



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 17, 24 July, 2022

Getting in touch Father Anthony G Fenton
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Parish Website www.hemsthorpe.org.uk

Saturday 23 July	Sacred Heart	5.00pm Mass	Mass Intentions <i>Parish Family</i>
Sunday 24 July	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Joseph & Kathleen Smith</i> <i>Debbie Lane</i>
Monday 25 July	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Ronald Savage</i>
Tuesday 26 July			
Wednesday 27 July	Sacred Heart	9.30am Mass	<i>Intentions Christine Devlin</i>
Thursday 28 July	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Brenda Jubb</i>
Friday 29 July	Sacred Heart	8.30am Mass	<i>Raymond Ward</i>
Saturday 30 July	Sacred Heart	5.00pm Mass	<i>Parish Family</i>
Sunday 31 July	St Joseph's Sacred Heart St Joseph's	9.00am Mass 10.45am Mass 1.00pm Baptism	<i>Gerard Knowles</i> <i>Intentions Caroline & Family</i> <i>Clara Alice McCann</i>

*If you then,
who are evil,
know
how to
give your
children what
is good,*



*how much
more will the
Father
give the
Holy Spirit
to those who
ask him!*

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

The whole point of reading and understanding the Bible is to encounter God, understand the revelation he has given us and grow in faith. But, we do not read alone. We read the Bible within the tradition of the Church, to benefit from the holiness and wisdom of those who have gone before us. St Jerome, a Father and Doctor of the Church, in the 5th century, stated: "Ignorance of Scripture is ignorance of Christ!"

How the Bible speaks to Catholics

Catholics believe that there are different ways to understand the Bible:

The literal sense: the meaning of Scripture is conveyed by the words and discovered by critical explanation or interpretation of a text, following the rules of sound interpretation. All other senses of Sacred Scripture are based on the literal.

The spiritual sense: In light of the unity of God's plan, not just what the text of Scripture says literally, but the realities and events about which it speaks can also be signs.

The moral sense: the events we read about in Scripture should lead us to act justly and fairly, to live morally.

The allegorical sense: we can find a more profound understanding of events by seeing their significance in Christ. An example of this would be the crossing of the Red Sea – seen as a sign of Christ's bringing freedom from sin and death and also of Christian baptism.

The anagogical sense (the Greek *anagoge* means *leading*): the realities and events in the Bible, as parts of salvation history, in terms of their eternal significance lead us home to God. So the Church on earth is a sign of the heavenly Jerusalem.



Some principles for reading the Bible are:

The Catholic Church believes that God is the principal author of Sacred Scripture.

God used certain people who wrote in human words, at particular times and places in history. Their writings reflected them: their personalities, circumstances and educations. The truths that they conveyed are presented and expressed in various ways: some with a more historical sense, others in a prophetic style, others in poetical texts, or in other forms of literary expression.

Catholics seek to understand what a sacred author is saying and what are the truths within this - distinguishing that from something he is using as an image, to help them understand the truths. These truths we call the *deposit of faith* or *Divine Revelation*. The Scriptures are primarily concerned with these truths, of God revealing himself to humankind, and less so with complete historical accuracy or scientific proofs.

From 'The God who Speaks' Website (adapted).

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.

We very much need more to read at our Masses, and just now at our St Joseph's Church especially, where soon we will have only four regular readers. *It would also be good to have more young readers, particularly from among those who*



have been confirmed in recent years. Rehearsals can be arranged for any who require some guidance in public speaking or using microphones. Give names, please, to Margaret Whitehouse (St Joseph's), Mary Day (Sacred Heart), or Fr Anthony.

Door Collection after each of this weekend's Masses, to help fund the costs of maintaining the retired priests of our Diocese.

Fr Bernard Funnell's Body will be received at Pontefract St Joseph's Church, Tue 2 Aug, 7.00pm, with Mass to follow, and his funeral Mass will be Wed 3 Aug, 11.30am.

We pray for him and his family, thankful for his years of priesting, and especially when at the then Parish of Kinsley and Ackworth.

& in our Diocese

World Youth Day 2023 Any aged 16-30 are invited to join the Leeds Diocese Youth Service, in Portugal, 31 Jul to 7 Aug 2023, for a youth festival with Pope Francis and young people from across the world! Cost of £1200 includes accommodation, travel, WYD package & more! Apply at youth@dioceseofleeds.org.uk.

& Nationally

Universe Catholic Weekly online newspaper. Order a digital 4 weeks *free* trial: call Michelle on 0743-6617650 or email: michelle.jones@universecatholicweekly.co.uk.

