



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 21, 24/25 August 2019

Getting in touch Father Anthony G Fenton
The Sacred Heart Presbytery
Market Street, Hemsworth,
Pontefract, WF9 4LB

Email anthony.fenton@dioceseofleeds.org.uk
pp.sacredheartstjoseph@dioceseofleeds.org.uk
Tel 01977-610733
Parish Website www.hemsthorpe.org.uk

Saturday 24 August	6.00pm Mass	Sacred Heart	Eileen Tighe
Sunday 25 August	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Kathleen & Joseph Smith Norman Baker
Monday 26 August	9.10am Morning Prayer 9.30am Mass <i>No Exposition today</i>	St Joseph's St Joseph's Sacred Heart	Michael Murtagh
Tuesday 27 August	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Yorkshire Brethren
Wednesday 28 August	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Darren Potter
Thursday 29 August	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Parish Family
Friday 30 August	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Winnifred Bacon
Saturday 31 August	<i>No Exposition today</i> 6.00pm Mass	Sacred Heart	Irene Melody
Sunday 1 September	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Catherine, Christopher, Lawrence Timmons Denis & Maidie Donovan



But seek ye first
the kingdom of God,
and his righteousness
& all these things shall
be added unto you
Matthew 6:33

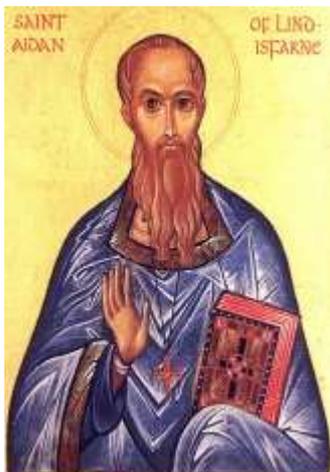
Saturday Exposition of the Blessed Sacrament: 9.30-10.30am
1st & 3rd month at St Joseph's 2nd & 4th of the month at The Sacred Heart
of the with the Sacrament of Reconciliation at 10.00am
Sacrament of Reconciliation otherwise by appointment with Fr Anthony

From Fr Anthony

St Aidan, sometimes referred to as the Apostle of Northumbria, was the founder and first bishop of the (tidal) Island Monastery of Lindisfarne. Aidan, or in Irish Aedan, means *little fiery one*, but he grew up to be quite gentle in nature. He hailed from Ireland and became a monk on the Island of Iona (off Mull), founded by St Columba.

When King Oswald requested help of the Irish Church, to convert Northumbria, they first sent Bishop Cormac, but he was considered severe. Paulinus, from the Roman Church tradition, had previously brought Christianity to Northumbria, but his initial success had faltered. Aidan came from the Celtic and British tradition, which varied in certain practices from Rome. When he arrived, Aidan much travelled the countryside, appealing alike to the Anglo-Saxon nobility, the powerless serfs, and slaves and children. King Oswald was fluent in Irish, and until they learnt English, he might be found with Aidan and his monks, acting as their interpreter.

Aidan would walk from village to village, politely conversing with the people he saw and slowly interesting them in Christianity. He followed the early apostolic model of conversion, by offering *first the milk of gentle doctrine, to bring them by degrees, while nourishing them with the Divine Word, the true understanding and practice of the more advanced precepts*. By patiently talking to people at their level (and taking an active interest in their lives and communities), Aidan and his monks slowly but effectively restored Christianity to the Northumbrian countryside.



Aidan brought about the construction of churches, monasteries and schools throughout Northumbria. He also earned a great reputation for his practical charity and dedication to the less fortunate - such being seen, for instance, in his often providing a bed, board and education for orphans, and in his use of donations to buy slaves in order to then set them free.

When Oswald died, in 642, Aidan continued with the support of King Oswine. A pagan force, in 651, attacked Bamburgh Castle and attempted to set it ablaze. According to legend, Aidan saw the smoke from his cell on Lindisfarne, realised its cause and knelt in prayer. Miraculously, the wind abruptly reversed its course and blew the smoke towards the enemy, convincing them that the city was defended by powerful spiritual forces and causing them to retreat. Aidan died on 31 August 651, while on one of his missionary tours.

