



Parish of the Sacred Heart

SUNDAY 12TH JULY

PSALTER 3

Year A

Fifteenth Week in Ordinary Time

Response to Psalm: *Some seed fell into rich soil and produced its crop.*

Mass times until further notice

Saturday - First Mass of Sunday 5.30pm

Sunday - 9.15am and 11.15am

Monday - Thursday 10am

There will be no Mass on Fridays.

Date	Time	Service	Intentions	Fr Kieran's Intentions
Sun 12th	9.15am	Holy Mass	People & Parish	People and Parish
	11.15am	Holy Mass	Roseline Uzochukwu RIP	
Mon 13th	10.00am	Holy Mass	Private Intention	Holy Souls
Tues 14th	10.00am	Holy Mass	Private Intention	Private Intention
Wed 15th	10.00am	Holy Mass <i>St Bonaventure</i>	Private Intention	For all those who have lost their employment
Thur 16th	10.00am	Holy Mass	Private Intention	For those who work in the NHS
Fri 17th	10.00am	No Mass		Liz & Mary Toy
Sat 18th	5.30pm	First Mass of Sunday	Private Intention	Monica & Martin Overy

Sacrament of Reconciliation/Confession

Many of you may be worrying a little that you have not been able to get to the Sacrament of Confession/Reconciliation for a while, and there may be matters on your conscience that you wish to have dealt with.

May I assure you that since you are at present unable to receive this Sacrament directly from a priest, the Church, in Her wisdom has already dealt with this matter a long time ago through what is known as **Perfect Act of Contrition** which will remove **all our sins**.

Any Grievous/Mortal sin can then be mentioned when you next go to see the priest in the sacrament.

Perfect contrition is true and real sorrow for our sins, which is created when we realise the immense love God has for each one of us.

We express this contrition when we realise how we offend God but our sinful words, deeds and omissions, in contrast to the immeasurable love and mercy that He continually shows us.

This requires us to be contrite of heart for what we have done, know and be overwhelmed by the love and mercy of God for His children, and to approach this grace with humility and resolution not to sin again.

An Act of Contrition

My God, I am sorry for my sins with all my heart.

In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Saviour Jesus Christ suffered and died for us. In His name, my God, have mercy.

Spiritual Communion

Prayer of St Alphonsus

(Can be prayed at Holy Communion whilst watching Holy Mass)

My Jesus, I believe that you are present in this Holy Sacrament of the Altar. I love you above all things and I passionately desire to receive you into my soul. Since I cannot now receive you Sacramentally, come spiritually into my soul so that I may unite myself wholly to you now and forever. Amen.

This weeks scripture references

Isaiah 55:10-11

Psalms 64

Romans 8:18-23

Matthew 13:1-23

FIFTEENTH SUNDAY IN ORDINARY TIME OF THE YEAR A

RESPONDING TO THE DEMANDS OF THE WORD OF GOD.

‘All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed’. (2 Timothy 3:16-17)

Dear friends, Jesus is speaking to us in a parable today to drive home his message to us. He uses the tool most familiar to a lot of people especially farmers and garden owners. He tells us the parable of the sower and the seed in relation to our response to the word of God.

In the parable, the image of the sower is that of Jesus. The seed is God’s word. The seed beds –the path, rock, thorns and good soil refer to the people who hear the God’s word. From the parable, you will understand that some people reject the word of God outright. Others receive it with joy and later reject it. Some others receive it, treasure it and put it into practice.

We have to note that only one set of people rejected the word of God as soon as it came to them. The other three sets of people represented by the seeds that fell on the rock; thorns and good soil, received it with joy but the problem was their response of towards it. So, the issue is not that of reception of the word but that of response. How do we receive the word of God? How do we respond to it?

I once finished a homily in one of my former parishes and someone came to me and said: ‘good homily’ and I asked: ‘What was good about it? He could not remember anything. He laughed it off. The seed or the word of God had already gone away within few minutes of reception. He received it with joy but it had disappeared in his heart. No effort to retain it and put it into practice. This can happen to any of us. A few years ago, someone saw me on roman color and asked me: are you a vicar? I said yes. And he asked again: which church? I responded: Catholic. And he said: oh, I am also a catholic but am not a good one. Then, I was quick to respond: no one is better than the other. We are all struggling to be one. So, what will make us good Christians or so to say, good Catholics is responding positively to God’s words by putting them into practice after the mind of Christ.

