



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 14, 3/4 July, 2021

Getting in touch Father Anthony G Fenton
The Sacred Heart Presbytery
Market Street, Hemsworth,
Pontefract, WF9 4LB

Email anthony.fenton@dioceseofleeds.org.uk
pp.sacredheartstjoseph@dioceseofleeds.org.uk

Tel 01977-610733

Parish Website www.hemsthorpe.org.uk

		** Facebook Livestream	Mass Intentions
Saturday 3 July	Sacred Heart	5.00pm Mass	<i>John Joseph</i>
Sunday 4 July	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass **	<i>Cynthia & George Potts John Sullivan</i>
Monday 5 July	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Jean O'Brien</i>
Tuesday 6 July			<i>Yorkshire Brethren</i>
Wednesday 7 July	Sacred Heart Sacred Heart	9.30am Mass 5-6.00pm Exposition / Reconciliation	<i>Sarah Sankey</i>
Thursday 8 July	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Thanksgiving St Anthony</i>
Friday 9 July			<i>Mary McCloskey</i>
Saturday 10 July	Sacred Heart	5.00pm Mass	<i>Moran Family</i>
Sunday 11 July	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Dominic Stones Beryl Felstead</i>

Covid distancing still requires limiting numbers in our Churches. Please pre-book for Weekend Masses. To book for Mass: see our Parish Website, Parish Facebook Page, or telephone the Presbytery.

This weekend, prior to their up-coming Baptisms, we present and pray for, with their parents,
at our 5.00pm Mass,
Aliyah Temilola Maka & Idris Temitayo Mugove Omoniyi, children of, Allyson & Soliu
at our 9.00am Mass,
Sienna Elliana Wambui, child of, Katarzyna & Antony - Olivia Bolisega, child of, Zdzislaw & Magdalena
Arthur James Kehoe, child of, David & Katie - Evelyn Grace Lister, child of, Jennifer & John
at our 10.45am Mass
Gabriel Owsiejczyk, child of, Anna & Piotr

Exposition of the Blessed Sacrament (in silence) -&- Also Sacrament of Reconciliation available
1st & 3rd Wednesday of each month, 5-6.00pm, at our Sacred Heart Church

Sacrament of Reconciliation only
1st & 3rd Thursday of each month, 10.00am, at our St Joseph's Church
or by appointment with Fr Anthony

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

From Fr Anthony

Marriages might be found null, or never to have been true marriages, for several reasons other than the previously noted 'Defect of Form'.

A common ground for nullity, in some cultures, is headed *Lack of Due Discretion*. In any instance, the lack has to be particularly serious, not just a bit lacking. Some who are older might lack due discretion if they are especially naive, unable to reach sound judgements about relationships, or have a very off-beat or far from Christian image of how married life should be lived. This ground, though, is more likely when a couple marry at a young age, and prove just too immature to know what marriage is really about, or how to put the theory into practice. This latter point can also be particularly relevant. For instance, a thirteen year old might know *in theory* what marriage is about, but is unlikely to have enough experience of life, to cope successfully with the practical, day-to-day living out of married life.

Another common ground might be an *Inability to Sustain the Requirements of Marriage*. Again, the inability has to be of a serious nature, to be a ground for nullity. An aversion to loading the washing machine would not be of such a serious nature, unless it were symptomatic of a thing far more serious. Quite often, an *Inability to Sustain* finds its roots in a *Lack of Due Discretion*, but by no means always. For instance, someone might have had a long and generally happy marriage, so they know the theory and practice. But if, after the death of their spouse, they fall into a serious addiction with such as alcohol or gambling, for as long as they are within the grip of the addiction, they are unlikely to be able to sufficiently commit to and sustain the requirements of marriage. A further and all too frequent occurrence under this ground, though, is on-going unfaithfulness. There are those who, in their general behaviour, would seem able enough to know what marriage is for and how it is best lived out, but they are simply not willing to be faithful, with this demonstrated in affairs before and during a marriage.