Parish aim of the Month: August

Our August aim has been to gain volunteers to **undertake flower arranging, in our St Joseph's Church, on a regular basis**. It is good to note that a small number of people have offered to help. With just a week left, in August, it will be great if two or three more volunteer, that there can be an effective rota and not too much is asked of any.

Names to Margaret Whitehouse or Fr Anthony.

It would be a truly good thing if, also, we have more volunteers for our Sacred Heart Church.

Names to Mary Day or Fr Anthony.

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).

Funeral Donations At by no means all funerals, but at many, there is a collection for one charity or another. It is understandable that these might be for a favourite cause of the deceased, or a charity that assisted them and their families during illness or infirmity. Such collections are usually allowed, without hesitation (presuming a cause is legitimate and also not contrary to Catholic teaching). It is proper that the Parish Priest be consulted, if such a collection is to be taken. Neither should any family feel obliged to have a collection.

Without reflection on any who request collections, if you are involved in choosing a cause, please consider donating the collection to our Parish. We do, of course, very much rely on the regular donations of Parishioners to maintain, light and heat our Churches. Any additional helps are soon used towards our Parish needs, including ensuring that funerals are well catered for.

Our Parish Hall may be hired for a variety of events with usual hourly rates at £16 per hour (£12 mates rates). More details can be obtained from Fr Anthony.

A Great Social Event

Do book a date, in our Sacred Heart Parish Hall, for Race Night, Friday 20 September Starter's Orders 7.30pm

Why not be a Jockey or Owner on the night? Positions can be bought before the evening. Ask a member of our Parish SVP - but be quick.

Monies raised will go to our Parish SVP funds.



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?

In the 1830's, John Henry Newman, and others began to seek a renewal of the Church of England. Their combined efforts became known as the *Oxford Movement*. However, Newman now increasingly moved from a previous hostility towards the Catholic Church, to arguing that the teachings of the Anglican Church were more Catholic than Protestant. Many, at Oxford University, considered that he had now gone too far.

Newman left his position at Oxford and soaked himself in prayer and study.

His journey to becoming a Catholic was not an easy one, but on the evening of 8 October 1845, he began a long confession, which continued the next morning. He was then received as a Catholic. Who was the confessor and receiving priest?

AND SERIOUSLY!



"What am I supposed to do with this?" grumbled a motorist as the policeman handed him a speeding ticket.

"Keep it," the policeman said. "When you collect four of them you get a bicycle."

Parish Monies

Thank You very much for your offerings last weekend:

Loose £202.02

Envelopes £371.91

Collections, etc

Just following the direction of our summer Collections???



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

On Common Ground

When the apostles heard Jesus speak of forgiveness and confession, they understood Him in light of what they knew—the sacraments of the Old Covenant. Again, Jesus didn't merely conclude the Old Covenant; He fulfilled it. He invested the trappings of the Old Covenant with greater capacities. In a mysterious way, the Old Covenant is concluded by—and included in—the New Covenant.

With that in mind, we should go back and reread what the apostles had to say on the subject, trying to understand their terms as they would have understood them—sharing with them the vocabulary and memory they shared with Jesus.

"If we confess our sins, [God] is faithful and just," said St. John, "and will forgive our sins and cleanse us all from unrighteousness" (Jn 1:9). Saint Paul makes a further clarification that confession is something you do "with your mouth," not just with your heart and mind (Rom 10:10).



To whom then must we confess? To God, of course, but in the way that He ordained through Jesus Christ—to a priest. Saint James takes up the matter at the end of his discussion of the sacramental duties of the clergy. The term he uses for clergymen as the Greek *presbuteros*, which literally means "elders," but which is the root of the English word *priest*:

Is any among you sick? Let him call for the elders [presbuteros] of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. (Jas 5:14-16)

Whenever you see the word *therefore* in Scripture, you have to ask yourself what's it there for. In this passage, James is clearly setting the practice of confession in connection with the priests healing ministry. Because priests are healers, we call upon them to anoint our bodies when we are ill; and therefore, even more eagerly, we go to them for the healing sacrament of forgiveness when our souls are sick with sin.

Note that Saint James does not exhort his conversation to confess their sins to Jesus alone; nor does he tell them to confess their sins silently, in their hearts. They may do all these things, and all to their credit, but they will not yet be faithful to the word of God preached by Saint James—not until they confess their sins aloud to "another." and especially to a *presbyter*, a priest. The father figure is always in view.

