



# 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

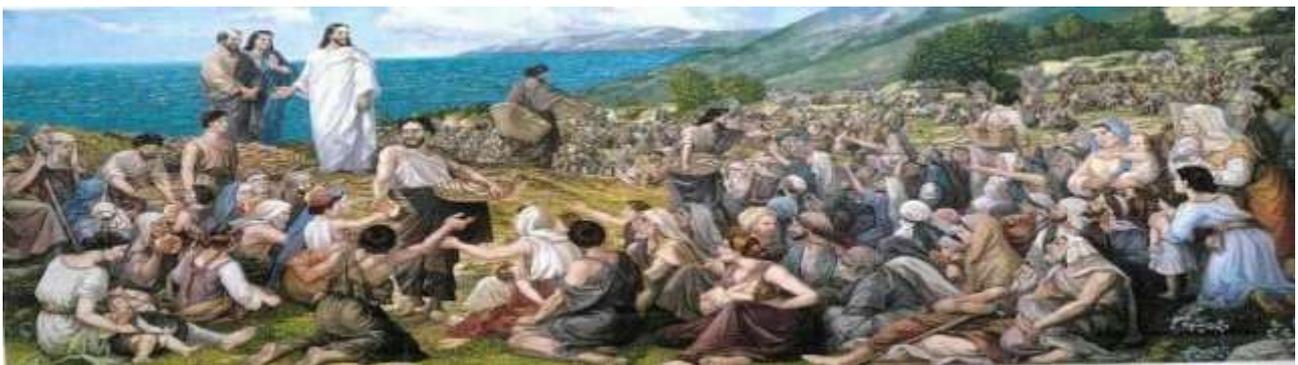


## Year C, Ordinary Time, Sunday 22, 31 Aug / 1 Sep 2019

*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

<b>Saturday</b> 31 August	6.00pm Mass	Sacred Heart	Irene Melody
<b>Sunday</b> 1 September	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Catherine, Christopher, Lawrence Timmons Denis & Maidie Donovan
Monday 2 September	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Faithful Departed (Nov List)
Tuesday 3 September	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Wednesday 4 September	9.30am <i>Funeral Mass</i> 12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart Sacred Heart	Patricia May Gallagher Elsie, James & Peter Davis
Thursday 5 September	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Brenda Hannan
Friday 6 September	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	John Winn
<b>Saturday</b> 7 September	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	John, William, & Brigid O'Malley
<b>Sunday</b> 8 September	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	William & Mary King Mary & Norman Challoner



**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 Cuthbert was born about 635, in Dunbar (now in East Lothian), and near Old Melrose Abbey. Politics were then violent, with rulers sometimes pagan and at other times Christian. About the same time as Cuthbert was born, Christian King Oswald of Northumbria invited monks of Iona to Lindisfarne, which was soon guided by Abbot and Bishop Aidan.

It is told that Cuthbert decided to become a monk after seeing a vision of Aidan, on the night in 651 when St Aidan died, but he seems to have seen some military service first. Whether Cuthbert was of noble or peasant background is unclear. The story tells that he was tending sheep on the night of his vision, which would be a peasant's work. But there are references to his riding horses as a youth, which would put him among nobles.



Once a monk, Cuthbert was quickly made guest-master at the new Ripon monastery. When Wilfrid became Abbot at Ripon, however, Cuthbert went back to Melrose, where he became Prior, in 662. He moved to Lindisfarne, three years later, again as Prior. He was chosen as Bishop of Lindisfarne, in 684, but resigned just two years later. Sensing that he was soon to die, he wished to return to his

hermitage, on the tiny Farne island named after him. He died there in 687.

Cuthbert lived through some tense times in the Church, in England. He was of the Celtic tradition of Christianity. Missionaries to the North, up from the South, such as Paulinus, were of the Roman tradition. The two traditions had differences not only in monastic life, but in the celebration and dating of some liturgies, such as Easter. Wilfrid showed a determination to bring the North into line with the Roman tradition. Following on from the decisions reached at the Synod of Whitby, in 664, Cuthbert, and those he guided, apparently adapted to Roman ways with relative ease.

