



Timetable and Intentions for Sundays and Weekdays Masses



DATE	TIME	DEDICATION	INTENTION	CHURCH
Sun 17 th Aug.	9 am	20 th Sunday in O.T.	Patricia Kershaw	Holy Family
Sun 17 th Aug.	11.15 am	20 th Sunday in O.T.	Mary Kensett LD	Our Lady V
Mon 18 th Aug.		St. Helen	-----	The Church is closed
Tue 19 th Aug.	9 am	Weekday in O.T.	Mary Kensett (LD)	Our Lady V
Wed 20 th Aug.	9 am	St. Bernard	Andrea Munro (LD)	Our Lady V
Thu 21 st Aug.	9 am	St. Pius X		Our Lady V
Fri 22 nd Aug.	9 am	Queenship of the Blessed V. Mary	S.I. Monica Haro (Happy Birthday)	Our Lady V
Sat 23 rd Aug.	12 noon	Our Lady on Saturday	Mr & Mrs Lowe (BR)	Our Lady V
Sun 24 th Aug.	9 am	21 st Sunday in O.T.	Catherine Jackman (A)	Holy Family
Sun 24 th Aug.	11.15 am	21 st Sunday in O.T.	Geoff Bailey (LD)	Our Lady V

Exposition of the Blessed Sacrament, Confessions: Tue 9.30am to 10am; Sat 11am to 12

Holy Rosary & Divine Mercy Devotion: Tuesdays 9.30 am OLOV.

Baptisms, Weddings: by appointments.

Wednesday Club: closed until September 10th. / **Tuesday Nursery:** You are welcome!

We pray for all who are sick and elderly: Marie Tyrer, Ray Sherwood, Betty Maurey, Terry Mottram, John Evans-Freeke, Henry Henderson, Anne and Mike Quinn, Ronnie Baybut, Geoff Morrissey, Michael Hyland, Paul Blackford, Harry Caine, Sophie Caine, Christine Watts, Deacon John and Ann Crooks, Joan Callaghan, Natalie Kavanagh, Sue Swift, Hannalor Mainey, Betty Costello, Pauline Hayes.

We pray for those whose Anniversary occurs at this time: James McInerney, Patricia Cottrell, Sheila Willamont, Catherine Jackman, Hilda Owen.

We pray for those who have passed away recently: Mary Kensett, Andrea Munro.

Home visits with Holy Communion:

<u>Eucharistic Minister:</u>	<u>Visiting:</u>
Paul	Mary Cartwright, Betty Costello, Anne Viz.
Mike	Peter Sales, Stuart Munro.
Adrian	Marie Tyrer.

The Parishes of Holy Family Ince Blundell

Our Lady of Victories, Hightown

Email: olovhfib@rcaol.org.uk / Tel.: 0151 936 1533

Website: <https://olovhfib.org.uk/>

Presbytery: Sandy Lane, Hightown, L38 3RP

Parish Priest: Fr Sergio Haro

Archdiocese of Liverpool, Reg. Charity Number 1199714

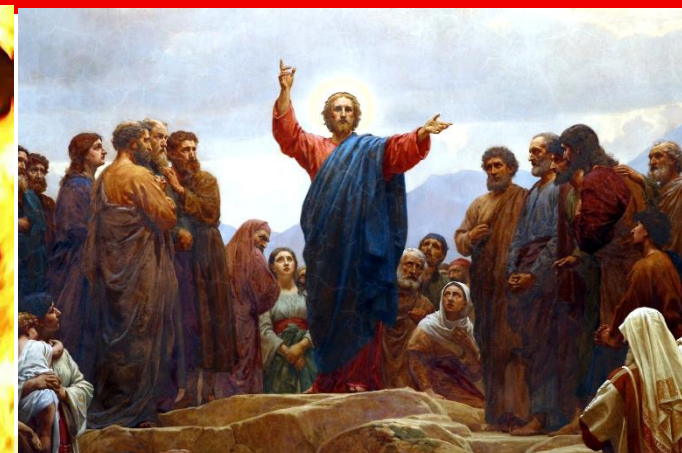
OLOV, Hightown: Sort Code: 40-29-12, Account: 01544993

Holy Family: Sort Code: 40-29-12, Account: 71545094



20th SUNDAY ORDINARY TIME: 17th August 2025

I have come
to set the
world on fire
and I wish
it were
already
burning!



