

# St Francis of Assisi, Baddesley Clinton

[Archdiocese of Birmingham: Registered Charity No. 234216]

Fr John Sharp

[www.sfachurch.org.uk](http://www.sfachurch.org.uk)

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Twentieth Sunday in Ordinary Time (C)

18<sup>th</sup> August 2019

## PARISH LITURGY – MASS TIMES and INTENTIONS

Saturday	6.00 pm	People of the Parish
Sunday	9.30 am	William Curry

### Monday [Feria]

9.00 am Peter McCarthy

### Tuesday [St Bernard, abbot, doctor of the Church]

9.00 am Francis Eustace

*Exposition of the Blessed Sacrament at the end of Mass until*

6.00 pm Benediction of the Blessed Sacrament

### Wednesday [St Pius X, pope]

9.00 am Betty Parsons

### Thursday [Queenship of the Blessed Virgin Mary]

9.00 am Carole Christine O'Docherty

### Friday [St John Wall, priest, martyr]

9.00 am Linda Kiernan

*No Exposition at the end of Mass*

11.00 am Funeral Mass of Anthony Mawby

### Saturday [St Bartholomew, apostle]

9.00 am Private Intention

Confessions: Saturday, 4.30-5.00 pm

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Please pray for the sick in our parish and those who have died: **Anthony Mawby** (recently departed); **James Henry Pincham**; **William Curry**; **Terry Butler**; **John Jones**; **Canon Bernard Cusworth (former parish priest)** (anniversaries).

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*Last Week's Collection: £316.19. Thank you.*

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Our annual **Day of Eucharistic Adoration** is on Tuesday. The Blessed Sacrament will be exposed at the end of the morning Mass and the church will be open all day until Benediction of the Blessed Sacrament at 6.00 pm.

Please make time during the time to pay a visit and pray before Our Lord in the Blessed Sacrament.

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Love is self-sufficient; it is pleasing to itself and on its own account. Love is its own payment, its own reward. Love needs no extrinsic cause or result. Love is the result of love, it is intrinsically valuable. I love because I love; I love in order to love. Love is a valuable thing only if it returns to its beginning, consults its origin and flows back to its source. It must always draw from that endless stream. Love is the only one of the soul's motions, senses and affections by which the creature in his inadequate fashion may respond to his Creator and pay him back in kind. When God loves, he wishes only to be loved in return; assuredly he loves for no other purpose than to be loved. He knows that those who love him are happy in their love.

The Bridegroom's love, that Bridegroom who is himself love, seeks only reciprocal love and loyalty. She who is loved may well love in return! How can the bride not love, the very bride of Love? Why should Love itself not be loved?

The bride, duly renouncing all other affections, submits with all her being to love alone; she can respond to love by giving love in return. When she has poured forth her whole being in love, how does her effort compare with the unending flow from the very source of love? Love itself of course is more abundant than a lover, the Word than a created soul, the Bridegroom than the bride, the Creator than the creature. As well compare a thirsty man with the fountain that satisfies his thirst!

Can it be that all will perish and come to nought, the promised love of the bride, the longing of the creature here below, the passion of the lover, the confidence of the believer, simply because it is futile to race against a giant, or to contend with honey is sweetness, with the lamb in gentleness, with the lily in whiteness, with the sun in splendor, with Love in love? Not at all. Even though the creature loves less than the Creator, for that is his nature, nevertheless if he loves with all his being, he lacks nothing. One who so loves, therefore, has indeed become a bride; for she cannot so offer love and not be loved in return: in the agreement of the partners lies the wholeness and the perfection of marriage. Who can doubt that the Word's love for the soul is prior to, and greater than, the soul's love for him?

St Bernard of Clairvaux (1090-1153)