



# 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, 27/28 July 2019

*Getting in touch* Father Anthony G Fenton  
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<b>Saturday</b> 27 July	6.00pm Mass	Sacred Heart	Fr Funnell's Intentions
<b>Sunday</b> 28 July	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Kathleen & Joseph Smith Norah Gallagher
Monday 29 July	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Norah Gallagher
Tuesday 30 July	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Angelo Phillips
Wednesday 31 July	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Parish Family
Thursday 1 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Michael Murtagh
Friday 2 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
<b>Saturday</b> 3 August	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Emmie Walker
<b>Sunday</b> 4 August	9.00am Mass 10.45am Mass 1.00pm Baptisms	St Joseph's Sacred Heart Sacred Heart	May Myatt Michael Donelan Jacob Noah Palmer & Annie Rose Millar



**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

Almost everything known of *St Bede* is contained in the last chapter of his *Ecclesiastical History of the English People*, a history of the Church in England, completed in about 731.

Bede was born about 672. His birthplace, he says, was "on the lands of this monastery". He means the twin monasteries of Monkwearmouth and Jarrow. There is a tradition that he was born at Monkton, two miles from where the monastery at Jarrow would soon be built. Bede says nothing of his origins, but his connections with men of noble ancestry suggest that his own family was well-to-do.

Aged seven, Bede was sent to the monastery of Monkwearmouth, by his family, to be educated. He does not say whether it was already intended for him to be a monk, but it was quite common for boys of noble birth to be fostered out as an oblate; later to become a monk. In his nineteenth year, Bede was ordained a deacon and in his thirtieth he became a priest.



In about 701 Bede wrote his first works, which were intended for use in the classroom, at the monastic school. He continued to write throughout his life, eventually completing over 60 books, most of which have survived. Bede was a teacher as well as a writer. He enjoyed music, and was said to be accomplished as

a singer and as a reciter of poetry.

Excepting occasional visits to other monasteries, Bede's life was spent in a routine of observance of monastic discipline (including physical work), prayer and study of Sacred Scripture. He was considered the most learned man of his time, and wrote excellent biblical and historical books, which are still well regarded by many scholars.

Bede died on Ascension Day, 26 May, 735, on the floor of his cell, as he sang "Glory be to the Father and to the Son and to the Holy Spirit". He was buried at Jarrow. Cuthbert, a disciple of Bede (not St Cuthbert), wrote a letter describing Bede's last days. According to Cuthbert, Bede fell ill "with frequent attacks of breathlessness but almost without pain", before Easter. Two days before Bede died, his breathing became worse and his feet swelled. Still, he continued to dictate to a scribe and despite spending the night awake in prayer, he dictated again the following day.

While Bede's *Ecclesiastical History* has some tales that would now be seen as legend rather than fact, scholars would still regard it as an important source for understanding the early history of the English Church and its people.

## Things happening in our Parish

**Westfield Foodbank** When children are off school there are extra costs for families, but especially where children receive free school meals, on school days. This brings more requests for help, to foodbanks, during the school holidays. The Westfield Foodbank is accessed by those with a real need from most areas of our Parish. As always, donations of food and



toiletries can be left in the containers in the Entrances of both our Churches, or delivered direct to the foodbank, when open.

Please remember: items should be those with a long shelf life: eg cereals, pasta, tinned goods, tea . . .

**Gift Aid** Any who Gift Aid in favour of our Parish but who have not collected their annual summary letter should please collect it today, from the Church Entrance. If any cannot find their envelope, please inform Fr Anthony or Jackie Ventom.

**Paulinus Lottery** Any are welcome to join our Parish Lottery, at £1 per week. For details or to join, please see - at 6.00pm Mass, Alf Howcroft - at 9.00am Mass, Barry Palmer - at 10.45am Mass, Margaret O'Brien or Paul Stuart.

**Our Parish Prayer Trees** are for any and all to use. If you have an intention you wish us all to pray for, write it on one of the cards provided and hang the card on the Prayer Tree, where it will remain for four weeks. If the need continues, after four weeks simply write another card and again hang it on the Prayer Tree. Whether any identifying names/details are given is completely up to the one who places the intention.



### & In our Deanery

**Week of Guided Prayer** at Ss Peter & Paul, Wakefield, 6-11 Oct, led by Members of the Briery Retreat Centre. Members of our Deanery Parishes are especially invited. Some further details are on our Church notice boards, or visit [www.briery.org.uk](http://www.briery.org.uk). Please note, all are welcome at the Monday to Thursday evening sessions, whether or not they are participating in the full 'Retreat' experience.