"Do you think that I have come to bring peace on earth?" Quite honestly, we would hope so. We have always related Jesus with peace; is he not the Prince of Peace? Yet, when he answers his own question, he confuses us. **"No. I tell you, but rather division."** We look at the life of Jesus for clues as to how "peace" and "division" can be reconciled. One approach is to find Jesus making choices in his life; facing moments when he had a choice of two roads. His decisions cause divisions: each time Jesus decides to follow the Father's will, that has two effects. The peace Jesus talks about is not the *wishy-washy, compromising, anything-for-a-quiet-life* kind of peace we often look for. What kind of decisions did Jesus regularly make that are told in the gospels? He reached out; showed compassion; suffered along with people; understood their pain; broke bread with the hungry; befriended sinners; he was at ease with labourers and poor people who lived in the shadow of the powerful elite. While we have read and heard these passages many times, we may lose sight of how disruptive and unconventional Jesus was. He talked of Samaritans saving Jewish lives! He praised the father who embraced the son who shamed him! You were to share your cloak and tunic, all you wore, literally! The soldier in the occupying army was to be accompanied not just the one mile but another mile, unbidden. Jesus parted company with the authorities, not because he wished to but because they did. His warm, open-handed approach to others provoked in the authorities an angry, clench-fisted reaction. To preserve the status quo, they would have to get rid of this challenging presence. The crucifixion was meant to silence Jesus for good. Instead, it gave him the last word. It not only capped his life of sacrifice but raised up an iconic sign to inspire us over the centuries. The sacrifice of Jesus shows the price to be paid if we are to reach the peace he calls us to. We do not expect to hear such difficult words from Jesus today. Jesus reminds us that it is not always easy to do the right thing, the good thing and that the decisions involved may lead us to many conflicts. Jesus himself had to make difficult decisions and faced many conflicts. Today Jesus reminds us to be prepared for difficult decisions and conflicts to do the will of God, what is right, the good thing.

New report from Daughters of Charity exposes systemic poverty in UK asylum system:

August 7, 2025:

A new report published this week by Daughters of Charity Services reveals the harrowing extent to which the UK asylum system inflicts poverty and destitution among people seeking safety. The report, titled *Designed into the System: Poverty Among Asylum Seekers in the UK*, was published on Tuesday (5th August) and brings together evidence from frontline organisations, think tanks and lived experience to present a stark picture of how current government policies are driving hardship, hunger and homelessness among thousands of adults and children.

KEY FINDINGS INCLUDE:

Financial Support is Inadequate: Asylum seekers receive as little as £49.18 in self-catered accommodation, or £8.86 in catered accommodation per week, leaving people unable to afford basic needs such as women's sanitary products, baby milk formula and nappies.

Food Insecurity is Prevalent: 91% of asylum seekers report they could not afford enough food, with many adults regularly skipping meals to feed their children, going months without sufficient cooking facilities and fridges, and eating nutritionally inadequate food.

Inhumane Accommodation: Conditions in asylum accommodation – including hotels, military barracks and barges – are often overcrowded, unsanitary, and unsafe, with reports of children living in mould-infested rooms or being injured by collapsing infrastructure.

Denial of the Right to Work: While the majority of asylum seekers want to work, the government's prohibition on employment during the asylum process forces people to become dependent on charities, food banks and faith groups, while increasing their risk of exploitation and modern slavery.

Health Inequality and Mental Distress: Poor nutrition, lack of access to healthcare, unsafe housing and social exclusion are exacerbated by the system and leading to the deterioration of physical and mental health. Pregnant women, children and people with disabilities are particularly vulnerable.

The report also outlines urgent policy recommendations, including:

- ✓ Increasing asylum support to 70% of Universal Credit.
- ✓ Implementing targeted support for people with higher needs, such as pregnant women, young families, people with disabilities and other vulnerable groups.
- ✓ Improving the quality and regulation of asylum accommodation.
- ✓ Ending the ban on work for asylum seekers after six months.
- ✓ Restoring trust in public services by removing barriers to healthcare access.

