



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 17, 28/29 July 2018

Getting in touch

Father Anthony G Fenton
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Saturday 28 July	6.00pm Mass	Sacred Heart	Mary Marston
Sunday 29 July	9.00am Mass 10.45am Mass 1.00pm Baptisms	St Joseph's Sacred Heart Sacred Heart	John Heneghan Martin Batty
Monday 30 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Parish Family
Tuesday 31 July	7.30am Mass 12.00-1.00pm Exposition 5.00pm Receive Body	Sacred Heart Sacred Heart St Joseph's	Private Intention (JW) Ron Cockroft
Wednesday 1 August	10.45am Funeral Mass 12.00-1.00pm Exposition 7.00pm Mass	St Joseph's Sacred Heart Sacred Heart	Ron Cockroft Derek, Christopher & Mark Jones
Thursday 2 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Yorkshire Brethren
Friday 3 August	8.30am Mass 11.00am Funeral Service 12.00-1.00pm Exposition	Sacred Heart St Joseph's Sacred Heart	Faithful Departed (Nov List) Sean O'Reilly
Saturday 4 August	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Patrick Withers
Sunday 5 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	J Anderson EMB O'Flaherty

This weekend, we congratulate and pray for:

Reece James Hill & Kathryn Mary Allen
on their Covenanting Marriage, on Friday last, and we wish them many happy years together
and on their being Baptised into our Parish and Church Family, this Sunday
Robyn Jay & Sophie Elaine Burgin, with parents Kirsty and Graham
Olivia, Charles John & Thomas Shelton, with parents Nicola and Richard

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

In the Old Testament, the great sign of God's presence was the Cloud. When the Cloud descended and filled the Tent of the Tabernacle, all prostrated in worship, knowing God was present. In later times the mystics used the Cloud as an image of our inability to understand God. It suggested darkness and absence of understanding. This is paradox. The Cloud is simultaneously the image for the presence and the absence. Again the mystics say, 'He who says, does not know; he who knows, does not say.' We have to go beyond words, concepts and definitions. The author of *The Cloud of Unknowing* speaks of a different kind of 'knowing', namely by loving. 'By love he may be touched and embraced, by thought never.' St. John says 'Anyone who fails to love can never have known God' (1 Jn 4:8).

Is talk of God's *otherness* not frightening and discouraging for someone who wants to pray? If we reflect, I think we shall see the opposite is closer to the truth. It is a liberating experience to accept this *otherness* of God. It opens us to reality, to transcendence, to surprise and to the mystery, not only of God, but of our own being. Time and again, Scripture reminds us of this truth.



The Psalmist, reflecting on the wonder of God's love, shielding and protecting him, no matter where he goes, says:

'Such knowledge is beyond my understanding, a height to which my mind cannot attain.' (Ps 139:6)

In the book of Ecclesiasticus we read:

'Exalt the Lord in your praises
as high as you may – still he surpasses you.
Exert all your strength when you exalt him,
do not grow tired – you will never come to the end.

Who has ever seen him to give a description?
Who can glorify him as he deserves?
Many mysteries remain even greater than these,

for we have seen only a few of his works.'
(Eccles 43:30:36)

St Paul, writing to the Ephesians (3:19), prays they have strength to grasp the breadth and the length, the height and the depth of the love of Christ, and ends with the paradox, praying that they may know 'the love of Christ which is beyond all knowledge'.

*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.

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.

**Few places remain: book 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.

Our Parish SVP is to meet **Wed 1 Aug**, 7.30pm, in our Sacred Heart Hall. To know more of their work or to join them, please have a word with any present Member.

Fish 'n' Chip Treat Our Parish SVP invite the Elders of our Parish (55+) to enjoy lunch at Wakefield Wetherby Whaler, **Wed 12 Sep**, leaving our Sacred Heart Church 1.00pm (to dine at 1.30pm). Local transport to Sacred Heart can be arranged and then by coach (wheelchair accessible). Carers (if required) welcome.

Those wishing to come along, please obtain a copy of the details/form from an SVP Member, at either of our Churches: those who receive Communion at home can receive a copy via their Eucharist Minister. Return of forms required by **Sun 2 Sep**.

Our Parish Prayer Trees are for any and all to use. If you have an intention you wish us all to pray for, write it on one of the cards provided and hang the card on the Prayer Tree, where it will remain for four weeks. If the need continues, after four weeks simply write another card and again hang it on the Prayer Tree. Whether any identifying names/details are given is up to the one who adds the intention. Intentions noted on our Prayer Trees are regularly included in the Intercessions at Mass.

Quiz & Bingo Night, this Fri 3 Aug, 6.30-8.30pm

In our Sacred Heart Parish Hall. All welcome at £3pp

Bring your own alcohol, if you wish

In aid of Marie Curie Care

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?

In 1061, Richeldis, the widow of the Lord of Walsingham Manor, had a vision in which she saw the house where had occurred the Annunciation of the Angel Gabrielle to Mary, Mother of Jesus. She built a replica at Walsingham and this soon became a place of pilgrimage, in honour of Mary and her bringing to our world the Infant Jesus.

Who caused the destruction of both Canterbury and Walsingham as places of pilgrimage?

OR MAYBE NOT SO!

Smiling is infectious, you catch it like the flu

When someone smiled at me today, I started smiling too

I passed around the corner and someone saw my grin

When he smiled, I realized I'd passed it on to him.

So if you feel a smile begin, don't leave it undetected. Start an epidemic quick and get the world infected.



Parish Monies

Thank You very much for your offerings last weekend:

Loose £248.44
Envelopes £398.70

Collections, etc



THE GOD WHO COMES

'You will all come to the same unless you reform.' (Luke 13:5)

Without any doubt, one of the most dangerous enemies man has to combat in the spiritual life is pleasure. Notice I say pleasure, not joy or happiness; I say pleasure, not exultance or the fullness of being.