A cause of marital problems and breakdown our society is becoming increasingly aware of is that of undue, excessive controlling behaviour. Such might or might not involve physical violence, but certainly involves mental and emotional control. While it is more usually male over female, it can and does occur female over male. This, in terms of nullity, is often considered within the ground of a *Lack of Due Discretion*, or maybe an *Inability to Sustain* also. If the controlling ways result from a psychological illness or disorder, the ground for nullity might be noted as such (eg psychopathy). Such would need evidence of an expert witness, like a psychologist. Often, though, real controlling behaviour is itself key witness, and likely obvious to others, if not the victim of it, and a psychiatric assessment is not required.

To be continued . . .

Things happening in our Parish

First Sacraments Certificates Those who recently were Confirmed, or received their First Communion, are invited to collect their Certificate, and a Gift from our Parish Family, after any of our weekend Masses, **during July**. They should please see Fr Anthony, after a Mass at the Church where they were Confirmed or received their First Communion. Any wishing to receive their Certificate at our other Church can do so, but they need to pre-arrange this with Fr Anthony, two or three days beforehand.

Confirmations 2022 Preparation Meetings are due to begin in September. Our *Baptised Catholic Children* who are now in School Year 5 (Year 6 from September), or *any who are older* (including non-Confirmed adults) are eligible to prepare. Application Forms are available at our Parish weekend Masses from Fr Anthony, **through July**, to be returned direct to him by the end of July, please.

Any within the noted age group, who have not received First Communion, might also prepare to be Confirmed, but Fr Anthony would need to advise as to the best way to proceed.

Nice Forewarning It is hoped that we will soon be able to resume the serving of tea/coffee after Sunday Masses, but this will be dependant on ones to do the necessaries (fetching milk, putting out the crocks, clobbering the dishes after, and such). More details soon about who to give your name to!!!

Parish Pastoral Council Elections for on-going and new members for our Parish Council are over-due, on account of Covid lockdowns and restrictions on gatherings. It is now intended to hold the elections soon after the summer holiday period. We will want candidates from those who might be considered associated with our *Sacred Heart Church*, also our *St Joseph's Church*, plus two who are Confirmed and aged between 14 and 25. All need to be regular attenders at our Parish Masses, and, of course, have the interests of our Parish Family at heart. Please do be thinking about whether you, one of your family, or a friend would be a good candidate, to help our Parish to continue to keep Christ and his Ways alive, both among ourselves and very much within our local communities.



A Mobile Test Unit for Covid-19, is expected to continue using our Sacred Heart Car Park Tuesdays, Wednesdays and Fridays, through July (7.30am-3.30pm), unless we have a funeral at our Sacred Heart Church, when the Unit will be stood down for that day. On test days, please use our upper car park if visiting the Church or Hall.

Only while attending Mass, the area by the Presbytery may also be used for parking.

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

Sacraments

Baptism Our Preparation Programme, for Parents of Children to be baptised, will next take place 7.00-8.30pm, in our Sacred Heart Hall, **Weds 22 & 29 Sep**. To join a Programme, Parents need to talk with Fr Anthony, after one of our Parish Masses, to arrange an initial meeting with him.

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

Confirmations Our next Preparation Programme is to begin in September. Those eligible (see pg 2) need to get an application form from Fr Anthony, and return it direct to him, during July.

First Reconciliation Our Children who are now preparing will next meet in our Sacred Heart Hall,

Sat 10 July, 10.00am-12.00nn
Their parents will meet in our Sacred Heart Church,

also Sat 10 July, 11.30am-12.00nn

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

But seriously

DO YOU KNOW?

Catholic and Orthodox scripture scholars have always noted that in ancient Israel, the terms brothers and sisters were used more freely than they are now - often to include close cousins (eg 1st cousins). As other Gospel and early writings evidence testify to Mary being a Virgin on and after the birth of Jesus, we Catholics believe that the sisters and brothers of Jesus, noted in today's Gospel, were, indeed, Jesus's cousins.

