



# 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 20, 17/18 August 2019

*Getting in touch* Father Anthony G Fenton  
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<b>Saturday</b> 17 August	6.00pm Mass	Sacred Heart	Sarah Irvine
<b>Sunday</b> 18 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Josephine Spencer Jackie McLean
Monday 19 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Parish Family
Tuesday 20 August	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 21 August	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Brenda Hannan
Thursday 22 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Michael Murtagh
Friday 23 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Roy Southall
<b>Saturday</b> 24 August	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Eileen Tighe
<b>Sunday</b> 25 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Kathleen & Joseph Smith Norman Baker



**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

Whether *St Oswald* would today be declared a saint is, perhaps, debatable. Like many Anglo-Saxon Kings, he was much given to engaging in battles. Soon after his death, however, he was revered as a saintly king and also a martyr, killed while defending the Faith.

Oswald's father, Ethelfrith, was long a successful war-leader, especially against the native British, but he was killed, in battle, around 616. Oswald and his brothers fled their native Northumbria, to Scotland. Here, Oswald spent the remainder of his youth and was converted to Christianity.

In an earlier battle, Cadwallon of Gwynedd had taken Northumbria. In about 634, Oswald led a small army against Cadwallon and defeated him, near Hexham. In his Ecclesiastical History, Bede tells that before the battle, Oswald knelt down, holding a wooden cross in position, until enough earth had been put in the hole for it to stand firm. He then prayed and asked his army to join in.

Converts of Bishop Paulinus, under King Edwin, had quickly begun to return to paganism, when Cadwallon took Northumbria. Oswald did much to reverse this and to spread Christianity more widely in Northumbria. He asked that a bishop be sent from Ireland to help. The Irish at first sent an austere man who was unsuccessful, but he was then replaced by Aidan, who showed a gentler approach. Oswald gave the island Lindisfarne to Aidan, as his Episcopal See.



Oswald's end came in a conflict with the Mercians, with their pagan King Penda. He was killed at the Battle of Maserfield, near Oswestry, in 642. Bede relates that Oswald "ended his life in prayer": he prayed for the souls of his soldiers, when he saw that he was about to die.

Bede puts emphasis on Oswald being a saintly king. He does not focus on him as a martyr; indeed, Bede never uses the word martyr when referring to Oswald. His account of Oswald, in fact, stands out as unusual, as it concentrates on showing him as a king saintly in his life-style, while ruling as a king, rather than as one who gave up the kingship in favour of religious life, or became venerated because of the manner of his death. As well as emphasising Oswald's efforts to promote Christianity throughout his kingdom, Bede recounts his great generosity to the poor and to strangers.

## 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

**Many Thanks** to all who have endeavoured to help raise an air of calm and quiet to the time prior to our Masses.

Over the next weekends listen and note whether quiet preparation and reflection is much easier. 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).



**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).

**Our Parish SVP** is to meet **Wed 21 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.

**A Great Social Event** Do book a date, in our Sacred Heart Parish Hall, for **Race Night 2019, Friday 20 Sep**, Starter's Orders 7.30pm.

*Why not be a Jockey or Owner on the night? Ask any member of our Parish SVP - but be quick.*

Monies raised will go towards Parish SVP funds.



## 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.

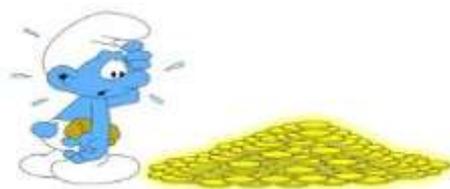
**Marriage** Usual minimum notice, six months. Contact, Fr Anthony.

## Parish Monies

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

Loose	£293.94
Envelopes	£409.20
July Bank Orders	£1361.00

## Collections, etc



### A New order in the Court: The Full Flowering of the Sacrament

#### Loose Canons

It is a mark of the believer, then, to put faith in Christ's power to forgive sins. Moreover, we must recognise He has chosen to exercise that power in a particular way. On the day He rose from the dead, Jesus appeared to His disciples and said to them, "Peace be with you. As the Father has sent Me, even so I send you." Then He did something curious. He shared with them—the first priests of the New Covenant—His own life and His own power. "And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:22-23).



He was establishing them, as priests, to administer a sacrament, but also as judges, to pronounce judgement upon the actions of believers. He thus gave them a power exceeding what had formerly belonged to the priests of Israel. The rabbis referred to this ancient priestly power in terms of "binding and loosing," and Jesus used those very words to describe what He was giving to His disciples. For the rabbis, to bind or loose meant to judge someone to be in communion with the chosen people, or cut off from that group's life and worship. According to the rabbis, the priest had the power to reconcile and to excommunicate.

Jesus, though, was not merely transferring authority. In bringing this old office to its fulfilment, He was adding a new dimension. No longer would the authorities pass a sentence that was merely earthly. Since the Church shared the power of God incarnate, her power would extend as far as the power of God. "Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Mt 18:18).

Before the apostles could exercise this power over souls they would need to hear sins confessed aloud (or denounced publicly). Otherwise, they could not know what to bind or loose.

#### On Common Ground

Jesus was a Jew, a faithful son of Israel; so were His apostles. As Jews, they shared a common heritage, common memories and a common language of religious experience. When Jesus spoke of forgiveness and confession, He drew upon those memories, that language, and that experience, knowing full well what His words would mean to the Jews who listened to Him.

