



# 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 B, Ordinary Time, Sunday 4, 27/28 January 2018

*Getting in  
touch*

Father Anthony G Fenton  
The Sacred Heart Presbytery  
Hemsworth,  
Pontefract WF9 4LB

Tel 01977-610733

Parish Website [www.hemsthorpe.org.uk](http://www.hemsthorpe.org.uk)  
Email [hemsthorpe@aol.com](mailto:hemsthorpe@aol.com)

<b>Saturday</b> 27 January	6.00pm Mass	Sacred Heart	Parish Family
<b>Sunday</b> 28 January	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Edward Czajko Bill & Gladys Tyrrell
Monday 29 January	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Joanne
Tuesday 30 January	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Wednesday 31 January	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Alan Maltman
Thursday 1 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Joseph & Hilda Woodall
Friday 2 February	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Deceased Giblin & Ince Families
<b>Saturday</b> 3 February	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Colin Croxall
<b>Sunday</b> 4 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	S McNally Pawel & Annie Zywicki



### Feast of The Presentation of Our Lord, Jesus Christ

This Friday, 2 February

Our 8.30am Mass will begin with the  
Blessing of Candles

**Saturday Exposition of the Blessed Sacrament: 9.30-10.30am**

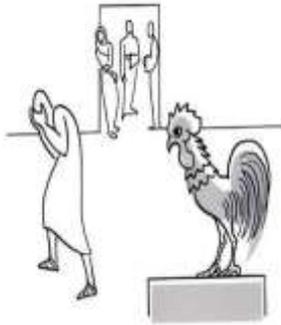
*1st & 3rd of the month at St Joseph's 2nd & 4th of the month at The Sacred Heart*

**with the Sacrament of Reconciliation at 10.00am**

*Sacrament of Reconciliation otherwise by appointment with Fr Anthony*

## From Fr Anthony

As time passed, Peter grew in understanding his Lord and friend. When Jesus asked one day, 'Who do you say that I am?', Peter answered, 'You are the Christ' (*Matthew 16:16*). But the next moment Peter showed he had much to learn. Jesus spoke of the suffering he would have to endure and Peter immediately protested, 'This must not happen to you' (*Matthew 16:22*). I am sure Peter did not want his friend to suffer. But I suspect other motives at work. Following



Christ should mean glory, not suffering. But the suffering did come and when it did, Peter was terribly confused. In the garden of Gethsemane he pulled the sword to defend his friend, but was told to put it away. Jesus was dragged off into the night. We are told, 'Peter followed him

at a distance' (*Matthew 26:58*). This says a lot about Peter and about ourselves. Peter followed Jesus, but 'at a distance'. He followed Jesus because he was his friend and he loved him, but he followed 'at a distance' because he was afraid. Is it not a picture of many of Christ's friends and followers, a picture of ourselves? We too often follow at a distance, but our friend Jesus can cope with this weakness.

When Jesus was being tried and tortured, Peter was outside in the courtyard warming himself by a charcoal fire. A servant girl accused him of being a follower of Jesus. Peter answered 'I do not know the man' (*Matthew 26:72*). Peter said more than he realised. There was a great irony here. Peter shouted out a lie to protect himself. But was it a lie? Was it not in a deep way the truth? Peter did not yet truly know his friend. He did not understand what was going on. He did not yet understand the place of suffering in the service of love. He couldn't understand this kind of love, the genuine thing being lived out by Jesus. Peter did not know the man Jesus who is the love of God made visible. Neither do we know how good our friend Jesus is and how privileged we are that he calls us friend. But Peter was learning all the time and, in that scene by the lakeside, he would answer his friend's question, 'Peter, do you love me?' with that truly wonderful prayer, 'Lord, you know everything; you know I love you' (*John 21:17*).



*From 'Give God a Chance' (Ch.17), (abbreviated), by Robert Kelly, SJ*

## Things happening in our Parish

**First Reconciliation Books** Fr Anthony has the books, that have not been collected by some of our Children, who need them to prepare for their First Reconciliation. These should be collected from Fr Anthony, by those Children, after any of our Masses, this weekend.

**Parish Pastoral Council** We have recently lost three of our Parish Council Members: John Gill (RIP), who stood on behalf of our St Joseph's congregation, and two who stood for our Young Parishioners, but who are no longer able to serve.

We therefore much need an adult to stand on behalf of St Joseph's and two who have been Confirmed but are not yet aged 25 years. The same would each serve for the rest of the present term of office, to June 2019. If eligible and able, please have a word with Fr Anthony. Council meetings occur 4 or 5 times per year, usually on Thursday evenings, the next being in March.