Pleasure, that alluring and mysterious sensation, cradled in the senses and the spirit, and arching towards a clearly defined end, is in nature a creation of God's.

Yes, it is a creation of God's!

Very tiny, very sweet, very easy, sympathetic and convivial as can be, penetrating and intrusive as can be, God placed it in our senses to help them come to fullness, to express themselves, to live.

I would say more: to do His holy will.

Pleasure urges man, almost without his realising it, to do things which are indispensable for life, through an impression of fullness, truth, and joy inherent in his own existence.

The pleasure of food and drink helps man to nourish himself; the pleasure of sleep to concede fatigue a proper period of rest; the pleasure of possession gives him the sense of his kingship over the universe; the pleasure of self-evaluation, the sense of human dignity; the pleasure of friendship, the joy of relationships and the insuppressible sense of man's sociability.

What are we to say then of the pleasure of sex?

It presides at nothing less than the mystery of life and has been placed in us by God to make us carry out His own creative joy with exultation,



Up to this point, no comment. On the contrary this little creation, pleasure, is to be highly praised, for it can make agreeable and joyful a heavy and rhythmical waste of time, such as eating food. And it makes terribly attractive a task so awesome as becoming fathers and mothers.

Where is the evil then?

Why should this little creation. Which is so attractive and so beneficial, be dangerous?

Yes, it is dangerous, just because it is so attractive and it is even more dangerous because we are so weak in letting ourselves be attracted.

I should say that this power of attraction added to our weakness is letting ourselves be attracted, creates a dangerous disequilibrium, which ends, sooner or later, by doing us harm.

In old fashioned language that is called sin.

St. Augustine called it disorder.

Today, we moderns willingly call it exaggeration.

In fact:

Exaggeration in eating-greed, in sleep-laziness, self-esteem - pride, in feelings-envy or jealousy, in love-of possession, avarice, sexual pleasure-lust.....there are the deadly sins..

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, John Hanrahan
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 Ogle, 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 17

Gospel: John 6:1-15

John's version of the miraculous feeding reminds us of the Last Supper, when Jesus 'said the blessing' over the bread. Since John's gospel has no account of the institution of the Eucharist at the Last Supper, this feeding account is particularly significant. The feeding is also described as one of the 'signs' which Jesus works. The first part of the Gospel of John is often called 'the Book of Signs' because Jesus works a number of signs which show who he truly is. First there is the sign at the marriage-feast of Cana, where the sign of turning the water into wine is a sign of the messianic banquet. Other signs are the raising of the royal official's son, a sign of Jesus' gift of life, and the cure of the blind man in the temple, a sign of Jesus' gift of light and revelation. Several of the signs are followed by an extended discourse, explaining the meaning of the sign, as this feeding sign is followed by a discourse on the Bread of Life, explaining the significance of Jesus' gift of himself as the Bread of Life, the Wisdom of God received in the Eucharist.



First Reading: 2 Kings 4:42-44

The prophet Elisha was renowned for the wonders he worked; others are related before and after this incident. Here he is repeating Moses' miracle of providing bread or manna for his followers. For Christians, however, the greater interest is that the miraculous feeding by Jesus is recounted in the gospels in terms which deliberately recall this incident: the chance-comer who provides barley loaves and more, the prophet's command, the disciple's incredulous question, the repeated command, the feeding and the food left over. The same six steps may be seen in

the gospel. So Jesus is repeating the Moses miracle after the pattern of Elisha, only a thousand times as generously: instead of twenty 'loaves' (small pitta-breads) among a hundred men, Jesus shares out five among five thousand. What is the point of the modelling of this story? For John Jesus is a second Moses, standing in the same tradition but greater than Moses, making God known just as Moses had done, bringing to completion all that Moses had begun, "The Law was given through Moses, grace and truth have come through Jesus Christ" (John 1:17).

Second Reading: Ephesians 4:1-6

The continuing disunity among Christians makes this passage difficult to read with a clear conscience. It is perhaps the strongest plea for unity in the New Testament, with the possible exception of Jesus' prayer at the Last Supper, that "they may be one" (John 17:21). Is there really a "peace that binds you together"? One Lord, one faith, one baptism, one God and Father of all—all this is undeniable. One faith? Perhaps not in the sense of a set or list of beliefs, but all Christians profess the same awareness of inability to save ourselves; we all rely on and put our trust in God's promises, fulfilled in Jesus Christ. In itself that awareness should be enough to draw us together. What can still justify our disunity? At least we should rejoice that immense strides have been made in a lifetime since the annual Week of Prayer for Christian Unity was established; there is an earnest desire to understand one another and our still separate traditions. The work of the one Spirit is clear in that the generation that began this search can hardly have hoped for such enormous steps to have been taken. We delight in the recognition that the traditions in different Church communities express the same fundamental values and point us together to Christ our Lord.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Ordinary Time, Sunday 18

1st Reading :Exodus 16:2-4, 12-15
2nd Reading : Ephesians 4:17.20-24
Gospel: John 6:24-35

Prayer of the Church

Psalter Week 1

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue + Proper of Saints

Wed + Proper of Saints

Thu (or + Proper of Saints)

Fri + Common of Martyrs + Diocesan Proper

Sat + Proper of Saints

This Week's Feasts & Saints

Mon St. Peter Chrysologus, Bish & Doct. of Church

Tue St. Ignatius of Loyola, Priest

Wed St. Alphonsus Liguori, Bish & Doct of Church

Thu St. Eusebius of Vercelli, Bishop/
St. Peter Julian Eymard, Priest

Fri St. Oswald, Martyr

Sat St. John Vianney, Priest