Though Cuthbert's heart much lay in his being a hermit, for many years he was first tireless in his travels around Northumbria, as a priest, seeking to bring many more to Christ. To aid his getting far and wide, he often travelled on a horse, the sort of sports car of those days. He visited the poorest in remote villages, but was also well able to impress royals and nobility. There are many accounts of his working miracles, even when he was a young monk. After his death, many more miracles were attributed to his intercession, and he was immediately revered as a saint.

Parish aim of the Month: September  
We need at least three people, men or women,  
one for St Joseph's and two for The Sacred Heart,  
who are seeking fresh air and fun!

*Please talk with Mick Moran for The Sacred Heart or Bernadette France for St Joseph's, or Fr Anthony for either, to help out in our Church Grounds.*

Outside works obviously lessen in winter months, but there is still tidying-up to keep up with.

## Things happening in our Parish

**Our Parish SVP** is to meet **Wed 4 Sep**, 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.

**Great News** Sufficient people have volunteered to start a rota for flower arranging at our St Joseph's Church. More volunteers, at both of our Churches, still welcome!!

**First Reconciliation 2020** Application Forms for those eligible to prepare for their First Sacraments (Baptised Catholic Children in School Year 3 or above), should be available during this coming *October*.

**Funeral Donations** At many funerals, collections for one charity or another are taken. It is understandable when these are for a favourite cause of the deceased, or for a charity that helped them and their families during illness or infirmity. They are normally permitted (presuming a cause is authentic and not contrary to Catholic teaching), but It is proper to consult the Parish Priest before such a collection is taken. Nor should any family feel obliged to have a collection.

If you become involved in choosing a cause, please consider donating the collection to our Parish. We very much rely on the 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 for Parishioners). 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?

Fr Dominic Barberi, an Italian priest of the Congregation of the Passion (Passionists), while in England on missionary work, was the priest who received John Henry Newman as a Catholic. Newman was ordained as a Catholic priest a year later. Fr Dominic also established the first Passionist monastery in England. In 1963 he was declared 'Blessed' by Pope Paul VI.

*Newman, while studying in Rome, following his becoming a Catholic, was deeply impressed by the Oratorian Congregation of St Philip Neri (a 16thc priest). With the approval of Pope Pius 1X, he established the first Oratorian Congregation, in the English speaking world, in which city?*

### AND SERIOUSLY!

An employee had been with the company for a year when he went in to ask for a raise.



"So soon?" said the boss, taken aback, "Certainly not in this company, you have to take time to work yourself up."

"I did," said the employee, "Look at me—I'm trembling all over."

## Parish Monies

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

Loose £240.13

Envelopes £366.32

## Collections, etc

**Next Weekend** after each Mass, retiring collection to help the work of the Apostleship of the Sea, that provides various Catholic services for sailors, both in port and at sea.

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

### First Confessions

It can be helpful for us, at this point, to correct a common misunderstanding about the church's first generations. Many people today mistakenly believe that Christianity represented an abrupt abandonment of the thought and the practice of ancient Israel—something so completely new that Jesus' contemporaries could hardly recognise it.

The truth, however, is quite the opposite. In fact the first Christians held fast to many of the practices of early Judaism, which were now invested with a new power. Christians built their own synagogues and, until A.D. 70, they met at the Jerusalem Temple as well. Some observed the traditional Sabbath rest on Saturday as well as the Lord's Day on Sunday. Christians worshipped using many of the prayers, blessings and liturgical forms of Judaism. In recent years, scholars have required a new appreciation for the Jewish roots of Christian liturgy," and many great scholars have laboured to demonstrate precisely how the ritual meals and sacrifices of Israel developed into the ritual meal and sacrifice that is at the heart of Christian life: the Mass.

The same is true for what the Church today calls the sacrament of confession,  
of penance  
of forgiveness  
of reconciliation.

The renewed Israel, the Catholic Church, did not abandon the powerful practice of their ancestors. So then, we find Christians making confession in the first generation and in every generation afterward.

The idea of confession appears twice in the oldest Jewish-Christian document we possess, apart from the Bible, *The Didache*, or *Teaching of the Apostles*, is a compilation of moral, doctrinal, and liturgical instructions. Some modern scholars say that parts of it were composed in Palestine or Antioch around A.D. 48.

