



# 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 A, Ordinary Time, Sunday 16, 18/19 July

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### First Edition: Thursday 16 July, 2020

Updates may occur in this Newsletter, during coming days. See here for details.  
**Please remember to pre-book your place/s for Masses listed below.**

		<b>Services Facebook live-streamed marked FB</b>	<b>Mass Intentions</b>
<b>Saturday</b> 18 July	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	
<b>Sunday</b> 19 July	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass (FB live-stream also - note time)	<i>Parish Family</i>
Monday 20 July	<i>St Joseph's</i>	<i>10.00am Funeral Mass</i> <i>In Church limit - official mourners only please</i>	<i>Bill Torpey</i>
Tuesday 21 July			
Wednesday 22 July	St Joseph's	11.30am Mass	<i>Corene M</i>
Thursday 23 July	Sacred Heart	9.30am Mass	<i>Albert Allan</i>
Friday 24 July		12.00nn Angelus and Friday Devotion FB only	
<b>Saturday</b> 25 July	St Joseph's Sacred Heart	12.00nn Mass 4.00pm Mass	<i>Thomas Holly</i>
<b>Sunday</b> 26 July	St Joseph's Sacred Heart	9.00am 10.45am Mass (FB live-stream also - note time)	<i>Joseph &amp; Kathleen Smith</i> <i>Parish Family</i>

**Please note: regrettably numbers have to be limited at all Masses, to enable physical distancing, so places must be pre-booked (see pg 2). All Masses on Saturdays and Sundays will be of the Sunday.**

#### Altar Servers

Those who normally serve at **St Joseph's** are invited to please serve.

Those who normally serve at **The Sacred Heart**, please contact Paul Stuart (tel 07519-120741), as at some Masses we may need a check on numbers (maximum of 5).

At both Churches *please come dressed in smart casuals*, as for just now Servers will not be wearing their robes. *Please arrive early the first time serving*, as there will be some important differences. Those who know they are serving (as agreed with Paul, at Sacred Heart) *should not be pre-booked for Mass*, but others of their family do need to pre-book, to share in the same Mass.

#### Readers

Just for now, Fr Anthony will invite Readers from among those Readers he finds to have pre-booked.

 Follow us at "Parish of The Sacred Heart Hemsworth and St Joseph's Moorthorpe"

## From Fr Anthony

The word 'God' must be one of the most commonly used words in any language. We say it, whisper it, shout it out loud. We use it to bless and curse. We exclaim it in times of frustration or fear. We sing it in hymn and prayer. What reality lies behind the word? What image, picture, idea does the word suggest? It might take us a while to describe what we imagine God to be like. But we have some picture in our mind. This image will be influenced by our upbringing, education, culture and by our experience of life, good or bad. When the mystic Eckhard speaks of the 'God beyond God', he is suggesting we should not be satisfied with our images and pictures of God. In this he is reminding us of the greatness of God. He is asking us to let go of any small, narrow images of God and let God be God. He wants to lead us into celebration of the true God of wonder, beauty, love and joy. The word 'God' can be a kind of cage, that we look into and say this or that is who God is. It can be a wonderful exercise to open the cage and let God free, to be the true God of love, healing, nourishment and new life. When we open the cage, we find that God does not fly away, but comes to our small heart, where he longs to make his home.

When we begin to think of God as he really is we run into what seems an insurmountable problem.

The mystics say we can only know what God is not. We cannot know what he is. St. Augustine puts it this way: 'If you say you know God, then what you say you know is not God.'



Here is a parable from the Annals of the Desert Fathers:

A young man went to a holy hermit and asked him, 'Father, what is God?' The holy man prayed for a moment and told him the following story:

Two friends were seated at table drinking milk. One of them was blind from birth. The other one who could see, commented on the whiteness of the milk. The blind one asked, 'What is white?' His friend thought for a while and then answered, 'White is the colour of a swan.'

But the blind one asked, 'And what is a swan?' His friend replied that a swan was a very big and beautiful bird with a large and curved neck. So the blind man asked, 'And what is a curve?'