Our response to the word of God is like giving out the handbills in the street. Some passers-by ignore both the giver and the bill and walk on. Others take the handbill and throw it away in the nearest bin. A few, others, however take it home and go through them. That fairly represents the different ways in which people respond to the word of God. Some people are simply not interested.

They turn deaf ear to the word of God. Others would have paid attention but worries, worldly treasures and other concerns preoccupy their minds and obstruct their treasuring them and putting them into practice. However, some others are disposed to take it. The level of disposition of the recipients determines the level of fruit it bears.

Jesus would want us to be totally disposed towards his words. He would like us to receive it, treasure it and put it into practice. That should be our aim for salvation.

Peace be with you.



Universal prayer intention - Our Families

We pray that today's families may be accompanied with love, respect and guidance.

Track and Trace

It is a government requirement that we are able to track and trace everyone who comes to Mass.

With the newsletter there is a simple pro-forma that you need to complete and bring to Mass with you.

This needs to be done every time you come to Mass. The forms will be kept for 21 days and then destroyed.

If you do not have a printer, there will be copies of the form at the Church.

Marriage and Baptism Guidelines

Please see new guidelines from the Bishops conference regarding the celebration of Marriage and Baptism at the end of this newsletter, or alternatively, via the website.

Vacancy in the Diocese of Plymouth

The Diocese of Plymouth is looking to appoint the following position.

Executive Assistant to the Chief Operating Officer (part time) – 1 post

Location: St. Boniface House, Ashburton, Newton Abbot TQ13 7JL and some homeworking

Salary: competitive salary and contributory pension scheme (subject to eligibility)

Hours: 21 – 28 hours per week

The post holder will provide the necessary support that will enable the Chief Operating Officer to fulfil his strategic, operational and management role by proactively dealing with all administrative matters pertaining to the COO's office, liaising with the functions that report to the COO. The Executive Assistant will take responsibility and ownership of the COO office organisation; he/she will assist with the compliance of civil and canonical requirements/deadlines.

Copies of the job description, person specification and application form are obtainable by contacting Cathedral Appointments, Exeter by emailing dani@cathedralappointments.co.uk. The last date for the receipt of applications will be Monday 20 July 2020. First interviews will be held on Monday 27 July 2020 by video conference and second interviews will be held in person at St. Boniface House, Ashburton on Thursday 30 July 2020.

YOUR PARISH NEEDS YOU!



**Stewards and cleaners
needed for Weekend and
Weekday Masses.**

**Please contact Martin
Overy**

Message from Finance Committee re Church Finances

Thank you so much to those of you who have enquired about setting up a standing order so we can continue to pay the bills. In these troubling times it is comforting to know how much people care about our beloved church. If others wish to make a standing order, please email: exeter-sacredheart@prcdtr.org.uk. We understand that during these difficult times, other people may be buying your essentials and you therefore need to keep your cash available to pay these kind volunteers, so please feel free to post a cheque written out to 'PRCDTR Sacred Heart Parish Exeter' and put in an envelope marked for the attention of the finance department, to the Presbytery if this is easier. If neither of these options are suitable for you please put aside your weekly cash offerings and/or gift aid envelopes until masses resume.

Year 2020 Finances

We want to thank you for your continued support over the last three months as we have all faced many challenges. However, the parish is beginning to feel the pinch as the bills arrive. The parish isn't funded by the Vatican nor do we have any endowment to support day to day operations. As of today we face a shortfall of nearly 40% compared to last year, so in the last three months we are down £13770.00.

We are blessed to have a reasonably healthy bank balance, but of course this is being depleted. For example, this month we have had to pay the half yearly insurance premium of £2309.63. Please consider a donation today to help your parish. Donations can be sent by cheque or why not consider using the on-line giving app.

**God Bless you all,
The finance committee**

***Just a reminder that the pastoral space and presbytery project/refurbishment is being funded by legacies left for this purpose. Your offerings fund the day to operations of the parish.**

Online donations

It is now possible to make your weekly loose plate offering and other donations on-line. ****All donations are anonymous.****

Please use this link to make your online donation;

<https://givealittle.co/campaigns/f94e8739-d2fd-4ce6-9fca-60470ef39403>

Alternatively, you can go to the website; **<https://www.sacredheartexeter.org/>**
Scroll down to the 'Parish News' section and click the highlighted 'Donate Here' text.

