



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 18, 3/4 August 2019

Getting in touch Father Anthony G Fenton
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Saturday 3 August	6.00pm Mass	Sacred Heart	Emmie Walker
Sunday 4 August	9.00am Mass 10.45am Mass 1.00pm Baptisms	St Joseph's Sacred Heart Sacred Heart	May Myatt Michael Donelan
Monday 5 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition 4.30pm Reception of Body	St Joseph's St Joseph's Sacred Heart Sacred Heart	Yorkshire Brethren Brenda Hannan
Tuesday 6 August	9.30am Funeral Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Brenda Hannan
Wednesday 7 August	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Norah Gallagher
Thursday 8 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Parish Family
Friday 9 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Faithful Departed (November List)
Saturday 10 August	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Christopher, Mark & Derek Jones
Sunday 11 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Michael Murtagh Catherine Carney

On the event of their Baptisms, today, we pray for and congratulate
Annie Rose Millar, with her parents, Alex and Amber
Jacob Noah Palmer, with his parents, Lauren and Michael



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

From Fr Anthony

Augustine of Canterbury, born early 6th century, was a Benedictine monk. He became the first Archbishop of Canterbury, in 597. He is thought of as the *Apostle to the English* and founder of the English Church

Augustine was prior of a monastery, in Rome, when Pope Gregory the Great chose him, in 595, to lead a mission to Britain, to Christianize King Ethelberht and his Kingdom of Kent, from Anglo-Saxon paganism. Kent was probably chosen as Ethelberht was married to a Christian princess, Bertha, daughter of Charibert I, King of Paris. She was expected to exert some influence over her husband. The missionaries, before reaching Kent, considered returning to Rome, but Gregory urged them on, and in 597, Augustine landed on the Isle of Thanet and proceeded to Ethelberht's main town of Canterbury.



King Ethelberht converted to Christianity and allowed the missionaries to preach freely. He gave them land to found a monastery, outside the city walls. Augustine soon converted many of the subjects of the King, including thousands in a mass baptism, on Christmas Day, in 597. Pope Gregory sent more missionaries, in 601, and encouraging letters and gifts for the churches.

Before this, there were Christians to the West, in Britain, especially in Wales, and to the north, in Scotland. Backed by Pope Gregory, Augustine attempted to persuade native British bishops to submit to his authority. Between the *British* and *Roman* traditions, there were notable variations; for instance, in the dating of Easter. Partly on account of Augustine's lack of diplomacy, these attempts failed. Augustine did establish two Roman tradition bishops, in London and Rochester, in 604, and a school was founded to train Anglo-Saxon priests and missionaries. Augustine managed to arrange the consecration of his successor, Laurence of Canterbury. Augustine probably died 26 May, 604, and was revered as a saint almost immediately.

Although, at Augustine's death, the missionary work barely extended beyond Kent, his efforts introduced a more active missionary style into the British Isles. Earlier Christians in Scotland, Ireland, and Wales, had done little to convert the Saxon invaders. Augustine was sent to convert the descendants of those invaders and his works became the decisive influence, in Christianity, in the British Isles. Much of his success came on account of his close relationship with Ethelberht, and Augustine's example kick started the great missionary efforts of the Anglo-Saxon Church.

For Your Diary

Rite of Anointing and Healing:

All Masses - Saturday/Sunday, 28/29 September

Commemoration of Our Faithful Departed:

All Masses - Saturday/Sunday, 2/3 November

Parish Christmas Fayre:

10.00am on - Saturday 23 November

Celebration First Communions:

Both Sunday Masses - 1 December

Things happening in our Parish

Our Parish SVP is to meet **Wed 7 Aug**, 7.30pm, in our Sacred Heart Hall. To know more of their work or to join them, please have a word with any present Member.

Open Heart Memory Cafe Especially for any within our neighbourhood with Dementia and their family, friends and carers. Next gathering in our Sacred Heart Hall, this **Fri 9 Aug**, 10.00-12.00am. Do come along for a cuppa, chat, laugh and to meet new friends. All welcome.

& In our Diocese

Annual Financial Report of our Diocese, for the year ended 31 March 2019, is now available on the Diocese's Website. To access the Report, see the Finance Section on the Website (drop down box under Our Diocese). Copies of the Report can also be obtained by contacting Louise Ward at: louise.ward@dioceseofleeds.org.uk.

& 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. Please note, all are welcome at the Monday to Thursday evening sessions, whether or not they are participating in the full 'Retreat' experience.



Parish aim of the Month: August

Unfortunately, we presently have flowers decorating the Sanctuary, at our **St Joseph's Church**, on the most major Feasts only. Two or more volunteers are needed to keep a regular display, with cut flowers, or potted plants, or a combination of both. With the right flowers and foliage, a simple design can be just as beautiful as one more ornate. More can do it, but may need a bit of a confidence boost. Encourage *yourself*, and *others*, to give it a go, and have a word with Fr Anthony, to volunteer.

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?

19 March is the Feast of Joseph as Husband of Mary and from this March takes its particular devotion as that of *St Joseph*. The Easter Season much



celebrates Jesus being with us as the suffering, dead and Risen Christ, in the Mass, and is also the prime time for Baptism. As all or part of April always falls in Eastertide,

two special devotions, *The Eucharist* and *The Holy Spirit*, are observed during this month.

He is to be Canonised a Saint on 13 October, by Pope Francis. He became a Cardinal, but had earlier served as an Anglican priest, in 19thc Oxford.

What is his full name?

AND SERIOUSLY!



And the Lord spoke to Moses saying 'Come forth' but he came 5th - making God's each way bet go down.

Parish Monies

Thank You very much for your offerings last weekend:

Loose £248.17

Envelopes £519.30

Collections, etc

Thank You to all who support our Paulinus Lottery, which has given a recent return to our Parish of £200.