His friend took his hand and made it touch the edge of the table, which was round. At the same time he said, 'A curve is the shape of the table which you are touching.'

The face of the blind man lit up and he told his friend, 'Thank you for explaining it to me. Now I know what is white.'

We are as far from knowing the true God as that blind man was from knowing what white is.

*Abbreviated from 'Be Still and Know', Ch 1, Robert Kelly SJ.*

## Things happening in our Parish

**Please appreciate** that the times set for Masses, just now, at our Churches, are the result of educated guess work. The times of Masses on Saturdays aim to provide as many as possible with an opportunity to share in a Mass of a Sunday, and to hopefully take the pressure off the Sunday morning Masses. It is hoped that *some* of the usual 'Sunday Mass' attendees might find the Saturday times attractive, and having the second Mass at 4.00pm means it does not conflict with such as bath, supper and bed time for the littlies. Then, as the 'Sunday Obligation' is presently suspended, maybe some who find that the Wednesday or Thursday times suit well, will make that their *first choice* in the week. However, if attendances in the next few weeks show any of the times more guess than educated, some of the times may need to change. The present intention (but not guarantee) is that the times of Masses will remain as is through August, especially on Saturdays/Sundays, but during August, will be reviewed.

**Please, if you can, volunteer to be a Steward and/or to help clean at either of our Churches. The more Stewards/Cleaners we have, the more we can add to our Masses and services, and the less needs to be asked of any individual.**

*(Though note: any who are especially vulnerable, such as those who have been shielding, are unlikely to be able to sign the necessary health declaration to qualify.)*

**Offers of help, please, to Fr Anthony.**

**Facebook Live-streaming** As the School holidays have arrived and Masses have begun, there will not be any more live-streaming on Wednesdays. The Friday Noon Devotions will continue to and including the last Friday of July. However, Sunday live-stream Masses, *at 10.45am*, are expected to continue until there is greater opportunity for any to be present, in body, at our weekend Masses.

Every effort will be made for the Camera crew to be as discreet as possible, at Masses. Please understand that if their occasional movements are in any way distracting, they are helping provide for those unable to be at Mass, through no fault of their own.

Many thanks to our Camera team, who have helped keep so many of us praying together, during past weeks.

**Stewarding** Neither our Stewards nor Fr Anthony have any weird and wonderful wish to be telling people where they may sit, in Church. Unfortunately, it is required, for now, that they do so, to efficiently preserve the distancing rules, to help keep us all safer, and to avoid adding more to the after Mass cleaning/sanitizing task asked of them. If they ask you to sit where you are not used to, or walk a circuit at Communion, please be understanding.

We owe our Stewards a big thank you, as without their time and help, we would not yet be allowed to open either of our Churches.

**Regrettably, at this time** we are not permitted to resume a number of things, such as Children's Liturgy, tea/coffee after Mass, Seniors' Group - and congregational singing is also not allowed. *Who's missing Fr Anthony's dulcet tones already? - No need to answer that one!!!*

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

## Sacraments

**Baptism** A Preparation Programme, for Parents of Children to be baptised, is now expected to occur in our Sacred Heart Hall, **Weds 16 & 23 Sep**, 7.30-9.00pm. To join a Programme, Parents need to talk with Fr Anthony, to have an initial meeting with him.

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

**Confirmations** will hopefully next be celebrated, for Baptised Catholics now in *school year 5 or older*, before the summer of 2021. Watch for application details, during the coming Autumn.

**First Reconciliation/Communion** Our programme of preparation is presently on hold. Parents should be informed soon of the details to resume.

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

**Sacrament of Reconciliation** is now available but presently by appointment only: please contact Fr Anthony.

## But seriously

### DO YOU KNOW?

The very first English Reformation Martyrs were monks of the Order of Carthusians, which Order now has one monastery in Britain, at Parkminster, in Sussex. The best preserved ruined Carthusian monastery in Britain is Mount Grace Priory, off the A19, north of Thirsk, near Osmotherley.