Reviving Prayers

Some older, well known and loved prayers seem now to be lessening in memories. The following, originating in at latest the 12th century, has been learnt by heart by very many Catholics ever since. Asking the prayers of Mary, Mother of God, it continues to bring comfort, especially to any experiencing difficulties, upsets or traumas.

Hail, Holy Queen,

Mother of Mercy;

Hail, our life, our sweetness and our hope!

To thee do we cry,

poor banished children of Eve.

To thee do we send up our sighs,
mourning and weeping in this valley of tears!

Turn, then, most gracious advocate,

thine eyes of mercy toward us,

and after this, our exile,

show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

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 14 & 21 Sep**. To join a Programme, Parents need to talk with Fr Anthony, after one of our weekend Parish Masses, to arrange an initial meeting with him.

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

Confirmation Our Applicants and also their Parents are to next meet, in our Sacred Heart Hall,

Sat 17 Sep, 9.30-12.00am.

Note: as the Programme has begun we are unable to accept late starters.

First Communion Our Children who have already begun their Preparation Programme for First Eucharist will next meet, with their parents, in our Sacred Heart Hall:

Sat 10 Sep, 10.00-12.00am.

Application forms for Children who will be due for First Confession, next time round, should be available during the coming Autumn.

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

Parish Monies

17 July **Many Thanks**

Offertory: Loose £228.66
Envelopes £342.24

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.

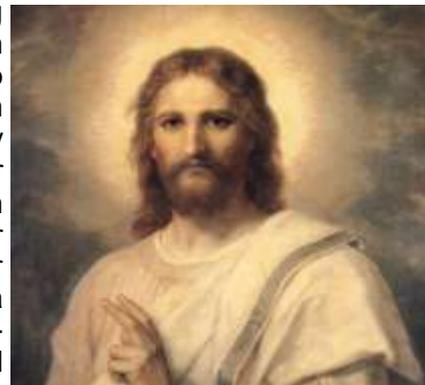
GOD OF SURPRISES

His Passion and Resurrection in Our Lives

*Let him easter in us, be a dayspring to the dimness of us,
be a crimson cressed east.*

Even if you cannot find the time. Space or peace to contemplate the life of Christ imaginatively never be disheartened. At the end of the day, as you recall the events of it, let Christ be in the room with you and hear him say, 'Peace be to you', showing his hands and his feet, sign of his passion and death in which he has overcome all the powers of evil and destruction, so that there is no crisis you can experience, whether through your own or other peoples' fault, in which he is not with you, leading you to a deepening knowledge of the power and the glory of his resurrection.

When we hear Christ say, 'Peace be to you', how are we to know that we are not deceiving ourselves, conjuring up a Christ in our own image and likeness, who cries, ' "Peace, peace" ', when there is no peace', an imaginary Christ who confirms us in our prejudices and strengthens us in our obstinacy? The next chapter offers some guidelines in answer to this question and ends with a few brief comments on decision-making, based on the Spiritual Exercises of St. Ignatius.



The Decision in Every Decision - God or Mammon

God is at work in all things and therefore in every experience of our lives, in both joy and sadness, peace and agitation, pleasure and pain, but this statement, while it is true and can give us confidence in our dark moments, does not tell us how we are to react to these inner experiences. In wartime especially, but at other times too, we can do terrible things to ourselves and others. In doing so we may experience great inner revulsion, but either resist it, or anaesthetize ourselves against it because of an overriding categorical imperative which we call 'duty', or 'God's will'. How do we know it is God's will and not some destructive 'ought' operating within us? This brings us to a first guideline:

1. *It is characteristic of God to give true happiness and spiritual joy, banishing sadness and agitation.*

It is characteristic of the destructive spirit to lead us to distrust this happiness and joy by false and subtle arguments.

This is an important general principle. The characteristic of God's action is happiness and spiritual joy, and therefore it should be the characteristic quality of the Christian whose life is directed to the praise, reverence and service of God. The destructive spirit brings sadness and disturbance and offers clever and subtle reasons for keeping us in this state.

.....To be continued

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

DO YOU KNOW?

Those who study liturgy, and bishops and priests might debate whether a tabernacle should be behind the altar, to the side of the sanctuary, or in a separate chapel near to the sanctuary. The liturgical 'norms' allow for any one of these options, each having some advantage and some disadvantage.

What advantage is in the Blessed Sacrament being reserved in a separate chapel rather than in a tabernacle set on the main sanctuary of a Church?

AND SERIOUSLY!

Q, What kind of motor vehicles are in the Bible?



