.

First Reading: Jeremiah 23:1-6

This reading is chosen with an eye to today's gospel. It is

quite unlike so many passages in Jeremiah when he was obliged to prophesy doom and disaster for Israel. As well as doom for the current shepherds of the people, this reading foretells a time when the Lord himself will shepherd his people through his own shepherd, a king in the line of David. The promise may refer to God himself as the shepherd, or it may be God's representative who is the shepherd, or it may hint at both. The exile in Babylon must still come first, but that time will give way to the reign of 'The Lord-our-integrity'. This name is roughly equivalent to the Kingdom of God proclaimed by Jesus, for the Kingdom of God is a kingship of God's justice and salvation. God's 'justice' is not like human justice, which consists in observance of and obedience to the law, whether it be the Jewish Law or Civil Law. God's justice consists in fidelity to his promises made originally to Abraham, and repeated to Moses and David, the repeatedly renewed covenant, the promise of patronage and protection, if only the people will put their trust in the Lord. This is what makes God's justice a saving justice, the hope of Israel, fulfilled in Jesus.

Second Reading: Ephesians 2:13-18

The Letter to the Ephesians celebrates the unity of the Church, returning again and again to this subject. In this passage the 'you that used to be so far off; denotes the gentiles, and the 'us' the Jews. The two groups of Christians, sprung from Jews and gentiles, and the 'us' the Jews. The two groups of Christians, sprung from Jews and Gentiles, which formerly were so much at loggerheads, are united by the blood of Christ and the single Spirit to form the single New Man which is Christ's Body, the Church. The uniting of these two groups reminds us that Christ won salvation for the whole world. In some mysterious way all those who are saved are saved by Christ, even if they are not explicitly aware of this.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Ordinary Time, Sunday 17

1st Reading : 2 Kings 4:42-44

2nd Reading : Ephesians 4:1-6

Gospel: John 6:1-15

Prayer of the Church

Psalter Week 4

Sun + Seasonal Proper

Mon Proper of Saints + Cmn of Women Saints

Tue (or + Common of Pastors)

Wed Proper of Saints

Thu + Proper of Saints

Fri Week 4

Sat Week 4

This Week's Feasts & Saints

Mon ST. BRIDGET OF SWEDEN, RELIGIOUS &
PATRON OF EUROPE

Tue St. Sharbel Makhluf, Priest

Wed ST. JAMES, APOSTLE

Thu Ss Joachim & Anne, Parents of the Blessed
Virgin Mary

Fri

Sat