There is also a link on our Facebook Page; **<https://www.facebook.com/Sacred-Heart-Catholic-Church-Exeter-422138011310698>**

If you need further guidance please email the Church Office.



Bedtime Chats

Please see the Sacred Heart website for the latest sheet.

Contact Details

Parish of the Sacred Heart

25 South Street, Exeter, EX1 1EB

Parish Priest: Fr Kieran Kirby



Assistant Priest: Fr Cyriacus Uzochukwu

Deacons: Delian Bower and Kelvin Russell

Parish Sister: Sr Anna Maria

Parish Secretary: Karmen Trice

Parish Telephone: 01392 272815 Email: exeter-sacredheart@prcdtr.org.uk

Website: <https://sacredheartexeter.org>

Exeter Pastoral Assistant: Maria Quinn email: exeter-pastoral-assistant@prcdtr.org.uk

Parish Centre: Cardinal Newman House Contact Parish Office: 01392 272815

Safeguarding Rep: Chris Miller email: chrismillerex@gmail.com

St Nicolas Catholic Primary School: Head Teacher: Mrs Angela Folland 01392 445403

Guidance for the Celebration of Baptism

Introduction

The Government has announced that from 4th July 2020, communal acts of worship will be allowed in our Catholic Churches. This guidance, issued by the Bishops' Conference of England and Wales for the Celebration of Baptism, assumes that the general guidance published by the Conference, based on Government Guidance on the safe opening of Places of Worship for individual prayer is in place.¹

The Government maintains that the 2m social distancing requirements should be applied where possible. The Government has also said it is possible to go to "1m plus" (where 2m social distancing is not viable). This means you can space people more closely (with a minimum of 1m) providing a mitigation of risk is also applied. In the case of our churches, the only practical mitigation would be the compulsory wearing of a face covering for members of the congregation.²

The Government guidance on the Opening of Churches for Public Worship³ requires that the number of people attending "life-cycle ceremonies" is **capped at 30 people**. "Life-cycle Ceremonies" are defined as "religious ceremonies to mark rites of passage, which are separate, self-contained ceremonies as opposed to marking a life cycle event or rite in the course of routine communal worship."

The Catholic Church in England and Wales is advising that Baptisms should not take place during Mass (in order to reduce the time that people are gathered in a church building) but at a time separate to any communal worship. This is in accord with the Government guidance which states "it is advised that the ceremonies and services should be concluded in the shortest reasonable time."

The Rite of Baptism

At this time, it is advised that the baptisms which take place in our churches should be for single families; multiple family baptisms are not encouraged as the mixing of people from different family groups increases the risk of virus transmission.

The child to be baptised should be held by the parents only. Other members of the family, including godparents and grandparents should be socially distanced in household groups (or bubbles) in the church. The whole of the Rite should take place around the font to avoid the excess movement of people in the church building. The minister should remain at least 2m away from those congregated unless he has to approach the child to perform part of the Rite. The necessary items for the Baptism should be prepared by the minister (or sacristan) after sanitising their hands and then wearing gloves and placed so that they are easily accessible by him and the family members.

The Greeting and Opening Dialogue and Signing with the Cross

This should take place around the font and, after sanitising their hands, only the parents and godparents should sign the child with the sign of the cross whilst the minister speaks the associated words of the Rite.

¹ <https://www.gov.uk/government/publications/covid-19-guidance-for-the-safe-use-of-places-of-worship-during-the-pandemic/covid-19-guidance-for-the-safe-use-of-places-of-worship-during-the-pandemic>

² <https://www.gov.uk/government/news/pm-announces-easing-of-lockdown-restrictions-23-june-2020>

³ <https://www.gov.uk/government/publications/covid-19-guidance-for-the-safe-use-of-places-of-worship-from-4-july/covid-19-guidance-for-the-safe-use-of-places-of-worship-from-4-july>

The Liturgy of the Word

One short reading should be used and a short explanation of the importance of baptism should be spoken by the minister. If a family member is to read, they should sanitise their hands before and after handling a lectionary or other text, or wear gloves.

Intercessions

These should be brief, and a very short form of the *Litany* used. This should be prayed by the minister only.

