



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 19, 10/11 August 2019

Getting in touch Father Anthony G Fenton
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Saturday 10 August	6.00pm Mass	Sacred Heart	Christopher, Mark & Derek Jones
Sunday 11 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Michael Murtagh Catherine Carney
Monday 12 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Marjory Wilkinson
Tuesday 13 August	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 14 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Emmie Walker
Thursday 15 August	9.30am Mass 12.00-1.00pm Exposition 7.00pm Mass	St Joseph's Sacred Heart Sacred Heart	Tim Morrissey Tony Sweeney
Friday 16 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Saturday 17 August	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Sarah Irvine
Sunday 18 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Josephine Spencer Jackie McLean

This
Thursday
15 August
is a
Holyday of
Obligation



The
Assumption
of Mary
Mother
of God
to Heaven

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

Saint Paulinus was a monk from Rome, sent to England by Pope Gregory I, in 601, along with others, as the second group of missionaries sent to convert the Anglo-Saxons to Christianity. This group arrived in Kent by 604, but little is known of Paulinus' further activities, until twenty years later, when he went to Northumbria.

In his *Ecclesiastical History*, St Bede describes Paulinus as "a man tall of stature, a little stooping, with black hair and a thin face, a hooked and thin nose, his aspect both venerable and awe-inspiring".



Paulinus was consecrated as a bishop in 625. He then went with Ethelburg, who was a sister of King Eadbald of Kent, to Northumbria. Here she was to marry King Edwin of Northumbria. A condition of the marriage was Edwin's promise that Ethelburg would be allowed to remain, and continue to practise her faith as a Christian. As well as to provide religious services for Queen Ethelburg, Paulinus' desire was to convert the Northumbrians to Christianity.

Eventually, the influences of Paulinus helped in King Edwin converting to Christianity. It seems that other Northumbrian nobles were ready to convert, too. Pope Boniface V also sent letters, urging the King to convert. Edwin and many of his followers were baptised at York, in 627. One story relates that a little later, during a stay with Ethelburg and Edwin in their Yeavinger Palace (Northumberland), Paulinus spent a full thirty six days baptising new converts.

Pope Gregory's plan had been that York would be England's second Arch-Diocese (Metropolitan See), so Paulinus established his church there. Though built in stone, no trace of this now exists. He went on to found a number of other churches around what is now Yorkshire, Pocklington and Dewsbury being two probables. His mission also extended through Lincolnshire and to the Wash.

However, Paulinus lived in troubled times. King Edwin took to battle against an alliance between the Mercians and Welsh, and he was defeated and killed, in about 634. His kingdom fragmented and many of the new Christians returned to pagan ways. The widowed Queen Ethelburg fled back to Kent and Paulinus went with her.

Thus it was that Paulinus did not get to be an Arch-Bishop; but he did accept the Bishopric of Rochester. He then remained in this position until his death, on 10 October, 644. He was very soon revered as a Saint.

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

Do Have a Chat after our Sunday morning Masses - all are very welcome to tea/coffee/juice, biscuits, and even cake or other fancies sometimes - and to meet with others of our Parish Family - and if you see a spare chair do risk joining the others at the table, *especially* if you don't know them (most of them don't bite).

Many Thanks to all who have endeavoured to help raise an air of calm and quiet to the time prior to our Masses, during the past month. At two of our weekend Masses, quiet preparation and reflection is now much easier.

Unfortunately, at one of our weekend Masses, the noise level has, if anything, increased, right until the bell is rung for the start of Mass. During the next couple of weekends, both *ten* and *five* minutes before Mass is due to begin, make sure to listen to what noises are around you, in Church - hopefully all you will hear is the sound of prayer and reflection (and maybe an infant, too, singing as small children only know how, and that's OK).



& 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.

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?

Cardinal John Henry Newman is to be Canonised on 13 October. He was born on 21 February 1801, in London, as the first of six children, to John and Jemima Newman, who were church-going Anglicans. His father was a banker.



For some time, Newman served as an Anglican priest at Oxford University's 'official' Church of St Mary the Virgin. Why did many then come from far and wide, to this particular Church?

AND SERIOUSLY!

How does the Pope pay for things on Ebay?



With his pa-pal account!

Parish Monies

Thank You very much for your offerings last weekend:

Loose £235.86

Envelopes £378.70

Collections, etc



Acts of Contrition

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

"To err is human, to forgive divine." Thousand of years before Alexander Pope wrote those words, the principle was a hallmark of Israel's religion. People sinned; and even "the righteous man falls seven times a day" (Prv 24:16). To forgive these sins, however, was the province of God alone. Man's confessions and sacrifices did not obligate God's forgiveness. To err was human; but to forgive was divine, a sovereign act of God.

Thus when Jesus pronounced forgiveness of sins, we see that he presented people with a dilemma: Either He was usurping an authority that belonged to God, or He was God incarnate. Nowhere is this shown as dramatically as in the story of Jesus' encounter with a paralysed man, which appears in three of the four gospels.