When, according to St Mark's Gospel, Jesus sent his apostles out in pairs, to proclaim his Good News, he said they could take a staff, but stated there were four things they were not to take.

What were these?

AND SERIOUSLY!

In the beginning God created the heaven and the earth. After that, everything else was made in China.



Why is Peter Pan always flying?
He never-lands.

Parish Monies

Offertory Monies

20 June	Many Thanks
Loose	£144.52
Envelopes	£243.17
Jones Funeral	£180.00
Red Missio Boxes	£210.00

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

CHANGING DIRECTION

Repent and believe the good news (Mark 1:15)

In the Roman Catholic Church bad teaching in the institutional stage of religion can leave the impression on children's and adults' minds that God, in his infinite mercy, has sown a thick minefield in this vale of tears, entrusted the minefield's map only to the teaching authority of the Church, understood as meaning the Pope, the bishops and the clergy, who then communicate this knowledge to those who attend Catholic schools and go to Mass on Sundays.

The minefields are of two kinds, those which damage the soul,



but not fatally, and are called 'venial sins', and those which kill the soul and are called 'mortal sins'. To step on this latter type of minefield is to blow up your immortal soul. The soul is presented as being an invisible, intangible entity, knowable only by faith. Consequently, when the mine detonates, the disaster is not immediately perceived, but if we die without 'repenting' and, if possible, receiving the Sacrament of Reconciliation, we shall have an eternity in hell in which to realise the heinousness of the crime we have committed. The opportunities which life provides for stepping on

one of these minefields are innumerable. For Catholics, quite apart from the major crimes which would bring a life sentence in any respectable criminal court, there are many other acts and omissions which can incur an eternal sentence in conditions which would make the Gulag Archipelago seem like a luxury hotel in comparison. Deliberately missing Mass on Sunday or 'wilful pleasure in the irregular motions of the flesh' brought the same penalty as torture and mass murder. When I was ordained a deacon in 1958, we were told that we were now bound under mortal sin to recite daily the breviary, a series of psalms, readings and prayers. The daily breviary has seven parts. Deliberate omission of any one part was a mortal sin. We had, therefore, seven additional minefields to negotiate daily!

Alongside this teaching there developed a most complex casuistry to enable the pilgrim people of God to know how near they might approach to a minefield without actually being blown up. Deliberately missing Mass on Sundays was a mortal sin, but if you lived more than three miles walking distance from the Church, or if you were ill, or you were a farmer who would lose your crop if not harvested immediately, or you were likely to meet someone at Mass who might be a serious occasion of sin, then you could be excused from the obligation.

To be continued . . .

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

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**,
especially Michael Moran, and his family



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

Br Hilarion Durkin, Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing
Peggy Heneghan, Liz Allen, Dennis Fricker, Elizabeth Taylor, Monica Lowe, John O'Brien, Nicola Glew
Tim Byrne, and all our housebound

The Word: Year B, Ordinary Time, Sunday 14, Commentary on the Readings

Gospel: Mark 6:1-6

The very last sentence of the reading speaks of the people's lack of faith. What was this lack of faith? They recognized in Jesus an extraordinary wisdom and the power to perform miracles, but this seems not to have been enough. What more was needed? Faith is not the acceptance of a set of propositions ('I believe that the earth circles the sun', etc.). It is putting all my trust in God as my only hope. Abraham, the model of faith, went out into the desert, leaving everything on which he relied, everything that made him what he was. He even trusted God to get him out of the unbearable fix when God told him to sacrifice his only son. The townsfolk of Nazareth presumably thought they knew Jesus through and through. They were prepared to acknowledge his wisdom and his miracles. But they were not prepared to go further and see that God was at work in him, that he was the manifestation of God among them. It is all very well to admire Jesus, to think him a fine teacher and a heroic, honourable man, who gave everything for his high ideals; but unless we see God in him, the divine transcendence of all that is human, he cannot work the miracle of taking us to himself.