*Many know of the St Bruno breed of dog, and some even know St Bruno founded the Carthusian Order, but where and when was Bruno born?*

### AND SERIOUSLY!

A man is in bed with his wife. At 3 o'clock in the morning there is a knock at the door. At his wife's insistence, he opens the door, to a drunk asking for a push. He refuses and goes back to bed. His wife says that it was not very nice to refuse. When they had broken down and needed help, they had received it.

So he opened the door but couldn't see the man: Where are you? He shouted. The drunk replied 'over here on the swing'.



## Parish Monies

**Many Thanks** for donations, 6 - 12 July:

Envelopes £347.00  
Donate/Text £  
June Bank Orders £1421.00

## Donations to our Parish

Can also be made by texting -  
**CHURCH SHSJ to 70500**  
to contribute £5 - weekly  
- fortnightly - other;  
- or by using the **Donate Button**  
on our Parish Website Home Page.

## GOD OF SURPRISES

### Clearing the Approaches



...In the healthy adult the needs and activities of childhood continue to some extent. We always need sense perception, our memory has to be continually stored and restored, our imagination should be kept alive, we must be able to accept some authorities at least, and we need affection and attention no matter how adult we may be. However competent, we can never work out everything for ourselves and we must trust the competence of others. To have reached a stage of development when we no longer need affection and attention from anyone would be to have outgrown our humanity.

Christianity must minister to these human needs and encourage the activities of the child, emphasizing them particularly in childhood, but ensuring that they are also provided in adolescence and maturity. In leading us to God and presenting him to us in Word and Sacrament, the Church must speak not only to our minds, but also to our senses. We can only come to any knowledge, including our knowledge of God, through our sense impressions and then through signs and symbols. That is why the architecture, furnishings, the art in paintings and furnishings, the lighting, acoustics, the temperature of places of worship are so important and why the services need not only the beauty of words but also of music, gestures and movement. I know that this is anathema to some of the Reformed Churches with their horror of anything which smacks of idolatry, and I know too, the danger that the externals of a Church and of its services, instead of helping to raise the mind and heart to the God we cannot see, may become an end in themselves, so that lighting a penny candle can become a substitute for having care of our neighbour, but that is a risk that must be taken. There is always the risk that a child will so enjoy the needs and activities of childhood that it becomes afraid to move to adolescence, but that is not a good reason for depriving it in childhood....

*To be continued . . .*

Abridged from: The God of Surprises – Gerard W. Hughes

*Father, thank you for my family.*

*Thank you for the laughter, the learning, the tears, the triumphs that fill our home. I desire that, guided by your loving Spirit, my family will seek you always, Father God.*

*Lord Jesus, I invite you into our house.*

*Teach us. Root us in your word. We belong to you, our ever loving brother. May we honour you with our actions and our words. May we build each other up according to your teachings. May we extend forgiveness when there is hurt. May we glorify you in our victories!*

**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Bill Torpey, Dominic Simon Stones, and their  
families



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

Br Hilarion Durkin, Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing  
George Potts, Cynthia Potts, Sheila Jordan, Peggy Heneghan, Kazia Andruszko, Liz Allen, David Olbison  
John O'Brien, Dennis Fricker, Monica Lowe, Janice Coyle, Nicola Glew, and all our housebound

**The Word: Year A, Ordinary Time, Sunday 16, Commentary**

**Gospel: Matthew 13:24-43**

The Gospel of Matthew gathers together a whole set of pictures which Jesus used to describe the society of God's servants which he was intent on setting up. Matthew calls it 'the Kingdom of Heaven'. Jews avoided bandying around the name of 'God', so Matthew calls it by the place where God is enthroned, Heaven. The first picture, the wheat and the darnel, shows that in some of those called the good seed has been overlaid by weed. In its early growth this weed, the inedible darnel, is incredibly difficult for a non-farmer to distinguish from good barley. No more can we presume to sort out who is seeking God and who is not; it is dangerous to despise or to dismiss anyone at all. The explanation given by Matthew constitutes a warning that the harvest, the judgment, will come in the end.