Since the time of Adam, God had been guiding His people to make their confessions in a certain and efficacious way. Now, in the age of the Church of Jesus Christ they could.

From: Lord, Have Mercy—Scott Hahn

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**, especially
Patricia May Gallagher, Darren Paul Potter, and their families



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 21

Gospel: Luke 13:22-30

The gospel reading makes a point which is directly opposite to one found in the first reading. There the inhabitants of distant lands will come to draw salvation from Jerusalem. This is repeated in the Gospel, but the daunting corollary is also given to those nearer home and who are expecting to find their way into the heavenly city easily: don't sit back in complacent contentment that you have been called, or you may find the door slammed in your face. Matthew 7:21-23 has the same warning: it is not enough to keep calling out, 'Lord, Lord!' without actually doing the will of the Father. There is also the similar, more developed teaching in the parable of the wedding attendants—five who are wise with oil in their lamps, and five who are unprepared for the wedding feast. They too vainly cry, 'Lord, Lord!' from outside the door. Today's gospel almost forms the centre-piece of the instructions to the disciples as they make their way with Jesus up to Jerusalem and to his Passion and Death. There is no cheap way to salvation: each disciple must take up the cross behind Jesus and follow to the end of the road. This teaching is the most striking in Luke, who stresses that both Jews and Gentiles will take part in the festival.



First Reading: Isaiah 66:18-21

The readings today are both inspiring and daunting. The first reading comes from the very last chapter of Isaiah. Israel has returned from exile and settled down back in Jerusalem. The people have outgrown the frantic worry about mere survival under threat of extinction in exile and can now afford to look outwards. In a similar way a child's maturity is when he or she grows less self-preoccupied and can begin to be aware of the needs of others. Likewise, Israel now sees that the vocation of the Chosen People is not to be turned in on itself, but to bring the Lord's salvation to others. Isaiah prophesies that the won-

derfully outlandish list of far-distant lands (Tarshish, Put, Lud, Tubal and Javan) will come to draw salvation from Jerusalem, and will take part in Jerusalem's own sacred worship. This text foreshadows the spread of the Gospel. As Christians we believe that all nations will somehow be saved by Christ, even though they do not know him. 'Nor is God far distant from those who in shadows and images seek the unknown God,' says the Constitution of the Church of the Second Vatican Council.

Second Reading: Hebrews 12:5-7. 11-13

What is the sense of all the suffering in the world around us, the constant pain, worry, loneliness, fear and frustration? Is all this distortion and misery really compatible with belief in a God of love? The Letter to the Hebrews here gives one explanation: it is the loving training and discipline of a father which brings us to peace. In a world without pain would we ever turn to God? When all is going well, many of us can manage nicely without God! If our world falls apart, we need God to put it together again. Paul puts it slightly differently, seeing suffering as the privilege of sharing in Christ's own redemptive suffering. By enduring Christ's suffering in every age, the Church ensures that it truly is the body of Christ, the servant of the Lord. But we can never be content with suffering. Jesus himself understood suffering, and he went out of his way to heal it in all its forms. We should also remember that, in an age when so many decry the selfishness and materialism of society, the generosity shown by so many for the alleviation of suffering, the care of the sick, the betterment of the underprivileged, is one of the signs of Christ at work in his society.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 22

1st Reading Ecclesiasticus 3:17-20. 28-29
2nd Reading Hebrews 12:18-19. 22-24
Gospel: Luke 14:1. 7-14

Prayer of the Church

Psalter Week 1

Sun + Seasonal Proper

Mon (or + Cmn of Pasts or Hly Mn & wmn + Former

Tue + Proper of Saints Nat.Prop)

Wed + Proper of Saints

Thu + Proper of Saints.

Fri (or + Common of Martyrs)

Sat (or + Common of Pastors)

This Week's Feasts & Saints

Mon BI Dominic of the Mother of God, Priest

Tue St. Monica

Wed St. Augustine, Bishop & Doctor of the Church

Thu The Passion of St. John the Baptist, Martyr

Fri Ss Margaret Clitherow, Ann Line & Margaret Ward, Martyrs

Sat St. Aiden, Bishop & Saints of Lindisfarne