**Confirmations** As anticipated, Bishop Marcus has given dispensation for Fr Anthony to Administer the Sacrament of Confirmation, to those already preparing, at our Parish Masses, on Pentecost Weekend, **19/20 May**

**Sacred Heart Hall Kitchen** This has been in need of refurbishing for a long time. Plans are progressing to do the work, but if it is to be done to both last and properly serve the needs of our users, it will not come cheap. Donations of any amount will be welcome. Cash may be given to Fr Anthony or returned in an envelope marked 'Hall Fund'. Any who can gift aid or any who might give other than cash may wish to speak with Fr Anthony first.

**Remember** Extra winter heating costs mean that some have the option of missing out on heating or food - so please remember to **help our local Food Bank**.

### & Internationally

**World Meeting of Families** Every three years, ordinary families from all over the world gather to share faith and celebrate family life. This year's will be in Dublin, 21-26 Aug. On-line Registration essential to attend. See details at [www.worldmeeting2018.ie](http://www.worldmeeting2018.ie).

**Open Heart Memory Café**  
2nd Friday of every month, 10-12am  
in our Sacred Heart Hall  
This is for any in need of support or just company,  
who are affected by dementia,  
and also their families, friends and carers.  
Do come along for a cuppa, chat, laugh, and to meet new friends.  
Just come along, or for details  
tel: 07921505706 or  
email: [openheartmemorycafe@gmail.com](mailto:openheartmemorycafe@gmail.com)

*Notices for the Bulletin need to be received by Wednesday 12.00noon, at the latest.*

## Sacraments

**Baptism** Next Preparation Programme for Parents of Children to be baptised, will be **Weds 28 Feb & 14 Mar**, 7.30-9.00pm, in our Sacred Heart Hall To join a Programme, Parents should first talk with Fr Anthony, after a weekend Mass, to fix an initial meeting with him.

The Programme is for expectant, as well as Parents with baby born.

**Confirmation** Our *Candidates* are to next meet at our Sacred Heart Hall:

**Sat 10 Feb**, 9.30-11.30am

**First Reconciliation** Our *Children* are to next meet at our Sacred Heart Hall:

**Sat 3 Feb**, 10.00am-12.00nn

**Marriage** Usual minimum notice, six months. Contact, Fr Anthony.

## But seriously

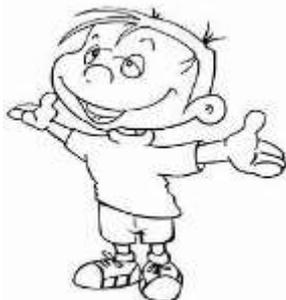
### DO YOU KNOW?

Isaac intended to hand his birth-right to his son, Esau. He sent Esau to hunt for game, before he should bless him. Encouraged by their mother, Jacob meanwhile came to Isaac, by now old and blind, pretending to be his brother Esau. To support the deception, he dressed in Esau's clothes and also covered his neck and hands with goat skin, as Esau was very hairy. In this way, Jacob stole Esau's birth-right.

*In earlier Old Testament times, the Israelites commonly had several wives and maybe also concubines. Between how many of these were Jacob's twelve sons born?*

### OR MAYBE NOT SO

A vicar was preparing some teenagers for confirmation. He told them that when he was their age it was the custom to give something up for lent. He asked them to guess what it might be. After a moments thought one child asked "Was it hope?"

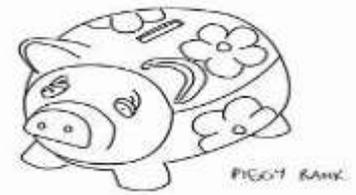


## Parish Monies

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

Loose	£260.14
Envelopes	£474.04

## Collections, etc



## THE GOD WHO COMES

Bethlehem, Nazareth, Calvary are demonstrations of God's silence and God's poverty, real roads that he travelled in order to come to us and to make Himself known.

And they are darkness. Oh, not darkness for Him, or in themselves, for nothing is more luminous than the annihilation of Jesus at Bethlehem, the reality of the incarnation at Nazareth, the infinite love streaming from Calvary.

That is light, and what light!



But for us who want noise, God is silence; the light is darkness. Darkness for us who want power, while God is meekness.

Darkness for us who want pleasure, while God is service and gratitude and love, often painful love.

Even the Church, which should be intimate with God's thoughts, makes continual blunders in this sense and on this road.

She knows well enough that He said: ' "My kingdom does not belong to this world" ' (John 18:36); yet she makes herself a kingdom, the Vatican, tiny though it may be.

She knows well enough that the tenderness and nonviolence of Jesus prompted Him to tell Peter, ' "Put your sword back in its sheath" ' (John 18:11); yet since, slyly and deceitfully, she has put quite a lot to death through 'zeal' for Him.

