



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 23, 7/8 September 2019

Getting in touch Father Anthony G Fenton
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Saturday 7 September	6.00pm Mass	Sacred Heart	John, William, & Brigid O'Malley
Sunday 8 September	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	William & Mary King Mary & Norman Challoner
Monday 9 September	<i>No Morning Prayer today</i> 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	With SJ School Children Joseph & Hilda Woodall
Tuesday 10 September	10.45am Funeral Mass 12.00-1.00pm Exposition	St Joseph's Sacred Heart	Michelle Clare Proctor
Wednesday 11 September	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Martha Kirwan
Thursday 12 September	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Parish Family
Friday 13 September	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Intentions Eileen O'Reilly
Saturday 14 September	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Patricia Chapman
Sunday 15 September	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Peter Gee Emmie Walker



Sacrament of Anointing & Healing

Any with a *serious* (but not necessarily life threatening) physical or mental illness or infirmity, whether short term or on-going are invited to receive this Sacrament, at any *one* of our Masses
Saturday/Sunday, 28/29 September
If any are at all unsure whether they qualify, please ask Fr Anthony



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 Wilfrid was born about 633, of a Northumbrian noble. He entered religious life as a teenager and studied first at Lindisfarne, within Celtic customs. He then studied at Canterbury, Gaul and Rome, and came to adopt Roman ways in religious life and Church traditions. In about 660 he returned to Northumbria and became the Abbot of a newly founded monastery, at Ripon.

In 664, Wilfrid attended the Synod of Whitby. He was the key spokesman for the Roman position. He became famous for a speech advocating that the Roman method for calculating the date of Easter be adopted, over the Celtic one. Alhfrith, the king's son, impressed by Wilfrid's success, appointed him Bishop of Northumbria. However, Wilfrid went to be consecrated bishop in Gaul, as he questioned the validity of the consecration of the English bishops. During his absence, Alhfrith led an unsuccessful rebellion against his father, Oswiu. Before Wilfrid's return, Oswiu appointed Ceadda in his place, so Wilfrid retired to Ripon, for a few years.



When Theodore of Tarsus became the Archbishop of Canterbury, in 668, he set to resolve the situation. He deposed Ceadda to return Wilfrid as the Bishop of Northumbria. Through the following nine years Wilfrid discharged his episcopal duties, oversaw churches being built, founded monasteries, and improved the liturgy. However, Wilfrid's diocese was very large and Theodore wished to make reforms, to include

making some larger dioceses smaller. When Wilfrid and the Northumbrian King, Ecgrith, quarrelled, Theodore had an opportunity to make his reforms, despite Wilfrid's objections. Ecgrith now expelled Wilfrid from York. Wilfrid went to Rome to appeal to the Pope, who ruled in Wilfrid's favour, but Ecgrith refused to honour the papal decree. He instead imprisoned Wilfrid on his return, and then exiled him from his kingdom.

Wilfrid spent the next few years in Selsey, where he founded a bishopric and converted the pagan inhabitants of Sussex to Christianity. Theodore and Wilfrid settled their rift, and Theodore urged the new Northumbrian king, Aldfrith, to let Wilfrid return. Aldfrith agreed, but expelled Wilfrid again, in 691. Wilfrid went to Mercia, where he helped missionaries and acted as bishop for the Mercian King. After more appeals to Rome and much of a do, Wilfrid finally regained his position over the monasteries of Ripon and Hexham. He died in about 709 and, though always a controversial character, was soon venerated 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

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 13 Sep**, 10.00-12.00am. Do come along for a cuppa, chat, laugh and to meet new friends. All welcome.

Do Remember, all who are involved in the Programmes of Preparation for the Sacraments, that began in June/July - the next Confirmation Meeting is to be **Sat 14 Sep** and the next First Eucharist Meeting **Sat 21 Sep**. More details, as usual, on pg 3.

First Reconciliation 2020 Application Forms for those eligible to join the next Programme of Preparation for the First Sacraments (Baptised Catholic Children in School Year 3 or above), should be available during this coming *October*, and might then be collected after a weekend Mass, from Fr Anthony.

Paulinus Lottery One winner has lately been returned: namely J Ingle, with £510.

Pro-Life Today Copies should be available at Masses, next weekend. Please then take a copy.

Meet the Bkcat Chairman

Charles Gillott, Chairman of the Bishop Konstant Academy Trust (which includes our Parish Schools and St Wilfrid's), has kindly accepted an invitation to our **Sacred Heart Hall, Thu 26 Sep, 7.00pm**, to talk of how the Trust works and answer questions. **All members of our Parish Family will be welcome.**

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?

There are now several Oratorian Congregations in England (including York). The first, founded by Newman, was in Birmingham. With one of his disciples, Frederick W Faber, Newman founded the second, a year later, in London.

Newman was a prolific writer on matters of faith, theology, and also education. Pope Leo XIII much admired Newman's orthodoxy and desire to be true to the Faith, and raised him to be a Cardinal, in 1878. Newman made a very unusual request when appointed. What was this?

AND SERIOUSLY!

A man phoned his doctor and



excitedly exclaimed, "Please come at once, doctor. My son has swallowed my fountain pen."

The doctor replied, "I'll be right over. But what are you doing in the meantime?"
"Using a pencil."

Parish Monies

Thank You very much for your offerings last weekend:

Loose £292.87
Envelopes £486.50

Collections, etc

This 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

Later in the first century, probably between A.D. 70 and 80, we find the *Letter of Barnabas* repeating, verbatim, the command of the *Didache*: "Thou shalt confess thy transgressions in the Church, and shall not come unto prayer with an evil conscience" (19).