Gospel reading and this suggests the following possible reading of the Parable of the Wheat and the Darnel: the owner of the field leaves the darnel in place till harvest, that is, till the final judgment, thus leaving the wicked a chance to repent.

**Second Reading: Romans 8:26-27**

These words are an encouraging confirmation by Paul that, when we pray, our own prayers are supplemented by the Spirit of Christ praying within us.

What does this mean? Is Paul referring to praying in tongues, which certainly occurred in his Corinthian community? He himself says that he had the gift of tongues also, though he did not frequently exercise it. However, Paul's meaning is surely wider than this. If we pray to praise the glory of God and give thanks for God's kindness to us, human language and human intention may not be adequate but are supercharged by the

**First Reading: Wisdom 12:13,16-19**

The Book of Wisdom was written in Greek, shortly before the birth of Jesus, for the Greek-speaking Jews of Alexandria. Much of it concerns the harsh treatment of the Hebrews in Egypt before the Exodus under Moses. Here the author has moved on to describe luridly the depravity of the inhabitants of Canaan before the Israelites arrived in the Holy Land. Nevertheless, God cared for them and treated them with leniency, giving them opportunity for repentance. This has two lessons for the readers of the Book: firstly, they too must pardon the sinner and be kindly with God's own kindness. Secondly, God always gives a chance to repent of sins and follies, and this applies to us too. This leniency is a sign of God's strength because leniency and generosity can be signs of strength rather than of weakness (it is, for example, the stronger person who has the courage to apologize first). The reading is appointed by the Church to be read today in order to pair with the

Spirit. Our prayer of repentance, likewise, can never be adequate of itself (without the support of the Spirit). It is the same with our protestations of loyalty and commitment. What about our prayer of petition? We pray desperately for a fine evening for the barbeque (or for rain for the garden) and then we don't get what we ask for. But perhaps the Spirit deepens these somewhat selfish prayers into a profound desire to be brought nearer to God and so allowing Him to grant whatever is truly best for us and those for whom we care! 'The prayers that the Spirit makes for God's holy people are always in accordance with the mind of God' – they go beyond our petty and ephemeral requests, because Christ is praying within us.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year A, Ordinary Time, Sunday 17**

1st Reading: 1 Kings 3:5,7-12

2nd Reading: Romans 8:28-30

Gospel: Matthew 13:44-52

**Prayer of the Church**

**Psalter Week 4**

**Sun** Seasonal Proper

**Mon** Seasonal Proper (or + Common Mrtys/Pastors)

**Tues** Seasonal Proper (or + Proper Saints)

**Wed** Proper Saints

**Thu** Proper Saints + Common Women Religious

**Fri** Seasonal Proper (or + Common Pastors)

**Sat** Proper Saints

**This Week's Feasts & Saints**

**Mon** St Apollinaris, Bishop, Martyr

**Tue** St Lawrence of Brindisi, Priest, Dr of Church

**Wed** St Mary Magdalene, Holy Woman

**Thu** St Bridget of Sweden, Religious, Patron of Europe

**Fri** St Sharbel Makhluif, Priest

**Sat** St James, Apostle

## Year A, Ordinary Time, Mass of Sunday 16

### Gathering Psalm (All say)

Taste and see that the Lord is good.

I will bless the Lord at all times,  
his praise always on my lips;  
in the Lord my soul shall make its boast.  
The humble shall hear and be glad.

Glorify the Lord with me.  
Together let us praise his name.  
I sought the Lord and he answered me;  
from all my terrors he set me free.

Look towards him and be radiant;  
let your faces not be abashed.  
This poor man called, the Lord heard him  
and rescued him from all his distress.

The angel of the Lord is encamped  
around those who revere him, to rescue them.  
Taste and see that the Lord is good.  
He is happy who seeks refuge in him.

Revere the Lord, you his saints.  
They lack nothing, those who revere him.  
Strong lions suffer want and go hungry  
but those who seek the Lord lack no blessing.