A. God drove Adam & Eve out of the Garden in a *Fury*. David's *Triumph* was heard throughout the land.
Honda ... as the Apostles were all in one *Accord*.

Going out to do the Lord's work in a *Volkswagen Beetle*: "We are pressed in every way, but not cramped beyond movement." (Cor 4:8)

**Please Keep
In Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**, and especially
Johnny Higgins, Fr Bernard Funnell, and their families.



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

Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing, Betty O'Donnell
Liz Allen, Elizabeth Taylor, Monica Lowe, Nicola Glew, Jerry O'Mahony, John Lovely, Tim Byrne
and all our housebound

The Word: Year C, Ordinary Time, Sunday 17: Commentary on the Readings

Gospel: Luke 11:1-13

Luke is the evangelist of prayer. Again and again he shows us Jesus praying. At all the important moments of his life Jesus needs this intimacy with his Father. So he is praying at the baptism; before the choice of the disciples he prays through the night; at the Transfiguration he is praying. Now the prayer which is so often used by Christians is one he gives us himself. Luke's rendering of the prayer he taught the disciples is slightly shorter than the version in Matthew. It begins with the simple call 'Father' (rather than 'Our Father in heaven') - a noble and affectionate way of speaking to God. 'Thy will be done' is omitted, for it is Matthew who often insists on doing the will of the Father. Instead of 'give us this day our daily bread' Luke presents



the insistent 'give us each day', which stresses the continuity of our dependence on God. After this prayer follows a series of parables and images which underline the importance of persistence in prayer and continual prayer after the model of Jesus himself. Elsewhere Luke will give us other parables about prayer: the Unjust Judge (teaching perseverance in prayer) and the Pharisee and the Tax-Collector (teaching the importance of humility in prayer).

First Reading: Genesis 18:20-32

This delightful story continues the episode of last Sunday's first reading. It is reminiscent of a scene of bargaining in an oriental bazaar, a scene of deadly earnest, yet playful negotiation. Abraham goes on pushing his luck, using laughably inadequate logic, until he has gone well beyond the point of any sort of reason. His partner in this game continues to show good-humoured tolerance, and above all an unbelievable willingness to forgive. Some might find this haggling process lacking in reverence for the almighty power of God, but it is an expression of Israel's intimate affection for the Lord. This attitude towards God is expressed in the special Hebrew

name for God, which is never pronounced. The Lord himself will later reveal to Moses the meaning of this intimate name of Israel's own God as 'God of mercy and forgiveness'. This sacred personal name of the Lord is never pronounced, partly out of respect (for the glory of the Lord is too awesome for that name to be on human lips), but partly also out of fondness, just as we do not noise around in public the intimate terms of affection which are used only within our close family circle.

Second Reading: Colossians 2:12-14

In this striking passage from Colossians we are presented with the compelling force of Paul's powerful image about our sharing in Christ's death and resurrection. Our life is hidden with Christ in God; since we were baptised into Christ's death we are raised in his resurrection; we emerge with Christ from the tomb, sharing his life, co-heirs with him and calling God our Father. Paul sees the sin of Adam not as something which happened long, long ago, but as a metaphor for our own sin, because 'Adam' means 'man' or 'humanity'. This sin, every sin, is a sin of disobedience to God. Christ is, in Pauline thought, the Second Adam. By his obedience to his Father on the Cross he wiped away, dissolved or overrode the sin of disobedience of the first Adam, the sin of humanity. The sacrifice of Christ on the Cross is the complete expression of obedience to the Father, which restores our loving relationship with him. This is strongly expressed when Paul says that Christ nailed to the Cross the record of our debt to the Law. Circumcision was of no avail; it was only by being baptised into Christ's death and raised in his resurrection that we could be restored.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 18

1st Reading: Ecclesiastes 1:2,2:21-23

2nd Reading: Colossians 3:1-5,9-11

Gospel: Luke 12:13-21

Prayer of the Church

Psalter: Week 4

Sun Of Sunday

Mon Common Dedication of a Church

Tue Of Weekday

Wed Of Weekday (or + Common Martyrs or Pastors)

Thu Of Weekday (or + Common Pastors)

Fri Proper of Saints

Sat Proper of Saints + Common Women Saints

This Week's Feasts & Saints

Mon Dedication of Leeds Cathedral

Tue Of Weekday

Wed St Apollinaris, Bishop, Martyr

Thu St Lawrence of Brindisi, Priest, Dr of Church

Fri St Mary Magdalene, Holy Woman

Sat St Bridget of Sweden, Religious, Patron of Europe