



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 C, Ordinary Time, Sunday 14, 6/7 July 2019

Getting in touch Father Anthony G Fenton
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Saturday 6 July	6.00pm Mass	Sacred Heart	Parish Family
Sunday 7 July	9.00am Mass 10.45am Mass 1.00pm <i>Baptism</i>	St Joseph's Sacred Heart Sacred Heart	Michael Murtagh Maidie Donovan
Monday 8 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition 1.30pm <i>Marian Procession</i>	St Joseph's St Joseph's Sacred Heart St Joseph's	Norah Gallagher & Adoration & Benediction: with SJ School
Tuesday 9 July	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Gerald Hargreaves
Wednesday 10 July	10.30am <i>Funeral Mass</i> 12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart Sacred Heart	Patrick Rushe Ervin and Carol Ince
Thursday 11 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	May Myatt
Friday 12 July	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Fr Gerard Gostling
Saturday 13 July	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Parish Family
Sunday 14 July	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Ron Cockroft John Friel // & <i>Baptism Elissa Rose Golik</i>

This Sunday, on his Baptism into our Parish and Church Family, we pray for and congratulate George Stephen Lomas, with his parents, Matthew and Emily

All are invited to the Marian Procession & Adoration, with St Joseph's School Pupils this Monday 8 July, 1.30pm. Weather permitting, the Service will begin out on the Church Terrace

Also, all are invited to the Sacred Heart School Leavers' Mass with Pupils, Parents and Staff, 7.00pm, this Wednesday 10 July

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

Mystery is at the heart and centre of each life, of all life. The word 'mystery' is used not to suggest a puzzle which baffles the mind but to suggest a beauty and awe that touch the heart, but leave us searching for words to describe our wonder and joy. Some might think that if a thing cannot be explained or understood in the intellect it then cannot be experienced. This seems to say that the only path to experience, to knowing, is the intellect. Truly, our intellect is a beautiful light on life's path, a way of knowing, but it is not the only way, not even the most satisfying way. Scripture tells of knowing with the heart. 'Everyone who loves, knows God.' (1 Jn 4:7) Mystery invites the intellect to humility, to lose itself in wonder, joy and praise. We humbly accept the surrounding presence of someone infinitely greater and more beautiful than our own, small self. Our response to this humble letting-go ought not to be to feel small or threatened, but to feel loved, accepted and protected. This inspires joy, a joy akin to that experienced by those early Christians to whom St Peter was writing, 'a joy so glorious that it cannot be described' (1 Peter 1:8).

Our word for this mystery is God. Another word for God is love. We exist because of it. When we realise that 'now' is the only 'time' word we can apply to God, the mystery deepens. He is outside of our time sequence. His name is 'I am'; now is the only time he knows. In some mysterious way we have always been in the mind and heart of God, or, as Julian of Norwich beautifully puts it:



'God never began to love us.' He has always loved us.

We exist now because of his love and are sustained each moment by it.

We are the song and God is the singer. God is the tree and we are the branch.

The mystery is 'touched', 'seen', 'known' by the heart, or inner self, rather than by reason alone. Again, St John speaks of this kind of knowing. 'Everyone who loves, knows God. Anyone who fails to love can never have known God' (1 Jn 4:7-8). Mystery deals with meaning and meaning does not lie on life's surface. It is the substance underlying the shadow, it is the reality underlying the appearances. The appearances are seen and we think, discuss and reason about them, but much of the reality is hidden. Reason takes us to the door leading into the garden of reality, of wonder. The heart enters and senses and our whole being rejoices, while reason and all our faculties share the joy.

From 'Give God a Chance' (Ch.24) (abbreviated) - by Robert Kelly, SJ

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.

Prayer Group Meets weekly on **Mondays**, 7-8.00pm, at, 40 Wood Street, South Hiendley. All very welcome.

Open Heart Memory Café especially for any within our neighbourhood with Dementia and their family, friends and carers. The next gathering in our Sacred Heart Hall will be this **Fri 12 Jul**, at 10.00am. Do come along for a cuppa, chat, laugh and to meet new friends. All welcome

Proudly To Be Presented by our St Joseph's Primary School, Wed 17 Jul, 1.45pm, *The Lion King*. All invited, but please let the School know if you wish to attend - email: admin@sjm.bkcat.co.uk - tel: 01977-651755 - or call into the School.