Acts of Contrition

A New Order in the Court: The Full Flowering of the Sacrament

Israel's Acts of contrition were profound and personal. They were surely memorable; and they must have produced a lasting effect in the lives of many people. Thus, when we find Jesus and His apostles speaking of confession and forgiveness, we should keep in mind what these words meant to them, and we should keep vividly in mind the deeds that these words signified.

For we cannot appreciate the New Testament at all if we have no understanding of the Old Testament sacraments. Jesus did not come to replace something bad with something good; He came rather to take something already great and holy—something God Himself had already begun—and bring it to a divine fulfilment.

Take the Passover, for example. Ancient Israel's feast marked the night when each family in the people of God sacrificed a lamb so that their firstborn son might be saved from the angel of death (Ex 12). The Passover of the firstborn represents one of the pivotal events in Israel's history; yet it pales when compared

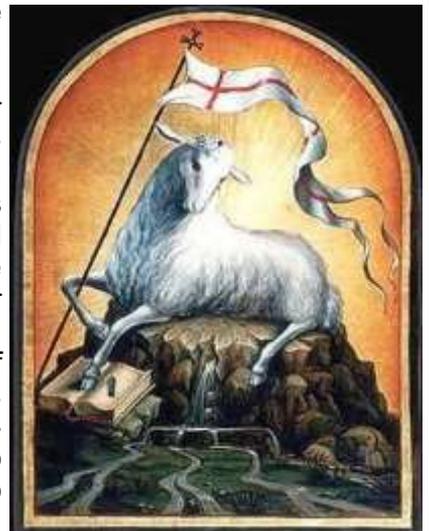


to the Passover of Christ, the Lamb of God, who came to save the entire world. Israel's renewal of its covenant with God took place annually at Passover. But the Passover of Christ—His suffering, death and resurrection—is represented every day in the Mass.

Th Old Covenant did not die out, exhausted and spent, but rather came to new life with the New Covenant of Jesus Christ. In their ancient form, the Old Covenant sacrifices were never enough, and they always pointed to something greater than themselves. God had established them to foreshadow their future fulfilment. They did this, in one way, by hinting at the greatness to come; but in another, by showing their own inadequacy.

Even with the sacrifices and the ancient sacraments of confession, man fell into sin again and again; and no offering could make up for his offences against a God infinitely perfect, a Father perfectly loving. The high priest in Jerusalem, says the Letter to the Hebrews, stood every day "offering repeatedly the same sacrifices, which can never take away sins" (Hebrews 10:11)

The old ways would not do. If sacraments were to take away sins of the world and the sins of individuals, God Himself would have to administer the sacraments. And so He did.



From: *Lord, Have Mercy*—Scott Hahn

**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'Brien, 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 18

Gospel: Luke 12:13-21

Luke's language and style make it clear that he comes from a reasonably privileged background. In his stories he refers to much larger sums of money than Mark does. He also understands about investment banking and rates of interest. This makes it all the more striking that he continually warns against the dangers of wealth. Jesus brushes aside a dispute about inheritance. The parable of the Rich Fool is perhaps the most condemnatory of all the parables; nowhere else in the gospels is anyone called outright a 'Fool!' Luke tells us that salvation came first to the poor, to the shepherds of Bethlehem, through a baby cradled in a cattle-trough. Only Luke says that the apostles left 'everything' to follow Jesus. The guests invited to the Great Supper refuse the invitation because they are distracted by their new purchases. In the ideal young community of the early church in Jerusalem Luke insists that everything was held in common. The only hope for the rich (for example in the parable of the Rich Man and Lazarus) is to use their wealth to make friends in heaven.



win any worthwhile result. Why is this book included in the collection of the revealed truth which is Sacred Scripture? Perhaps because it is always useful to question our certainties, and to make up our minds afresh. Certainly it blows away the assumption made in earlier biblical traditions that happiness is to be found in wealth and distinction, and that wealth is a sign of God's blessing.

Second Reading: Colossians 3:1-5. 9-11

This final reading from Colossians is full of the hope of the Resurrection (indeed, it is prescribed for reading also on

Easter Sunday morning). The Pauline theme of being baptized into Christ and so sharing his risen life is familiar from Paul's earlier letters. Adopted into sonship with Christ, we have cast off all the old ties, and there is no room for all the old vices. But there is a fascinating and inspiring change of viewpoint in this epistle. In the earlier letters Paul said that we were already reconciled to God but

not yet saved; our salvation is still to be completed in the future. The later letters to the Colossians and Ephesians state that we have already been raised with Christ, but this risen life in Christ is still hidden in God and merely has yet to be revealed. Once we have been baptized into Christ we have been taken on as his own, and can securely address God with intimacy as 'Father'. This gives us confidence in our continuing struggle to shake off all evil and allow Christ to take control of every aspect of our lives. We still are 'being transformed into Christ', but the battle is already won.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 19

1st Reading Wisdom 18:6-9

2nd Reading Hebrews 11:1-2.8-19

Gospel: Luke 12:35-40

Prayer of the Church

Psalter Week 2

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue Proper of Saints

Wed (or + Proper of Saints)

Thu + Proper of Saints.

Fri Common of Martyrs or Virgins

Sat Proper of Saints

This Week's Feasts & Saints

Mon Dedication of the Basilica of St. Mary Major

Tue THE TRANSFIGURATION OF THE LORD

Wed Ss Sixtus II, Pope & Companions, Martyrs /

St. Cajetan, Priest

Thu St. Dominic, Priest

Fri St. Teresa Benedicta of the Cross (Edith Stein)
Virgin & Martyr, & Patron of Europe

Sat St. Lawrence, Deacon and Martyr