



# 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 20, 18/19 August 2018

*Getting in touch*

Father Anthony G Fenton  
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<b>Saturday</b> 18 August	6.00pm Mass	Sacred Heart	Phyllis Brown
<b>Sunday</b> 19 August	9.00am Mass 10.45am Mass 1.00pm Baptisms	St Joseph's Sacred Heart Sacred Heart	Michael & Bridget Maguire John Hanrahan
Monday 20 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Private Intention
Tuesday 21 August	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Private Intention (JW)
Wednesday 22 August	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Parish Family
Thursday 23 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Pat Holmes
Friday 24 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Yorkshire Brethren
<b>Saturday</b> 25 August	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Joe Potts
<b>Sunday</b> 26 August	9.00am Mass 10.45am Mass 1.00pm Baptism	St Joseph's Sacred Heart Sacred Heart	Ron Cockroft Heneghan Family Olivia Grace & Freya Emily Richardson

This Sunday, on the event of their Baptisms, we pray for and congratulate Edward William Allsop-Jones, with his parents Catherine and Carl Samuel George Maginn Alexander, with his parents Colleen and Michael



**Saturday Exposition of the Blessed Sacrament: 9.30-10.30am**  
1st & 3rd of the month at St Joseph's 2nd & 4th of the month at The Sacred Heart  
**with the Sacrament of Reconciliation at 10.00am**  
Sacrament of Reconciliation otherwise by appointment with Fr Anthony

## From Fr Anthony

Holy Scripture talks of the need to *magnify the Lord with me and exalt his name in the assembly* (Ps 33:3) and *make his name great among the peoples* (Mal 1:11). The Lord's Prayer can lead us to meditate on *Hallowed be your name* as well as telling of God's greatness and perfection. Some find it useful to pray to and meditate on God as creator, or as sanctifier, or redeemer, or spouse, or healer, at different times in prayer.

St Francis of Assisi calls all creation to join in adoring God the Creator in his Canticles of the Sun and of the Creatures, and so widens the understanding of adoration beyond prayer before the Blessed Sacrament. Bl Edmund Rice wrote all the important letters of his ministry before the Blessed Sacrament - such great witnesses, and others too, can help us deepen our own spirit of adoration.

Our word *Adoration* is thought to come from the Roman gesture of moving a hand to the mouth (ad - to or towards, os/oris - mouth). This was used in ancient Rome to acknowledge the gods of the empire. Made towards statues of the gods, it implied the recognition of their divinity and a person's submission to their power. The gesture



itself was also understood as a prayer. (A hand-to-mouth gesture we have in today's culture is *blowing a kiss* - while not part of our current traditional practice, it could become a beautiful gesture to God.) In Matthew's gospel we are told *Adore the Lord, your God and worship him alone* (4:10). Our Catholic teaching explains these words as meaning to adore God as the Lord of everything that exists; to render to him the individual and community worship which is his due; to pray to him with sentiments of praise, of thanks and of supplication; to offer him sacrifices, above all the spiritual sacrifice of Christ; and to keep the promises and vows made to him. A simple Christian definition of adoration is: *the humble acknowledgement by human beings that they are creatures of the Thrice-Holy Creator*.

St Thomas Aquinas explains that both angels and humans adore God spiritually, but humans, in addition, adore with their bodies. This can be a great prompt to us, especially before the Eucharist. Genuflecting, kneeling, putting hands together in prayer, bowing, making the sign of the cross when passing a church, and such like, wonderfully include our bodies or whole being in adoration prayer.

*Courtesy of the Liturgy Office of England & Wales (adapted)*

## Things happening in our Parish

**Fish 'n' Chip Treat** Our Parish SVP invite the Elders of our Parish (55+) to enjoy lunch at Wakefield Wetherby Whaler, **Wed 12 Sep**, leaving our Sacred Heart Church 1.00pm (to dine at 1.30pm). Local transport to Sacred Heart can be arranged and then by coach (wheelchair accessible). Carers (if required) welcome.



Any wishing to come along, please obtain a copy of the details/form from an SVP Member, at either of our Churches: those who receive Communion at home can receive a copy via their Eucharist Minister. Return of forms required by **Sun 2 Sep**.

**Parish Website** If you are not aware, we have a Parish Website where usually can be found our latest Bulletin, Parish Pastoral Council Minutes, dates of any arranged funerals, plus other Parish information, including links to our Parish Schools' websites.

Find our website at [www.hemsthorpe.org.uk](http://www.hemsthorpe.org.uk).

**It is a great help** and lessens the possibility of errors, when Intentions for Masses are put in writing. Please write clearly. If you wish a Mass to be celebrated at a particular one of our Churches, please note which. It is not always possible to keep Intentions on a particular date, but if you would like a particular date, note that also. Where there are clashes of dates, preference is usually given to such as the first anniversary of death, or other major anniversaries (eg 25 years married), then on a first come first served basis. If a particular date is wanted, it is advisable to put in your Intention at least 3-4 weeks before. Intentions may be handed to Fr Anthony, or put in the Offertory basket.

