



# 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 21, 25/26 August 2018

*Getting in touch*

Father Anthony G Fenton  
The Sacred Heart Presbytery  
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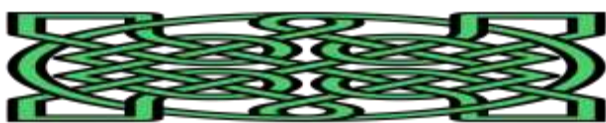
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<b>Saturday</b> 25 August	6.00pm Mass	Sacred Heart	Joe Potts
<b>Sunday</b> 26 August	9.00am Mass 10.45am Mass 1.00pm Baptisms	St Joseph's Sacred Heart Sacred Heart	Ron Cockroft Heneghan Family
Monday 27 August	9.10am Morning Prayer 9.30am Mass <i>No Exposition today</i>	St Joseph's St Joseph's Sacred Heart	Private Intention (AGF)
Tuesday 28 August	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Private Intention (JW)
Wednesday 29 August	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Parish Family
Thursday 30 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Ron Cockroft
Friday 31 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Private Intention (AGF)
<b>Saturday</b> 1 September	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Winifred Bacon
<b>Sunday</b> 2 September	9.00am Mass 10.45am Mass 1.00pm Baptism	St Joseph's Sacred Heart St Joseph's	Pat Holmes EMB O'Flaherty Savannah Ewelina Wambui

This Sunday, at our 9.00am Mass, prior to her up-coming Baptism, we present Savannah Ewelina Wambui, with her parents, Katarzyna and Antony

Also, on the event of their Baptisms, we pray for and congratulate Olivia Grace & Freya Emily, with their parents Caroline and Ian Richardson



**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

The fact that Jesus was born is perhaps the most obvious way in which God shows the importance of his being truly present in the world. As a baby, Jesus was fully present to Mary and Joseph, to shepherds, to wise men, and the wider family. As we read the Gospels, we get a sense of Jesus being fully present at each moment - and to the people in it. He sits by a well and spends quality time with a Samaritan woman - he spends time listening to his disciples, to others, and giving answers to their questions.

Sometimes, his presence was obvious - at meal times, or on boats, or on the cross. Sometimes, especially after his resurrection, his presence wasn't immediately recognised: as when Mary Magdalene was weeping outside the tomb and, at first, thought he was a gardener, until he spoke her name - and when two disciples were listening to Jesus on the road to Emmaus, but only recognised him at the breaking of bread. It sometimes took people a while to realise that it really was Jesus with them.



Jesus can be present to us in all sorts of ways, but his presence in the Eucharist is a great gift.

assuring us that he is indeed with us always, and to the end of the age.

Some say that they don't need to go to church to be a good Christian, others that they can pray at home, so why do they need attend a church? Yet, many find something happens when they come into a church, and that there is something special about being in a Catholic church. They may not be able to name what the special nature is, but it is likely the fact that Christ is present in the Blessed Sacrament. The host may look like a piece of bread. but it is the sacramental sign of someone truly both present and powerful.

When we come into a Catholic church for a time with the Lord, we acknowledge his Presence - the eternal God present in our time and space. We also offer him our presence. There are many other things we could be doing, lots of places we could be. Taking time out just to sit quietly in a church will look to many like a waste of time! But offering our presence before the Lord's presence is a very beautiful, and mutual gift. As St John Vianney indicated: *God is here for me - and I am here for God.* Further, one result of this time of mutual presence offering is that we do not leave it behind in the church. We find that we take *His Presence* with us, and bring *Him* into the many places and situations in which we find ourselves.

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

## Things happening in our Parish

**Fish 'n' Chip Treat** Please note: any Elders of our Parish wishing to attend the SVP invitation lunch, at the Wakefield Wetherby Whaler, **Wed 12 Sep**, but who have not yet returned a form, need to return a completed form by **Sun 2 Sep**, at latest. Details/forms can be got from any SVP Member, at either of our Churches, or those who receive Communion at home can receive a copy via their Eucharist Minister.