Both the *Didache* and *Barnabas* may imply that Christians confessed their sins publicly; for "in the Church" can also be translated as "in the assembly." We know that, in many places, the Church did administer penance this way. The practice was abandoned in later centuries for pastoral reasons that are easy to guess—to spare the penitent the embarrassment, to spare the victims any shame, and for the sake of delicacy. This is one way the Church applied its mercy in an ever more merciful way.



We find our next witness at the turn of the next century, around A.D. 107: Saint Ignatius, bishop of Antioch, develop the idea of penance at the service of communion, as he writes to the people of Philadelphia, in Asia Minor. "To all those who repent, the Lord grants forgiveness, if they turn in penitence to the unity of God and to communion with the bishop" (*Letter to the Philippians 8.1*). The mark of the Christian who perseveres, according to Saint Ignatius, is faithfulness to confession. "For as many who are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of penance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ" (*Letter to the Philadelphians 3.2*).

The alternative to confession was clear and chilling to the fathers of the Church. Said Pope Saint Clement of Rome in A.D.96: "It is better for a man to confess his sins than to harden his heart" (*Letter to the Corinthians 51.3*).

Lapse-Sided Development

Though the sacrament has been with us from the day of Jesus' resurrection, Christians have practiced it in varying ways. The Church's doctrine of penance has developed, too, over time. In essence, the sacrament remains the same, though in particulars it might look different from age to age.

For example: In some places, early on, the bishops taught that certain sins—namely murder, adultery, and apostasy—could be confessed, but not absolved in this life. The Christian who committed these sins could never again receive communion, though he could hope for God's mercy in the hour of death.....

From: Lord, Have Mercy—Scott Hahn

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**, especially
Michelle Clare Proctor, 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 23

Gospel: Luke 14: 25-33

Jesus does not pull his punches, and here delivers a series of devastating body-blows to anyone who is looking for easy discipleship. All through this journey which culminates in Jesus' own death at Jerusalem the cost of discipleship has been a recurrent theme: 'Let the dead bury their dead' (13th Sunday), the Parable of the Rich Fool (18th Sunday), 'From one to whom much has been entrusted, even more will be demanded' (19th Sunday), 'Father against son, son against father' (20th Sunday), and now 'Hate father and mother' and 'Give up all your possessions'. A certain amount of the vigour of these demands may be attributed to a Semitic (Hebrew/Aramaic) mode of expression (they would often use superlatives and rarely use comparatives), but there is no doubt about the absolute demands made on the disciple. When Jesus made these demands he knew what lay ahead of him, and was only asking his disciples to follow his own course. We must count the cost before beginning to build the tower. Most of us have, of course, already started to build the tower of responding to Jesus' call. There is no tuning back from the plough (13th Sunday); only pray for a courage and loyalty which exceed our own powers.



First Reading: Wisdom 9:13-18

This lovely passage is the conclusion of Solomon's prayer for heavenly Wisdom, saying that heavenly Wisdom and the true knowledge of the things of God are beyond human grasp. If we cannot fully understand the visible world around us, how can we hope to reach an understanding of the divinity beyond the awareness of all our senses? The prayer is put in the mouth of King Solomon, who in the Old Testament is almost the personification of human wisdom; these are the sort of words he may have used because Solomon reigned in the 10th century BC and the Book of Wisdom was composed at Alexandria only shortly before the birth of Christ. The recognition at this moment that divine wisdom lies well beyond the reach of all human fac-

ulties is all the more impressive in view of the achievements of the great philosophical schools of Alexandria. Such occasional poems, scattered throughout the Wisdom Books of the Old Testament, are a valuable reminder that God is beyond all human comprehension in wisdom, in strength and in beauty. Perhaps the most wonderful and overwhelming of all is the experience of God conveyed in the poems of Job 38-41. These poems may also be seen as praise of the Wisdom of God which will become flesh and be manifest to us in Christ Jesus.

Second Reading: Philemon 9-10. 12-17

Paul's letter to Philemon—and this reading makes up about half the letter—is a friendly little note from Paul to Philemon about a slave of Philemon's called Onesimus, who has been serving Paul in his imprisonment, and has become a Christian. There are two theories about why Onesimus was with Paul: either Onesimus ran away from his master and took refuge with Paul, or Philemon lent Onesimus to Paul for a limited period. In either case Paul is now sending Onesimus back, and at the same time putting pressure on Philemon to send him Onesimus for a further period. The most important and attractive element in the letter is Paul's affectionate brotherhood with the slave, now a Christian. After accepting slavery within Christianity for a long period, Christians came to realise that the affection and brotherhood expressed here by Paul make slavery among Christians intolerable. A further step was taken later when it was recognised that any enslavement of human beings is incompatible with Christianity, and that all human beings must be treated as brothers and sisters, equal before the Lord. It is a classic case of the slow deepening of the understanding of Christian morality.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 24

1st Reading Exodus 32:7-11. 13-14
2nd Reading 1 Timothy 1:12-17
Gospel: Luke 15:1-32

Prayer of the Church

Psalter Week 3

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue Week 3

Wed Week 3

Thu (or + Common of the Blessed Virgin Mary)

Fri + Proper of Saints

Sat Proper of Saints

This Week's Feasts & Saints

Mon St. Peter Claver, Priest

Tue

Wed

Thu The Most Holy Name of Mary

Fri St. John Chrysostom, Bishop & Doctor of the Church

Sat THE EXALTATION OF THE HOLY CROSS