Prayer of Exorcism

The minister should pre-prepare a cotton bud infused with the Oil of Catechumens. He should not touch the child whilst praying the Prayer of Exorcism but should extend his hand towards the child. When it comes to the anointing, the cotton bud should be used this should be done at arm's length to ensure a clear distance between the minister and the child.

Prayer over the Water

The font should be pre-filled with water and covered before the baptism. The prayer of blessing should be prayed by the minister without touching the water or the font. He can make the sign of the cross over it in place of the normal touching with the right hand.

Renunciation of Sin and Profession of Faith

These should be recited with the people in their places in the church.

The Baptism

The parents alone should bring the child to the font. They should place the head of the child over the water. The minister, using a shell or a jug, should pour the water over the child's head whilst reciting the sacramental form. Care should be taken to avoid excess splashing of the water. Immediately afterwards, a clean towel from the credence table should be used by the parents to dry the child's head. This towel should be laundered immediately after the Baptism.

The Anointing with Holy Chrism

The minister should pre-prepare a cotton bud infused with the Sacred Chrism. He should anoint the child at arm's length using this, ensuring a clear distance between the child and himself.

**Clothing with the White Garment – can be omitted at this time*

The parents, if they have brought a white garment for the child, should clothe the child with the white garment whilst the minister says the associated prayer. Communal white garments should not be used. The white garment should be taken away with the family at the end of the Baptism.

**Lighted Candle – can be omitted at this time*

The candle should be out of its box before the Baptism begins. The Godparent should light the baptismal candle from the Paschal Candle whilst the minister says the associated narrative.

Ephphetha

This should be omitted from the Baptism rite.

Concluding Rites

The congregation should join in with the minister in the Lord's Prayer and the Blessing and Dismissal given without touching the Father and Mother.

After the celebration of the Baptism, the minister should give clear instructions regarding social distancing for any photographs that would be taken. There should be an orderly egress from the church avoiding crowding at doors etc.

Any cotton buds, cotton wool or paper towels should be bagged for disposal after the ceremony. If possible, these should be burned safely (as is usual with cotton wool bearing the sacred oils). Any towels or cloths should be laundered according to the manufacturer's guidance and dried completely. The baptismal water should be poured into the earth (or through the sacrarium) and the font dried completely before replacing its cover.

If there is cause for concern regarding the possible contamination of clerical vestments worn during the celebration of Baptism, these should be washed in accordance with the manufacturer's instructions, using the warmest water setting allowed for the fabric and allowing time for them to dry completely.

The church should be closed after the Baptism has finished in order to clean the space around the font according to the Bishops' Conference guidelines on individual prayer. Care should also be given to the touchpoints in the church, especially at points of access and egress.

Rev. Canon Christopher Thomas
4th July 2020
Revision 5

Guidance for Marriage

Introduction

The Government has announced that from 4th July 2020, communal acts of worship will be allowed in our Catholic Churches. This guidance, issued by the Bishops' Conference of England and Wales for the Celebration of Matrimony, assumes that the general guidance published by the Conference, based on Government Guidance on the safe opening of Places of Worship for individual prayer, is in place.¹

Social Distancing - IMPORTANT

The Government maintains that the 2m social distancing requirements should be applied where possible. The Government has said it is possible to go to "1m plus;" this means you can space people more closely (with a minimum of 1m) providing a mitigation of risk is also applied. In the case of our churches, this would mean the compulsory wearing of a face covering for members of the congregation.² People from different households should maintain social distancing between one another.

Priests should remain mindful of their own personal situation with respect to potential exposure to virus transmission. It is permissible for those in the 70+ age group, and those who are vulnerable to infection, to celebrate marriages, but it is strongly advised that they take particular care to be constantly socially distant from the congregation.

The Wedding Itself

The Government Guidance for Small Marriages and Civil Partnerships³ states that "up to 30 people, but no more, can attend a marriage or civil partnership, where this can be safely accommodated with social distancing in a COVID-19 secure venue. This maximum number includes all those at the ceremony, including the couple, witnesses, officiants and guests. It also includes any staff who are not employed by the venue, which may include photographers, security or caterers. It does not include staff employed by the venue."