**Parish Pastoral Council** will next meet **Thu 13 Sep**, in our St Joseph's Rooms. Please ensure that any items for the Agenda are given to Janet Ward, Elizabeth Smith or Fr Anthony by **Sun 9 Sep**, at the latest.

**Recent changes** to the timing of Confirmations and the First Sacraments, have necessitated changes to dates of related Rites celebrated during Mass. So as to maintain a reasonable spread of Rites celebrated at our weekend Masses, through the year, our traditional Thanksgivings for those more recently Baptised and for Marriage, will now be delayed until January and February respectively. Celebrations of the Sacrament of Anointing and Healing and our Commemoration of the Faithful Departed of our Families will remain during September and November.

**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. If clashes arise, preference is usually given to such as a first anniversary of death, or other anniversaries (eg 25 years married), then first come first served. Where 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.

**Many Thanks** to those who supported the recent Quiz Night and helped raise £410, for Marie Curie Care, who have sent their thanks.

**Pro-Life Today** Copies will be available at our Masses, next weekend.

### & In our Diocese

**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.

### For your Diary

Sacrament of Anointing and Healing  
at all our Parish Masses, Sat/Sun 29/30 Sep

Commemoration of the  
Faithful Departed of our Families  
at all our Parish Masses, Sat/Sun 3/4 Nov

*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.

## Parish Monies

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

Loose	£243.35
Envelopes	£383.00
July Bank Orders	£1216.00

## Collections, etc

**Next Weekend** Collection after all our Masses, to help those severely affected by the recent devastating floods in Kerela (India).

## THE GOD WHO COMES

How could the rich man “who dressed in purple and linen and feasted splendidly every day” (Luke 16:19) have become so depraved that he was no longer able to recognise behind the appearance of the suffering Lazarus the God of love who was testing him in love and, having found him cold, was “spewing him out of his mouth” (cf. Rev. 3:16)?



How can an addict reach the point of striking his own mother in order to get money for his habit?

How can a man kill a brother who stands in the way of his desires?

How can men tear down ideals, feelings, family, and health just to continue on such depraved paths?

It's easy to say: Hell can't exist, because God is good! But what of the man who is already in hell, hurled into it by the full perversity of his own will?

Isn't a society a hell when it's based on money, lust, and debauchery?

Isn't the world of the addict a hell?

Isn't war a hell when its waged solely to crush the weak, rob the poor, and increase one's own power?

Isn't family life a hell when it's filled with hatred and no one communicates any more?

Isn't sexual love a hell when it is transformed into pure carnal desire?

Hell is a state; it is a reality we build with our own hands and our own evil desires.

The only real problem left concerning hell is its permanence. But to understand that is beyond the power of reason, for we do not live in the dimension of eternity and so cannot grasp it.

But we can believe in or reject the eternity of hell, depending on whether we live by the power of faith, just as faith determines whether or not God exists, whether or not Jesus is present in the Eucharist, whether or not there will be a resurrection at the end of time.

In any event I think it behoves us to accept and try to apply Jesus' words: “You will all come to the same end unless you reform.”

From: The God Who Comes—Carlo Carretto

## But seriously

### DO YOU KNOW?

From ancient times, white lilies symbolised purity and virtue, and so became symbols of Mary, Mother of God, and St Joseph, and some other virgin-saints. Among Christians, they also then became a symbol *not of death*, but of resurrection.

*Which bird was adopted by Christians as a symbol of Jesus giving his life for us, that we might be saved?*

### OR MAYBE NOT SO!

Indira Gandhi, the former Prime Minister, often quoted advice given to her in early life, by her grandfather, Motilal Nehru: ‘He told me there were two kinds of people— those who do the work of the world and those who take the credit. He said to try and be in the first group, since there was much less competition there.’