Mark Choonara, CEO of Daughters of Charity Services, says: "This report highlights the lack of dignity or justice in our current system. We are treating people fleeing conflict, trauma and persecution in a way which fails to meet the basic standards which our values of compassion and humanity demand. "We stand alongside those calling for radical reform to the system we currently have in place, to ensure that people seeking sanctuary in this country are treated with the dignity, respect and humanity with which any one of us might hope to be treated ourselves."

Daughters of Charity Services is calling on policymakers, faith communities and the public to read the report and support urgent reforms that centre dignity, justice and integration at the heart of the asylum system.

Download the full report here:

<https://static1.squarespace.com/static/5e468562d7f2854519489846/t/6891e863d940e64fcf3b1fec/1754392675476/Designed+Into+the+System+-+Daughters+of+Charity+Services+2025.pdf>

**Migration control schemes will never work
until government stops seeing human beings as objects of burden.**

First reading: Jeremiah 38:4-6, 8-10

In those days: The officials said to the king, 'Let this man, Jeremiah, be put to death, for he is weakening the hands of the soldiers who are left in this city, and the hands of all the people, by speaking such words to them. For this man is not seeking the welfare of this people, but their harm.' King Zedekiah said, 'Behold, he is in your hands, for the king can do nothing against you.' So they took Jeremiah and cast him into the cistern of Malchiah, the king's son, which was in the court of the guard, letting Jeremiah down by ropes. And there was no water in the cistern, but only mud, and Jeremiah sank in the mud. Ebed-melech went from the king's house and said to the king, 'My lord the king, these men have done evil in all that they did to Jeremiah the prophet by casting him into the cistern, and he will die there of hunger, for there is no bread left in the city.' Then the king commanded Ebed-melech the Ethiopian, 'Take thirty men with you from here, and lift Jeremiah the prophet out of the cistern before he dies.'

The word of the Lord

Second reading: Hebrews 12:1-4

Brothers and Sisters: Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or faint-hearted. In your struggle against sin you have not yet resisted to the point of shedding your blood.

The word of the Lord

Gospel Acclamation: Alleluia. Alleluia. My sheep hear my voice, says the Lord, and I know them, and they follow me.

Gospel: Luke 12:49-53

At that time: Jesus said to his disciples, 'I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptised with, and how great is my distress until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided: three against two and two against three. They will be divided, father against son and son against father; mother against daughter and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law.'

The Gospel of the Lord

Source: Universalis App – New Lectionary

A reflection from Rt Rev Hugh Gilbert OSB, Bishop of Aberdeen, on the Feast of the Assumption.

It was on 1st November 1950 that Pope Pius XII defined the dogma of the Assumption. To "define" a doctrine is not to create it. It is to affirm that a long held Catholic belief, such as that of Mary's Assumption, is part of the overall divine revelation imparted by God to humanity through his Son Jesus Christ. Even though this belief is not directly affirmed in Scripture, even though its witness in Tradition took some centuries to mature, it was judged deeply congruent with the Christian mystery as a whole, with the core message of Scripture and Tradition, and to have been joyfully recognised by the Christian faithful in East and West for some 1500 years. The glorification of Mary in body and soul at the end of her earthly life belongs to the work of our redemption, and to believe it and celebrate it enriches our Christian life. The Pope made this declaration only some 5 years after the end of World War II. After the bloodiest war of human history, after six years of man's inhumanity to man, over all the cemeteries and broken lives that were its consequence, the Church raised the "great sign" of a humble woman glorified by God. In contrast to the swaggering dictators and the destruction they unleashed to "magnify" themselves stands a Jewish girl of no political power, but of simple courage and humility, wanting to "magnify" the Lord rather than herself, bringing life into the world rather than death. In her Assumption we see the glory of God's thought for us, so other than our own. We do well to ask her prayers and "read" this Sign.

Responsorial Psalm: Ps 40(39)

R: LORD, make haste to help me!

I waited, I waited for the LORD,
and he stooped down to me.
He heard my cry. **R: /**

He drew me from the deadly pit,
from the miry clay.
He set my feet upon a rock,
made my footsteps firm. **R: /**

He put a new song into my mouth,
praise of our God.
Many shall see and fear
and shall trust in the LORD. **R: /**

Wretched and poor though I am,
the Lord is mindful of me.
You are my rescuer, my help;
O my God, do not delay. **R: /**

Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the
Father almighty;
from there he will come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.