The Government Guidance goes on to say that "It is advised that the ceremonies and services should be concluded in the shortest reasonable time, and limited as far as reasonably possible to the parts of the marriage or civil partnership that are required in order to be legally binding under the law of England and Wales.

Religious communities should therefore adapt traditional religious aspects, especially where celebrations would otherwise have taken place over a number of hours, or even days, to ensure the safety of those present and minimal spread of infection."

The Church guidance therefore recommends that all Marriages at this time should be outside of the Celebration of Mass (see Chapter II or IV of the Order of Celebrating Matrimony, 2015).

¹ <https://www.gov.uk/government/publications/covid-19-guidance-for-the-safe-use-of-places-of-worship-during-the-pandemic/covid-19-guidance-for-the-safe-use-of-places-of-worship-during-the-pandemic>

² <https://www.gov.uk/government/news/pm-announces-easing-of-lockdown-restrictions-23-june-2020>

³ <https://www.gov.uk/government/publications/covid-19-guidance-for-small-marriages-and-civil-partnerships/covid-19-guidance-for-small-marriages-and-civil-partnerships>

The Order of Matrimony

The minister should ensure his clear distancing from the couple to be married of at least 2m. the minister should explain the conditions of social distancing, of speaking with a gentle voice to responses in order to prevent aerosol projection, and that touching surfaces and people and items other than their own property should be avoided. Any service sheets provided for the congregation should be taken with them at the end.

If the bride is to be accompanied down the aisle to the groom, this should be done by someone from her own household or support bubble. Any bridesmaids should precede the bride ensuring they walk singly and at a social distance between them (unless they are from the same household or support bubble).

Music can be played at the wedding if pre-recorded, or an organist may play. If instrumental music is required other than an organ, the musicians are to be included in the total number of 30. Government guidance states that the use of musical instruments that require the person to blow into them is not advised because of the current uncertainty on air projection and viral transmission. There should be no congregational singing at weddings at this time. The use of music should not prolong the Marriage ceremony.

If members of the congregation are to read, they should either:

- Bring the reading with them on a pre-prepared sheet and then take it away with them
- Read from a lectionary after sanitising their hands, or wearing gloves.

The minister, before reading the Gospel, should sanitise his hands if reading from the Lectionary.

The Rite of Marriage

The minister should remain socially distant from the couple for the Marriage Rite. He should direct all questions needing a response to them without raising his voice. The use of a microphone would assist. The couple should answer clearly, so that he, or the Registrar for the Marriage (or Authorised Person) can hear the consent of the couple.

The couple should take each other's hands, as prescribed by the Marriage Rite, at the direction of minister. He should not touch the couple at this point.

If a ring or rings are to be exchanged, these should be placed on a plate by the Best Man (or other person) before the marriage ceremony begins. The plate should not be touched by this person. The minister should hold the plate and bless the ring (or rings) without touching them and then offer them, one at a time to the couple at arm's length, withdrawing immediately to a social distance, whilst the words are said by the ring-giver.

The couple should not kneel for the Nuptial Blessing; the minister should simply extend his hands over them and bless them in the usual way.

The Registration

The Civil Registrar, or the Authorised Person (who may be the minister) should have prepared the registration documents in another part of the church which is easily accessible to those who need to be present for the Registration.

All those who will be part of the Registration should sanitise their hands before touching a pen or a register. Social distancing has to be kept at this point and crowding around the table should be avoided. It would be good practice to have two pens, filled with Registrar's Ink, so one can be cleaned whilst the other is being used.

Photographs at this point may be taken after the registration is complete, but group photographs should have everyone socially distant from each other (apart from the bride and groom and those in households or support bubbles).

Recessional from Church

The Bride and Groom should leave the church first and all those in the congregation should leave in an orderly manner to avoid crowding at doors. All should sanitise their hands on leaving the church. If photographs are to be taken outside, they should obey the social distancing regulations.

The minister should clean the plate used for the rings. Any discarded printed materials should be removed and bagged for disposal.

The church should be closed after the Mass has finished in order to clean the space according to the Bishops' Conference guidelines on individual prayer. If there is cause for concern regarding the possible contamination of clerical vestments worn during the celebration of the Marriage, these should be washed in accordance with the manufacturer's instructions, using the warmest water setting allowed for the fabric and allowing time for them to dry completely.

Rev. Canon Christopher Thomas
6th July 2020
Revision 2