### & In our Diocese

**Fountains Abbey Mass**, with Bishop Marcus, 12.00nn, Mon 20 Aug. All welcome. Free admission to grounds for those attending Mass. See our Church notice boards for details of parking and disabled access.

**Adoremus Eucharistic Congress**, in Liverpool 7-9 Sep. For full information about the weekend's events, including the parallel programme in the various Liverpool Churches, see website <http://adoremus.uilcc.org/> or link on our Diocesan Website.

### Please, please

remember to help tidy-up after Mass:  
take Mass Readings sheets home or neatly place them on a pile, in the Church Entrance Hall;  
*ensure that at our Sacred Heart Church*, the Parish (Pink) Booklets are left neatly, with but not in the Hymn Books, on the bench book shelves;  
*that at our St Joseph's Church*, the Parish (Pink) Booklets and Hymn Books are returned to the Entrance Hall.  
*Any with Children, please encourage them to help tidy.*

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

## Sacraments

**Baptism** A Preparation Programme, for Parents of Children to be baptised, will be held in our Sacred Heart Hall, **Weds 19 & 26 Sep**, 7.30-9.00pm. To join a Programme, Parents should talk with Fr Anthony, at a weekend Mass, to arrange an initial meeting with him.

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

**Confirmation** Meeting for *Applicants along with their Parents/Carers*, in our Sacred Heart Hall:

**Sat 8 Sep**, 9.30-11.30am

**First Sacraments** Our *Children*, who are now preparing for First Eucharist, will next meet in our Sacred Heart Parish Hall:

**Sat 15 Sep**, 10.00-12.00am

Next meeting for their *Parents*. in our Sacred Heart Parish Hall:

**Thu 6 Sep**, 7.15-8.45pm

Details of the next First Reconciliation Programme will be announced during the autumn.

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

## But seriously

### DO YOU KNOW?

A white lily is used as a symbol of several saints, including Mary, Mother of God and also Saint Joseph.

*Because they are commonly used at funerals, white lilies are thought of, by some, as a flower of death. But what, in fact, do white lilies represent?*

### OR MAYBE NOT SO!

A dentist with a passion for golf left a message with the receptionist that he was to be away all morning and to give her usual reply to any enquiries. Rather tired, however, of covering for her truant boss, when one of his regular patients asked to see him, she modified the stock reply by saying: 'I'm sorry madam. I'm afraid he is out on a special case. He has 18 cavities to fill and he says it will take him all morning.'



## Parish Monies

**Thank You** very much for your offerings last weekend:

Loose	£206.38
Envelopes	£510.51
Sea Apostleship	£203.38

## Collections, etc

**Paulinus Lottery** Following recent draws, A Butler has been returned as the winner of £300.

## THE GOD WHO COMES

Selfishness makes us unhappy; a giving love makes us happy.

The difference between the chaste embrace of a married couple and the embrace of a prostitute is right here. The former is liberating because it is the gift of self, the latter is humiliating because it is selfishness. The former brings joy, the latter leaves a bad taste in your mouth.

It is always that way.

If you give yourself you are happy; if you exploit your brother or what is his, you are unhappy.

I would say that the meaning of the universe as a whole is found in the Eucharist, the free gift of God to man and man to God. The obverse of this meaning is found in sin, the turning in of man upon himself and the seed that flowers in death.

For sin begets death, and hell is its home.

We need not ask ourselves: Does hell exist?

We need only ask: Where does sin have its home? And we will see and taste hell.

The man who is in sin is already in hell. Your hell is conditional as long as you can drag yourself out of it; it is permanent when you are helpless to emerge.

Come out, while you are still able!

But be afraid indeed of the awful possibility that lurks for us of 'not being able any longer to come forth.'

The prodigal son dragged himself out in time (cf. Luke 15:11-32); the rich man at his feast was no longer able (cf. Luke 16:19).



Jesus speaks terrible words: "You will all come to the same end unless you reform" (Luke 13:3). The words are all the more fearful coming from the lips of one who is so patient and humble of heart.

His words betray a deep apprehensiveness that preoccupied him; we cannot afford to joke about what he says. We are faced here with irremediable destruction.

That is what frightens me.....