She remembers, how she remembers, that He came to Jerusalem on an ass, never accepted being made king, and always escaped from triumph; yet she, poor little thing, has often settled comfortably into the earthly kingdom and loved triumph—so much so that the word 'triumphalist' was coined just for her.

It is difficult to believe in God, difficult to understand His intimate thoughts, and still more difficult to listen to Him. And it is quite easy to claim rightfully the title 'Bride of the Lord', and yet we find ourselves carried into ways that certainly displease Him because they are contradictory to His thoughts.

Yet we must not even be scandalised. We must face the reality of human weakness. It is infinite, but it does not surpass the mercy of God.

From: The God Who Comes—Carlo Carretto

Please Keep  
in Prayer

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Grace Annie Evans, 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, Phyllis Brown, Mary Ogley, Kazia Andruszko  
David Olbison, Liz Allen, Hilda Bailey, John Evans  
and all who receive Holy Communion at home

## The Word: Year B, Ordinary Time, Sunday 4

### Gospel: Mark 1: 21-28

The growing authority of Jesus is the theme of the early part of Mark's gospel and today's story is an excellent illustration of this. Jesus has already called the disciples. He calls and they simply follow: it seems that he is a total stranger to them, yet has such authority that they drop everything to follow him. Now in the synagogue he teaches on his own authority. He does not quote the interpretations of others, as rabbinic teachers did, saying, "Rabbi X says this," "Rabbi Y says that". No Jesus teaches, "I say to you...", He seems to be master even of the Law. But it is God's Law. Only God has authority over it, so who does Jesus think he is? On one level he is a teacher to be compared with Moses, One



who is to come into the world, the teacher prophesied in today's first reading. But he is more than this. To confirm the power of his teaching, he shows what authority he has by overcoming an unclean spirit, wringing from it the snivelling protest, "Have you come to destroy us? and the acknowledgement that he has a special link with God.

### First Reading: Deuteronomy 18:15-20

Moses was the messenger who gave the Law to the people of Israel on Mount Sinai (also called Mount Horeb). In their difficult and lonely journey of forty years through the desert, he was their leader. It was his legal decisions on cases presented to him which helped to form Israel. His prayers gave them manna in the desert, water from the rock and protection from their enemies. Israel remembered him ever afterwards as the founder of their people. In the Book of Deuteronomy, the last of the five books of

the Law, God had promised that he would raise up another leader, a Second Moses. By the time of Jesus, God's final messenger was thought of in these terms: he would come to put everything to rights. This is why Matthew especially represents Jesus in this way: just like Moses, Jesus was persecuted at birth by the king, and later had to flee into exile until his persecutor was dead. Jesus taught his Sermon of the Mount just as Moses gave the Law on the mountain. Jesus gave bread in the desert just as Moses had done. So when Jesus taught 'with authority' in the synagogue at Capernaum, he was seen as acting like Moses, the teacher.

### Second Reading: 1 Corinthians 7:32-35

Paul's reasons for celibacy can be read on two levels. The first, superficial, level is that in marriage both husband and wife may be divided in mind, may have loyalties divided between the Lord and their spouse. They have to be pre-occupied with pleasing the other partner in the marriage. In the Church today we see that in itself this is a very important part of the marriage, a vital part of being 'one flesh', of being one thinking, living person. At this level such concern for one another is very much part of 'the Lord's affairs'. and cannot stand in opposition to them. At another level however, there may be tension, for each marriage partner is concerned to provide a firm material basis for family life, and so is bound for the sake of the family to get involved in the 'world', providing a good standard of living for the family. By choosing celibacy, the celibate witnesses more openly to the eternal values of the Lord's service. Celibates have no dependents and are called to dedicate their lives totally to the Lord. The celibate by his or her vocation is given the chance to be manifestly overwhelmed by the values of the Kingdom of God and so become outstanding witnesses of those values.

*Courtesy of 'The Wednesday Word Trust'*

The Word: Year B, Ordinary Time, Sunday 5

1st Reading: Job 7:1-4.6-7

2nd Reading : 1 Corinthians 9:16-19. 22-23

Gospel: Mark 1: 29-39

## Prayer of the Church

### Psalter Week 4

**Sun** + Seasonal Proper

**Mon** Week 4

**Tue** Week 4

**Wed** + Proper of Saints

**Thu** Week 4

**Fri** Of the Feast

**Sat** (or + Proper of Saints)

## This Week's Feasts & Saints

**Mon**

**Tue**

**Wed** St. John Bosco, Priest

**Thu**

**Fri** THE PRESENTATION OF THE LORD

**Sat** St. Blaise, Bishop & Martyr / St. Ansgar, Bishop