First Reading: Ezekiel 2:2-5

This reading tells the story of the call of Ezekiel to be a prophet. There is an obvious parallel between the rejection of Ezekiel as a prophet by the 'rebels' and the rejection of Jesus by his own people of Nazareth. A prophet is not simply someone who foretells the future. The task of a prophet is to tell people how God sees things, for the prophet sees things as God sees them. This directness of vision is not always popular, for we don't always like being told certain aspects of ourselves: hearing from someone else the truth about ourselves is often unwelcome, particularly when it involves criticism and demands change. Ezekiel was sent to the people of Israel, exiled in Babylon, to encourage them and tell them that,

despite their disastrous losses, they should not give way to despair. The hope of Israel was in them (the people in exile), rather than in the remnant left in Jerusalem who were 'stubborn and obstinate' and refused to listen. We are prepared to listen to criticisms of others merrily enough and agree heartily, but are less happy to receive criticism. However, the word of God often comes to us in ways that we do not recognize, and that can include criticisms of ourselves, perhaps spoken in anger or only partly true, but no less valid criticisms for that.

Second Reading: 2 Corinthians 12:7-10

In this final part of the letter to the Corinthians Paul is defending his apostolate against a rival group of preachers whom he caricatures as 'super-apostles'. They claim to have authority greater than his. Paul replies by stating that he is more fully a servant of the Lord Jesus. Most of his argument forms an invaluable autobiographical sketch. Paul makes his case with three points. First he outlines the sufferings and persecutions he has undergone in the service of Christ: just as Jesus sees himself as the Suffering Servant of the Lord prophesied by Isaiah, so by his sufferings Paul sees himself as the servant of the Lord Jesus. Secondly, Paul speaks of his heavenly vision, the experience or revelation of 'words that may not and cannot be spoken by any human being', and this is the core inspiration of his life. Thirdly, in this passage Paul stresses his own weakness, which makes him rely on God's strength. What this weakness was, we do not know. Nor is its exact nature significant. The point is that it prevented Paul getting proud and made him rely on God's strength to counteract his own weakness.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Ordinary Time, Sunday 15

1st Reading: Amos 7:12-15

2nd Reading: Ephesians 1:3-14

Gospel: Mark 6:7-13

Prayer of the Church

Psalter: Week 2

Sun Of Sunday

Mon Of Weekday (or + Proper of Saints)

Tue Of Weekday (or + Proper of Saints)

Wed Of Weekday

Thu Of Weekday

Fri Of Weekday (or + Common of Martyrs)

Sat Of Weekday

This Week's Feasts & Saints

Mon St Anthony Zaccaria, Priest

Tue St Maria Goretti, Virgin & Martyr

Wed Of Weekday

Thu Of Weekday

Fri St Augustine Zhao Rong, Priest, & Companion
Martyrs

Sat Of Weekday



Gathering Verse: Psalm 30(31)

In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free,
hear me and speedily rescue me.

Be a rock of refuge for me,
a mighty stronghold to save me,
for you are my rock, my stronghold.
For your name's sake, lead me and guide me.

Release me from the snares they have hidden
for you are my refuge, Lord.
Into your hands I commend my spirit.
It is you who will redeem me, Lord.

You who have seen my affliction
and taken heed of my soul's distress,
have not handed me over to the enemy,
but set my feet at large.

Have mercy on me, O Lord,
for I am in distress.
Tears have wasted my eyes,
my throat and my heart.

For my life is spent with sorrow
and my years with sighs.
Affliction has broken down my strength
and my bones waste away.

Those who see me in the street
run far away from me.
I am like a dead man, forgotten,
like a thing thrown away.

But as for me, I trust in you, Lord;
I say: 'You are my God.
My life is in your hands, deliver me
from the hands of those who hate me.

Let your face shine on your servant.
Save me in your love.'