Taste and see that the Lord is good.

### First Reading: Wisdom 12:13,16-19

There is no god, other than you, who cares for everything, to whom you might have to prove that you never judged unjustly. Your justice has its source in strength, your sovereignty over all makes you lenient to all. You show your strength when your sovereign power is questioned and you expose the insolence of those who know it; but, disposing of such strength, you are mild in judgement, you govern us with great lenience, for you have only to will, and your power is there. By acting thus you have taught a lesson to your people how the virtuous man must be kindly to his fellow men, and you have given your sons the good hope that after sin you will grant repentance.

### Responsorial Psalm (64)

R O Lord, you are good and forgiving.

O Lord, you are good and forgiving  
full of love to all who call.  
Give heed, O Lord, to my prayer  
and attend to the sound of my voice.

All the nations shall come to adore you  
and glorify your name, O Lord:  
for you are great and do marvellous deeds,  
you, who alone are God.

But you, God of mercy and compassion,  
slow to anger, O Lord,  
abounding in love and truth,  
turn and take pity on me.

R. O Lord, you are good and forgiving.

### Second Reading: Romans 8:26-27

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

### Gospel Acclamation

Alleluia, alleluia, alleluia!

May the Father of our Lord Jesus Christ  
enlighten the eyes of our mind  
so that we can see what hope his call holds for us.  
Alleluia!

### Gospel: Matthew 13:24-43

Jesus put another parable before the crowds: 'The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered. And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

He put another parable before them: 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

He told them another parable: 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy:

I will speak to you in parables  
and expound things hidden  
since the foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parable about the darnel in the field to us.' He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father. Listen, anyone who has ears!'

### Prayer for Spiritual Communion

Lord Jesus, you have taught us to know and trust that you are present in the Holy Sacrament of the Altar.

We love you above all things and passionately desire that you be in our hearts and minds, for you to be one with and within each of us.

With all who cannot now receive you sacramentally, but wish to do so, we trust you to spiritually be among them and within them, and to enable us all, each and every one, to unite ourselves wholly to you now and forever. Amen.

*See over page for a Communion Reflection . . .*

Year A, Ordinary Time, Mass of Sunday 16

**Communion Reflection**

Soul of Christ, sanctify me  
 Body of Christ, save me  
 Blood of Christ, inebriate me  
 Water from the side of Christ, wash me  
 Passion of Christ, strengthen me  
 O good Jesus, hear me  
 Within thy wounds hide me  
 Permit me not to be separated from thee  
 From the wicked foe defend me

At the hour of my death call me  
 And bid me come to thee  
 That with thy saints I may praise thee  
 For ever and ever.  
 Amen.

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Especially for our Children



**In this Sunday's Gospel -**

1) What other seed was found among the wheat?

2) Which plant did Jesus say has the smallest seed?

3) What did the woman mix in with the flour?

4) In these parables Jesus was speaking about the kingdom of - - - - - ?

**Answers to 1 - 4**

- 1) Darnel
- 2) Mustard
- 3) Yeast
- 4) Heaven

All the words below can be found in the Gospel for this Sunday - but only 12 can be found in the Word Search - which 2 are missing from the Word Search?

- HEAVEN
- SEED
- FIELD
- ENEMY
- SERVANTS
- DARNEL
- HARVEST
- BIRDS
- SHELTER
- BRANCHES
- WOMAN
- MEASURE
- FLOUR
- VIRTUOUS

**Two Missing Words**      Darnel    Woman

S	E	R	V	A	N	T	S	E	D
O	S	D	R	I	B	E	D	N	S
Y	E	U	W	U	H	S	L	H	E
M	D	O	O	C	O	D	E	E	S
E	E	U	N	U	M	L	I	A	H
N	S	A	U	O	T	F	F	V	E
E	R	R	S	E	U	R	N	E	L
B	R	A	R	U	S	T	I	N	F
R	T	S	E	V	R	A	H	V	F
A	F	I	E	H	S	E	V	I	R