"Thou shalt confess thy transgressions in the Church," commands the *Didache*, "and shalt not come unto prayer with an evil conscience" (4.14, Hoole translation) This comes at the end of a long list of moral commandments and instructions for penance.

Later speaks the importance of confession before receiving the Eucharist: "On the Lord's Day gather together, break bread, and give thanks [in Greek, eucaristesate], first confessing your sins so that your sacrifice may be pure" (14. 1)

From Lord, Have Mercy—Scott Hahn



**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**, especially Darren Paul Potter,  
Patricia May Gallagher, Michelle Proctor, 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 22**

**Gospel: Luke 14: 1. 7-14**

Two parables in today's Gospel about invitations to table. Both are from Luke's special material, without parallel in the other gospels. Jesus moves in a higher stratum of society than he does in Mark and Matthew, and often has in mind the implications of the Gospel in this context. The first parable, however, like several of Luke's parables, seems to be developed from a little Old Testament proverb: 'Do not give yourself airs, do not take a place among the great; better to be invited, "Come up here" than to be humiliated' (Proverbs 25:6-7). At first sight this seems a merely worldly precaution, a false humility engineered to gain attention. But for Luke a banquet is always an image of the heavenly banquet of the Lord. So the message is a moral one too: don't think yourself better than you are. The message is also typical of Luke's open and straightforward approach. One is reminded of the Parable of the Pharisee and the Tax-collector at prayer, where the latter prays only 'God be merciful to me, a sinner'. The second parable also is typical of Luke: it exemplifies his stress on the inherent danger of wealth, on the need to use wealth well, and on his concern for the poor and neglected in society.



**First Reading: Ecclesiasticus 3:17-20.28-29**

Readings from this book of Ben Sirach (of Ecclesiasticus) come only half a dozen times on the Sundays of the three-year cycle. It is probably the oldest of the Greek books of the Bible, written in Hebrew by an experienced scribe at Jerusalem a couple of centuries before Christ. The version we have is translated into Greek for the Jews of Alexandria by the grandson of the author. The book is full of worldly as well as divine wisdom, and demonstrates a real appreciation of human nature; there is often a streak of dry wit as well. Here the author reminds us that pride is often a cover-up for insecurity. The truly great person has

no need to create an impression, but can afford to be open and appreciative and ready to learn from others; such openness is attractive. Moreover, openness produces a solidity and authenticity which allows us to hear the quiet word of the Lord: to the humble the Lord reveals his secrets'. This is the quality of Jesus who is 'meek and humble of heart', who rides a king into Jerusalem not on a prancing warhorse but on a donkey.

**Second Reading: Hebrews 12:18-19. 22-24**

This final reading from the Letter to the Hebrews brings together the two main themes of the Letter, the superiority of the priesthood of Christ to that of the Old Law, and the theme of pilgrimage, concentrating here on its goal. Just like the Israelites in the desert of the Exodus, the Church is still a pilgrim Church, wending its way unsteadily towards its final goal. In soothing the nostalgia of the Hebrew priests who still yearned for the old rites of the Temple, the author compares the two pilgrimages of the Old and New Testament, and points to the superiority of the goal of New Testament pilgrimage. The pilgrimage of the Old Law was to Sinai and to the unbearably awesome experience of God on the mountain. The goal of the Christian pilgrimage is the heavenly Jerusalem, where all is peace and perfection. There is the contrast also of the two covenants, the one made on Sinai, destined to be broken repeatedly throughout the history of the Chosen People, and the eternal new covenant mediated by the priesthood of Christ, destined to remain for ever as the secure basis of our adoptive sonship and inheritance.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year C, Ordinary Time, Sunday 23**

1st Reading Wisdom 9:13-18

2nd Reading Philemon 9-10. 12-17

Gospel: Luke 14:25-33

**Prayer of the Church**

**Psalter Week 2**

**Sun + Seasonal Proper**

**Mon** Week 2

**Tue** Common of Pastors + Former National Proper

**Wed** (or + Common of Pastors)

**Thu** Week 2

**Fri** Week 2

**Sat** Week 2

**This Week's Feasts & Saints**

**Mon**

**Tue** ST. GREGORY THE GREAT, POPE &  
DOCTOR OF THE CHURCH

**Wed** St. Cuthbert, Bishop

**Thu**

**Fri**

**Sat**