### God Never Stops thinking of and caring for us

and being away from home, on holiday or otherwise, is no reason to stop thinking of him. The location of many Churches, at home and abroad, and Mass times, can now so easily be found via the internet, especially if the name of the local Diocese is known. If you are to travel and need help to find such information, or you do not have access to the internet, Fr Anthony can try to help, if you ask him a week or two before you go. Local tourist information offices, and also hotel and holiday complex receptions, usually have information of this sort to hand.

*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 11 & 25 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 Church and Hall:

**Sat 14 Sep**, 9.30-11.30am

**First Eucharist** Our *Children* who are now preparing to celebrate their First Communion, *and their Parents/Carers*, are to meet, in our Sacred Heart Hall,

**Sat 21 Sep**, 10.00am-12.00nn.

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

## But seriously

### DO YOU KNOW?

The Memorial of the *Holy Name of Jesus* falls in January and this is the month for Devotion to Jesus as *Jesus*

- the name in Hebrew means *one who rescues or Saviour*. Part or all of February falls between the Infant Jesus of Christmas and the adult Jesus of Lent, so *The Holy Family* became February's Devotion.

*While March and April have Lent and Easter at the forefront, both months do have particular devotions, which are?*

### AND SERIOUSLY!

Did you know they played tennis in the Bible? - It says Joseph *served* in Pharaoh's court.



## Parish Monies

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

Loose	£256.00
Envelopes	£344.34
Evangelisation	£106.00

## Collections, etc



## Acts of Contrition

### The Deepest Roots of Penance: Mourning has broken

Over time the people of God developed a rich vocabulary for contrition, confession and penance, in words and hymns, but also in gestures and actions. Confession, then as now, was not just a spiritual matter; it was something the sinner embodied. It was sometimes something he wore on his flesh. It was an outward sign of an inward reality. It was a sacrament of the Old Covenant. This does not mean it was a mere ritual. Sinners showed their sorrow and their love, not just with sweet words but with deeds that were difficult and bloody; and their deeds, in turn, worked to deepen their sorrow and humility.

Again, these confessions were not merely mental exercises; they were embodied in vivid ways. They were not simply private; they took place in the presence of the Church, the assembly of Israel, or its delegates, the priests.

"And when Ahab heard those words, he rent his clothes and put sackcloth upon his flesh, and fasted and lay in sackcloth, and went about dejectedly" (1 Kgs 21:27).

"Then David and the elders, clothed in sackcloth, fell upon their faces. And David said to God, 'Was it not I who gave command to [sin by calling for a census]? It is I who have sinned and done very wickedly' " (! Chr 21: 16-17).

"Now... the people of Israel were assembled with fasting and in sackcloth and with earth upon their heads. And the Israelites separated themselves from all foreigners, and stood and confessed their sins and the iniquities of their fathers" (Neh 9:1-2).

Sackcloth and ashes, weeping, falling prostrate upon the ground—these were all common signs of mourning in the ancient world. The Israelites used them, quite spontaneously, to express sorrow for their sins. And the metaphor is perfect, for sin causes a death—a real loss of spiritual life, which is far more deadly than any physical death. Sinners, then, have good reason to mourn.

We modern sinners could learn much from our ancient forebears, as the first Christians most certainly did.

From: Lord, Have Mercy—Scott Hahn

*Father of mercy, like the prodigal son I return to you and say:  
"I have sinned against you and am no longer worthy to be called  
your child."*

*Christ Jesus, Saviour of the world, I pray with the repentant thief  
to whom you promised Paradise:*

*"Lord, remember me in your kingdom."*

*Holy Spirit, fountain of love, I call on you with trust:*

*"Purify my heart, and help me to walk as a child of light."*



**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Brenda Hannan and her family



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, Kazia Andruszko, Ann Pearson  
David Olbison, Liz Allen, John O'Brian, Joan Aston, Denis Fricker, Monica Lowe, Cynthia Potts  
Nicola Glew, Janice Coyle  
and all who receive Holy Communion at home

**The Word: Year C, Ordinary Time, Sunday 17**

**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 other parables about prayer: the unjust judge (again teaching perseverance in prayer) and the Pharisee and the Tax-Collector (teaching the importance of humility in prayer).



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 which happened long, long ago, but as a metaphor for our own sin, because 'Adam' means man of '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 1**

**Sun** + Seasonal Proper

**Mon** + Proper of Saints

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

**Wed** + Proper of Saints

**Thu** + Proper of Saints.

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

**Sat** + Common of Martyrs + Diocesan Proper

**This Week's Feasts & Saints**

**Mon** St. Martha

**Tue** St. Peter Chrysologus, Bish. & Doc. Of Church

**Wed** St. Ignatius of Loyola, Priest

**Thu** St. Alphonsus Liguori, Bish. & Doc. Of Church

**Fri** St. Eusebius of Vercelli, Bishop/  
St. Peter Julian Eymard, Priest

**Sat** St. Oswald, Martyr