How great is the goodness, Lord,
that you keep for those who fear you,
that you show to those who trust you
in the sight of men.

You hide them in the shelter of your presence
from the plotting of men;
you keep them safe within your tent
from disputing tongues.

Blessed be the Lord who has shown me
the wonders of his love
in a fortified city.

'I am far removed from your sight'
I said in my alarm.
Yet you heard the voice of my plea
when I cried for help.

Love the Lord, all you saints.
He guards his faithful
but the Lord will repay to the full
those who act with pride.

Be strong, let your heart take courage,
all who hope in the Lord.

Blessed be the Lord,
who has shown me the wonders of his love.

Glory to God

Glory to God in the highest
and on earth peace to people of good will.

We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,

have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

First Reading: Ezekiel 2:2-5

The spirit came into me and made me stand up, and I heard the Lord speaking to me. He said, 'Son of man, I am sending you to the Israelites, to the rebels who have turned against me. Till now they and their ancestors have been in revolt against me. The sons are defiant and obstinate; I am sending you to them, to say, "The Lord says this." Whether they listen or not, this set of rebels shall know there is a prophet among them.'

Responsorial Psalm: 122(123)

R Our eyes are on the Lord
till he shows us his mercy.

To you have I lifted up my eyes
you who dwell in the heavens:
my eyes, like the eyes of slaves
on the hand of their lords.

Like the eyes of a servant
on the hand of her mistress,
so our eyes are on the Lord our God.
till he show us his mercy.

Have mercy on us, Lord, have mercy.
We are filled with contempt.
Indeed all too full is our soul
with the scorn of the rich,
with the proud man's disdain.

R Our eyes are on the Lord
till he shows us his mercy.

Second Reading: 2 Corinthians 12:7-10

In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh, an angel of Satan to beat me and stop me from getting too proud! About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me, and that is why I am quite content with my weaknesses, and with insults, hardships, persecutions, and the agonies I go through for Christ's sake. For it is when I am weak that I am strong.

Gospel Acclamation

Alleluia, alleluia!

The Word was made flesh and lived among us:
to all who did accept him
he gave power to become children of God.
Alleluia!

Gospel: Mark 6:1-6

Jesus went to his home town and his disciples accompanied him. With the coming of the sabbath he began teaching in the synagogue and most of them were astonished when they heard him. They said, 'Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him? This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?' And they would not accept him. And Jesus said to them, 'A prophet is only despised in his own country, among his own relations and in his own house'; and he could work no miracle there, though he cured a few sick people by laying his hands on them. He was amazed at their lack of faith.

Creed

I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of
God the Father almighty;
from there he will come to judge the living
and the dead.
I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Communion Verse

My song is love unknown,
My Saviour's love to me;

Love to the loveless shown,
That they might lovely be.
O who am I, that for my sake
My Lord should take frail flesh, and die?

He came from his blest throne,
Salvation to bestow;
But men made strange, and none
The longed-for Christ would know:
But oh, my friend, my friend indeed,
Who at my need his life did spend.

Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannas to their King:
Then "Crucify!" is all their breath,
And for his death they thirst and cry.

Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries! Yet they at these
Themselves displease and 'gainst him rise.

They rise and needs will have
My dear Lord made away;
A murderer they save,
The Prince of life they slay.
Yet cheerful he to suffering goes,
That he his foes from thence might free.

In life, no house, no home
My Lord on earth might have;
In death no friendly tomb
But what a stranger gave.
What may I say? Heaven was his home;
But mine the tomb wherein he lay.

Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine.
This is my Friend, in whose sweet praise
I all my days could gladly spend

Samuel Crossman (c 1624-83)

Scripture readings from the Jerusalem Bible: copyright© 1966, 1967 &1968 by Darton, Longman & Todd, Ltd and Doubleday, a division of Random House, Inc. Text of the Psalms: Copyright © 1963, The Grail (England). Copyright hymn texts & live-streaming license with One License.