From: Lord, Have Mercy—Scott Hahn

*Father, bless me with the wonderful power of forgiveness, give me the grace to unconditionally forgive those who have done me wrong. Give me the strength to let go of ill-will, the strength to forgive myself of my own failings, knowing that you have already forgiven me. Free me of anger, bitterness, hate, and unforgiveness. In the Lord's name I pray, Amen.*

## But seriously

### DO YOU KNOW?

Newman's preaching, when at the Oxford Church of St Mary the Virgin, began to attract many people from far and wide. It was said that he 'Laid his finger gently, yet how powerfully, on some inner place in the hearer's heart, and told him things about himself he had never known 'til then.'

*In 1833 Newman, during a trip to Sicily, became ill and nearly died. He experienced an inner conversion which led him, as he returned to England, to consider that the Church of England was much in need of renewal. With John Keble, Edward Pusey and others, he sought this in what became known as . . . ?*

### AND SERIOUSLY!



Dear Moses  
Thank you for your submission. Unfortunately, your material is not suitable for our current publishing needs. May I remind you that any future submission must be on paper.

**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Eileen Forde, and her family



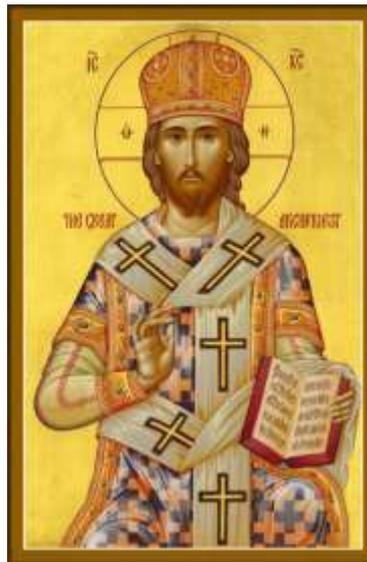
Also: All those **sick** or **infirm**, especially:

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, Dennis Fricker, Monica Lowe, Cynthia Potts  
Nicola Glew, Janice Coyle  
and all who receive Holy Communion at home

**The Word: Year C, Ordinary Time, Sunday 20**

**Gospel: Luke 12:49-53**

What is this? Jesus came to bring peace and harmony, to perfect the unity of society and families. How is it then that he can here say exactly the opposite? And without apology! There is no, 'I am afraid there may sometimes be disagreements in the family'. Rather, 'I have come to bring disagreements in the family'. To make things worse, in Judaism the family is the basic unit which sticks together through thick and thin. Any Jew will be thoroughly shocked by this passage. We have seen repeatedly that Jesus' statements are often fierce and extreme: 'If your hand causes you to fall, cut it off; 'Let the dead bury their dead'. Elsewhere he says 'it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven' - and the traditional let-out clause that he is talking about a small gate in Jerusalem is simply wrong; there was no such gate! Jesus is teaching that the most sacred earthly ties are less important than loyalty to the Lord. He chooses the family as an example deliberately because it is so sacred and important, but even so, following Jesus who leads us into all truth is more important still.



was right. However, his military personnel overruled him and silenced Jeremiah by dumping him in the mud at the bottom of an underground water-storage tank. This reading is chosen to pair with the gospel reading, and so to teach that the message of fidelity to the Lord is bound to be a sign of contradiction and to provoke opposition.

**Second Reading: Hebrews 12:1-4**

Last Sunday's reading from Hebrews celebrated a long procession of figures from the Old Testament who had been sustained by their faith through difficulties and disappointments. This 'great crowd of witnesses' had kept their faith alive heroically on their pilgrimage towards the goal of a 'heavenly' homeland (Hebrews 11:16). The supreme figure, of course, is Jesus, who disregarded the shame of the Cross, and so has taken his seat on the throne of God. With Jesus a whole new dimension of faith is revealed. Our translation says of Jesus that he 'leads us in our faith' and 'brings us to perfection': these are two words in Greek often translated as 'pioneer' and 'perfecter'; they are carefully chosen to express the beginning and the completion of our faith. The former means that he set our faith in motion and

**First Reading: Jeremiah 38:4-6. 8-10**

The prophet Jeremiah was a peaceable person, whose mission was to threaten the people of Jerusalem with destruction by the might of the approaching Babylonian armies. Their only hope lay not in military efficiency and power or in alliance or foreign nations, but in fidelity to the Lord. This was not the only message he had to give, for he also foretold that the Exile would bring a new covenant and forgiveness of sin as they repented their infidelities in exile and returned to the Lord. In any case, he tried to escape this mission by pretending to God that he had a stutter, but the Lord told him to quit pretending and get on with the job. The king systematically tore up his prophecies as they were read out, sheet by sheet, but at the same time he had a nasty, sinking feeling that Jeremiah

led from the front, not merely a leader but an initiator, without whom it could never have happened. What is meant by perfecter? Jesu brought it all to completion. It is the same word-stem as occurs in Jesus' last word on the Cross in John, 'It is complete'. What is complete? The life of Jesus? Jesus' own work? The first Christian community, formed from Mary and the Beloved Disciple? The plan of God? The promises of scripture? None of these can be excluded, for in each of these senses Jesus is the completion.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year C, Ordinary Time, Sunday 21**

1st Reading Isaiah 66:18-21

2nd Reading Hebrews 12:5-7. 11-13

Gospel: Luke 13:22-30

**Prayer of the Church**

**Psalter Week 4**

**Sun + Seasonal Proper**

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

**Tue** + Proper of Saints

**Wed** + Proper of Saints

**Thu** + Proper of Saints.

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

**Sat** Proper of Saints

**This Week's Feasts & Saints**

**Mon** St. John Eudes, Priest

**Tue** St. Bernard, Abbot and Doctor of the Church

**Wed** St. Pius X, Pope

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

**Fri** St. Rose of Lima, Virgin

**Sat** ST. BARTHOLOMEW, APOSTLE