Silence is ... Prayerful In recent months, a number of complaints have been made at *both* of our Churches, on account of much talking, before Masses. While it is good to talk, chatter between humans is distracting some from being able to chat with God. The Rooms at St Joseph's and the Hall at The Sacred Heart are normally open well before all our weekend Masses. Please use them, *not our Churches*, to hold human to human conversations (as some already do before our 10.45am Mass). There's also much to be said for the old maxim: Talk with God before Mass and with your Parish Family after Mass.



& In our Diocese

Fountains Abbey Annual Mass, Thu 11 Jul, 12.00nn. See notice board in our Church Entrances for details.

This is a story about four people named Everybody, Somebody, Anybody and Nobody.

There was an important job to be done and Everybody was sure Somebody would do it. Anybody could have done it, but Nobody did it.

Somebody got angry about that, because it was Everybody's job.

Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn't do it.

It ended up that Everybody blamed Somebody when Nobody did what Anybody could have.

We have many jobs within our Parish where help is needed and would be appreciated. If you know how you can help but do not know who to offer your help to, then just ask Fr Anthony. Watch out in coming weeks for indications of where more helpers are now most needed, and if you can, please offer your help!!!

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 11 & 25 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 13 Jul, 10.30am-12.30pm

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

First Eucharist Our *Children* who are now preparing to celebrate their First Communion, *and their Parents/Carers*, are to meet, in our Sacred Heart Hall,

Sat 21 Sep, 10.00am-12.00nn.

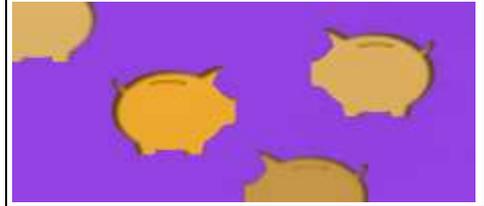
Marriage Usual minimum notice, six months. Contact, Fr Anthony.

Parish Monies

Thank You very much for your offerings last weekend:

Loose	£234.96
Envelopes	£436.76

Collections, etc



Acts of Contrition

The Deepest Roots of Penance: Repent or Resent

Cain's behaviour might seem familiar to us. All these centuries later, men and women are no more eager to own up to their failings. And the pattern of evasion is no different. People who won't repent will come to resent. Those who refuse to accuse themselves will find outlandish ways to excuse themselves. They—we—will blame our circumstances, limitations, heredity, environment. Ultimately, however, when we do this, we are following after our first ancestors. We are blaming God and making Him the object of our resentment; because it was He who created our circumstances, our heredity, and our environment.

The more we choose to sin, the less we want to discuss our sins. The more we need confession, the less we seem to want it. Like Cain and Adam and Eve, we'll talk about almost anything else—causes and consequences, blame and punishment—but not confession.

God Makes It Rite

In the successive covenants—with Noah, Abraham, Moses, and David—God gradually revealed more about Himself and His ways to a greater number of people. If at first the human generations didn't succeed in confessing, God did not weary of inviting them. In fact, in the fine points of the Law of Moses, he gave His people very specific, ritual ways to confess their sins. Some people today dismiss ritual as merely mechanical or mindless actions; but that is simply not true. We humans are dependent on routines; without them, we would not be able to order our days or our lifetimes. From brushing our teeth or locking the doors, to saying "I love you" or taking marriage vows, routine actions—some large and some small—enabling us to accomplish the really important work of everyday life.

Many points of the Law concerned themselves with such routines and rituals, and a number of points concerned themselves specifically with the confession of sins. Take, for example, Leviticus 5:5-6, which deals with the various sins people commit when they swear rashly. "When a man is guilty in any of these, he shall confess the sin he has committed, and he shall bring his guilt offering to the Lord for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering and the priest shall make atonement for him for his sin."

By giving his people a clear plan of action, God makes it possible for individuals to confess their sins. First, He explicitly insists upon such a confession. Then, He gives the sinners something to do—a liturgical act of sacrifice and penance. And, finally, He insists that they do all this with the help and intercession of a priest. All of these elements would survive intact throughout the history of Israel and of the renewed Israel, the Church of Jesus Christ.....

From: Lord, Have Mercy — Scott Hahn

But seriously



DO YOU KNOW? August's particular devotion brings together the devotions of June and July, it being a month of *Dedication to the Blessed Sacrament*.