He said to the paralytic, "My son, your sins are forgiven."

Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk?' But that you may know that the Son of man has authority on earth to forgive sins"—He said to the paralytic—"I say to you, rise, take up your pallet and go home." (Mk 2:5-11)



"Your sins are forgiven." Jesus, here, is claiming for Himself a power possessed not even by the high priest of the Temple. He is exercising a *divine* prerogative in declaring the total remission of someone's sins. For Jesus, healing the soul was a greater and more divine action than healing the body. Indeed, He performed the latter to signify the former. The healing is an outward sign of the (greater) inward reality.

This is a matter of immense consequence. Those who witnessed Jesus' action knew that they faced a decision: Either they must put faith in His divinity, or they must condemn Him as a blasphemer. The scribes in their hearts, accused Him of blasphemy. The Church, for her part, called upon Him as God.

From: Lord, Have Mercy—Scott Hahn

*Lord Jesus Christ, you are the Lamb of God;
you take away the sins of the world.*

*Through the grace of the Holy Spirit restore me to friendship
with your Father, cleanse me from every stain of sin in the blood
you shed for me, and raise me to new life
for the glory of your name.*

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, 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 19

Gospel: Luke 12:35-40

Just before the gospel reading, Jesus has warned in St. Luke's Gospel about the peril of worldly possessions. This is a danger about which Luke, writing to a prosperous audience, continually reminds his audience. Then Jesus issues a series of exhortations to be alert for the final meeting with the Lord, and a series of blessings on those who are so ready. Luke does not have a great scene of a universal final judgement (as Matthew's Gospel does with the parable of the sheep and the goats). For Luke there is no need to wait for a great final judgement scene at the end of the world; instead, with his Greek frame of mind, he is more interested in the individual judgement (for each of these parables concerns an individual who is rewarded or punished). This is fully compatible with the notion that each individual's final judgement is at death, rather than all together at the end of the world. Most wonderful and startling is the promise (suggested by today's parable) that, after the master's return at the judgement, he will himself serve the faithful servants.

First Reading: Wisdom 18:6-9

The Book of Wisdom is possibly the latest book of the Old Testament, written not in Hebrew but in Greek, for the Greek-speaking Jews of Alexandria, just a few years before the birth of Jesus. The book is written against the background of considerable hostility between the Jews and the Egyptians. It vigorously attacks the Egyptian worship of idols and especially of sacred animals, but is also vividly aware of Israel's vocation to bring salvation to the whole world. The final section of the book, from which this reading is drawn, makes a series of rhetorical contrasts between the Egyptians and the Israelite's at the time of the Exodus. At the very moment at which the Israelites were being delivered from Egypt, the Egyptians them-

selves were undergoing the destruction of the first-born. The promises to Abraham to make his children God's people were being fulfilled, while their enemies were being punished. This was the moment of the Passover when Israel offered sacrifice and agreed to the divine Law. Most first readings relate to the gospel reading; however, this reading prepares for the second reading, which is a meditation on the journey of God's People. For Christians the Passover of the Lord is the Eucharist.



Second Reading: Hebrews 11:1-2, 8-12

The Sunday reading of the Letter to the Hebrews is divided between Years B and C. The author of the letter is unknown; there is no reason to think that it was written by St. Paul. Its purpose was to strengthen Jewish priests who had joined the Christian community and were yearning for the sacred rites of Judaism. So it sets out to show that the rites of Christianity are superior. This year we have four readings from the later part of the letter, of which this reading is the first. The principal theme is the journey of the people of God in faith. The faithfulness of the ancestors of Israel, as they journeyed in faith through trials and difficulties, reliant in turn on God's faithfulness, is still an inspiration. Outstanding among acts of faithful obedience was Abraham willingness to sacrifice his only-begotten son, Isaac, seen by the Church as a foretaste as God's willingness to sacrifice his only-begotten Son to reconcile the world by his obedience. But whereas the resting place which Israel reached (the Promised Land of Israel) was not their final heavenly home, the Christian People of God is on pilgrimage to the final place of rest.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 20

1st Reading Jeremiah 38:4-6, 8-10

2nd Reading Hebrews 12:1-4

Gospel: Luke 12:49-53

Prayer of the Church

Psalter Week 3

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue (or + Proper of Saints)

Wed + Common of Martyrs

Thu Proper of Saints.

Fri (or + Proper of Saints)

Sat Week 3

This Week's Feasts & Saints

Mon St. Jane Frances de Chantal, Religious

Tue St. Pontian, Pope & Hippolytus, Priest, Martyrs

Wed St. Maximillion Kolbe, Priest & Martyr

Thu **THE ASSUMPTION OF THE BLESSED VIRGIN MARY**

Fri St. Stephen of Hungary

Sat