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 21

### Gospel: John 6:60-69

At the end of the Bread of Life Discourse there is a parting of the ways, but it is not primarily about belief in the Eucharist. That is the starting-point, but the lesson is wider. The Gospel of John is like a series of great forks in the road, one after another leading off the true path. A series of decisions is called for, whether to follow Jesus or not. Or it is like a series of court scenes, except that people are not judged; they judge themselves by their reaction to Jesus: at the Marriage Feast at Cana the disciples believe, but then in the Temple the people reject him; later Nicodemus sits on the fence, but the Samaritan woman moves from cheeky scepticism to fervent apostleship; the great scenes in Jerusalem (the man at the Pool of Bethesda, the blind man in the Temple) ironically show the people rejecting Jesus in such a way that they drive others to accept him; before Pilate, the people think they are condemning Jesus when in fact they are condemning themselves by saying, 'We have no king but Caesar'. But what about the Lord as King of Israel? Day by day the challenge is aimed at ourselves too; do we believe or betray him?

### First Reading: Joshua 24: 1-2, 15-18

This final chapter of the Book of Joshua shows Israel settled into the 'land flowing with milk and honey', having concluded the great trek of the Exodus. At Shechem they held a great assembly of all the tribes, and renewed the covenant, with promises of loyalty to the Lord. The renewal of the covenant was necessary because in the course of the desert wandering a number of various tribes had joined Moses' original group of escaped slaves, and not all of them had been present at the original covenant. The scene at Shechem is put in parallel to today's gospel reading because Joshua challenged the people to make up their minds whether or not they intended to remain loyal to the Lord; in the same way, Jesus



challenges the disciples at the end of the Bread of Life discourse. The similarity is not only a challenge to loyalty, but specifically to covenant loyalty: the Eucharistic setting of the Discourse puts the departure of some of the disciples and the acceptance by Peter and the others into context of refusing or accepting the New Covenant made by Jesus at the Last Supper.

### Second Reading: Ephesians 5:21-32

This final reading from Ephesians is rightly a favourite reading for weddings. Reading the first sentence it is, of course, vital that we avoid the impression of male chauvinism: wives should be subject to their husbands, but also husbands to their wives! The really enriching teaching, however, is that the devotion and self-sacrifice of husband for wife is seen as a parable for the love of Christ for his spouse, the Church. The love and devotion of spouses for each other—and it works both ways—gains greater dignity from this Christological truth. It is designated as a 'mystery', which in Pauline language does not mean 'something I can't understand', but the great profound truths about God which are to be finally revealed in the last times. In this case the 'mystery' is the intensity of Christ's love for his Church, of which the love of spouses for each other is only an echo. The binding love and self-sacrifice of spouses echoes and reveals Christ's love for the Church. From this comparison we gain in understanding and awed respect for husband and wife, for Christ and the Church. This image also nicely sums up the repeated message of Ephesians about unity in the Church.

*Courtesy of 'The Wednesday Word Trust'*

## The Word: Year B, Ordinary Time, Sunday 22

1st Reading :Deuteronomy 4:1-2,6-8

2nd Reading : St. James 1:17-18,21-22,27

Gospel: Mark 7: 1-8,14-15,21-23

## Prayer of the Church

### Psalter Week 1

**Sun** + Seasonal Proper

**Mon** + Proper of Saints

**Tue** + Proper of Saints

**Wed** + Proper of Saints

**Thu** (or + Common of Martyrs)

**Fri** (or + Common of Pastors)

**Sat** Week 1

## This Week's Feasts & Saints

**Mon** St. Monica

**Tue** St. Augustine, Bishop & Doctor of the Church

**Wed** The Passion of St. John the Baptist, Martyr

**Thu** Ss Margaret Clitherow, Anne Line & Margaret Ward, Martyrs

**Fri** St. Aidan, Bishop & the Saints of Lindisfarne

**Sat**