From: The God Who Comes—Carlo Carretto

Please Keep  
in Prayer

All whose **Anniversaries** occur about this time  
All who have **died recently**



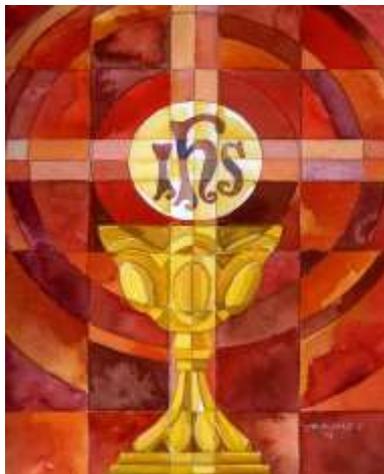
Also: All those **sick** or **infirm**, especially:

Br Hilarion Durkin, Margaret Hinchliffe, Bridget Johnson, Isabelle Blake, Elizabeth Olbison, Catherine Brown  
Karen Dearing, George Potts, Sheila Jordan, Peggy Heneghan, Hilda Bailey, Mary Ogle, Kazia Andruszko  
David Olbison, Liz Allen, Malcolm Stuart, Ann Pearson, Peter Gee  
and all who receive Holy Communion at home

## The Word: Year B, Ordinary Time, Sunday 20

### Gospel: John 6:51-58

This is the last of the readings from the Bread of Life Discourse in John's Gospel. In today's passage, we move on from seeing Christ as the Wisdom of God, who must be accepted and believed, to a reflection on the sacrament of eating the bread of life. These two themes correspond to the two halves of the Mass, first the service of the Word, then the Eucharistic banquet. We are all so diet-conscious nowadays that is quite obvious that the food we eat affects us. By eating the Body of Christ we are assimilated into him. But, just as, if I am sick, food does me no good and can even harm me, so if I eat Christ sacramentally without wanting to be moulded into him, it does me no good at all. That is why Paul complained that the Corinthian people were answerable to the death of Christ. And drinking the blood of Christ? Blood is the sign of life—if there is no blood, there is no life—and God is the Lord of life and death. So if I receive Christ's blood I take on his life, his divine life, as the gift of God. That has alarming side-effects: it means I share Christ's life with other Christians.



### First Reading: Proverbs 9:1-6

In the Old Testament divine Wisdom is often represented as a woman (the word 'wisdom' is feminine in both Greek and Hebrew), inviting to her banquet all who are willing to come. The only qualification is that those invited must be simple and open to learning, those whom Jesus in the gospel will call 'meek and humble of heart'. Especially after the Exile in Babylon the Israelites realized that they could not rely on their own strength and wisdom, but must turn to God in humility and with confidence. Such emphasis on lowliness before God is a feature of the post-exilic

prophets and their spirituality. It is exemplified also in the Infancy Narratives of the gospels, especially in Luke, where all the characters are poor and destitute, powerless to help themselves, and relying on the Lord's favour: the parents of John the Baptist and of Jesus, the shepherds, the elderly Simeon and Anna. This invitation from Wisdom points to the imagery of the messianic banquet, and to the meals in the gospels where Jesus is seen feasting and relaxing with his often disreputable and disadvantaged friends. It prepares also for Jesus' invitations to the banquet of the Eucharist, where we are those helpless and disreputable friends!

### Second Reading: Ephesians 5:15-20

Singing is a natural expression of joy and united harmony which has always occurred in the Church among the people of God from the very beginning, to express the joy and gratitude of Christians in the Lord. It seems that this instruction in the Letter to the Ephesians only continues and encourages the tradition. Already in Paul's letters there are buried a number of hymns, unlikely to have been written by him, but more probably heard and picked up from the different communities he visited. These hymns are in a style far more rhythmical and balanced than his own excited and argumentative writing. Special examples are the hymns to Christ in Philippians 2:6-11 and Colossians 1:15-20, but the Letters to Timothy and Titus have several examples of snatches of Hymns; there is also a section of a hymn immediately before this reading from Ephesians. The earliest outside witness to the Christian liturgy, a letter from the provincial governor Pliny to the Roman Emperor, also describes the Christians meeting on a set day (presumably Sunday) to sing hymns 'to Christ as to a God' before having what he describes as a perfectly ordinary meal together (presumably the Eucharist). So the singing of hymns has a venerable tradition in Christianity.

*Courtesy of 'The Wednesday Word Trust'*

## The Word: Year B, Ordinary Time, Sunday 21

1st Reading : Joshua 24:1-2, 15-18

2nd Reading : Ephesians 5:21-32

Gospel: John 6:60-69

## Prayer of the Church

### Psalter Week 4

**Sun** + Seasonal Proper

**Mon** + Proper of Saints

**Tue** (or + Proper of Saints)

**Wed** Proper of Saints

**Thu** (or + Proper of Saints)

**Fri** Proper of Saints

**Sat** (or + Proper of Saints)

## This Week's Feasts & Saints

**Mon** St. Bernard, Abbot & Doctor of the Church

**Tue** St. Pius X, Pope

**Wed** The Queenship of the Blessed Virgin Mary

**Thu** St. Rose of Lima

**Fri** St. Bartholomew, Apostle

**Sat** St. Louis /St. Joseph Calasanz, Priest