September changes tack with the month's devotion being *Our Lady of Sorrows*. The Marian feast of the same title falls during September.

There are traditionally seven sorrows listed as the Sorrows of Mary. What are they?

AND SERIOUSLY!

Two little girls tiptoed past their grandmother, "Why is Granny always reading the Bible?" asked Kate.

"Ssh!" whispered Lizzie. 'We mustn't disturb her! She's cramming for her finals.'



**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**, especially
Patrick Rushe, and his 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, Hilda Bailey, Kazia Andruszko, Ann Pearson
David Olbison, Liz Allen, John O'Brien, Joan Aston, Denis Fricker, Monica Lowe, Cynthia Potts
and all who receive Holy Communion at home

The Word: Year C, Ordinary Time, Sunday 14

Gospel: Luke 10:1-12. 17-20

The instructions to the seventy-two who are sent out are direct and simple. They are really sent out like lambs among wolves, without food, without distractions, without baggage, without spares. The version in the Gospel of Mark allows them sandals, presumably to enable them to make more speed on their journey, for the urgency of the task is paramount. They are not to be distracted by picking and choosing their accommodation or their food. Direct, too, is their method: to impart the blessing of peace and to heal. No second chance: if the blessing is rejected, away they go, leaving the town to a fate worse than that of Sodom! Last Sunday's gospel demanded an uncompromisingly whole-hearted response to Jesus from the apostles. This Sunday the apostles demand the same response to their own message. Again the absolute demands of Jesus! There is a wonderful simplicity about this message about the coming of the Kingdom: all that is involved is peace and healing. No squabbles, no fripperies, no complications of doctrine. If these Kingdom values can remain the focus of our Christian vision, we may make some progress towards bringing the Kingdom of God to reality in our own surroundings.



First Reading: Isaiah 66:10-14

We are used to the imagery of God as Father, the creator and initiator of all things. But there is no gender or sex in God; God infinitely transcends such human limitations. So there is also room and need for a gentler image of God as mother: 'As a mother comforts her child, so will I comfort you', promises this passage, even daring to invoke that most maternal and intimately loving and trusting image of the child feeding at its mother's breast. Such imagery for God as mother occurs in the other biblical passages as well, such as Psalm 131, where the contentment of the believer in God is compared to that of a little child in its

mother's embrace; or Hosea 11:1-4, where God's loving care is described in terms of a parent leading and feeding a child. The child is now growing up, and God's maternal love continues throughout our lives. One of the chief Hebrew words describing God's love for his people is *rahamim*, the plural of *rehem*, which means a mother's womb. God's love involves, therefore, that instinctive gut-feeling of a mother for her child, which can never be destroyed or overruled.

Second Reading: Galatians 6:14-18

This is the final reading for this year from the fiery letter to the Galatians. It also provides the entry antiphon for Maundy Thursday, as we enter upon the celebration of the Lord's Passion and Death. Paul is again comparing the Law and the Cross. Instead of glorying in the physical mark of circumcision, the symbol of subjection to the Law, he glories in the Cross 'branded on' his body (he must mean in a symbolic sense by baptism—unless he means the scars of the floggings he received) which makes him a new creation. Everything is new about the Christian baptised into Christ, having left behind the old, mundane pre-occupations to embrace the new freedom inspired by the Spirit. This sounds all very well, but we know (and Paul knows too) that it is a constant challenge to bring this new life and new scale of values into reality: 'The good thing I want to do, I never do, the evil thing which I do not want—that is what I do', he laments when writing to the Romans. We are already reconciled to God, but only once does Paul say we are already saved. Even then, it is 'saved in hope', which puts it into the future.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 15

1st Reading Deuteronomy 30:10-14
2nd Reading Colossians 1:15-20
Gospel: Luke 10:25-37

Prayer of the Church

Psalter Week 2

Sun + Seasonal Proper

Mon Week 2

Tue (or + Common of Martyrs)

Wed Week 2

Thu Proper of Saints

Fri Week 2

Sat (or + Proper of Saints)

This Week's Feasts & Saints

Mon

Tue Ss Augustine Zhao Rong, Priest & Comp Mrtys

Wed

Thu ST.BENEDICT, ABBOT & PATRON OF
EUROPE

Fri

Sat St. Henry