



# 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 3, 26/27 January 2019

*Getting in touch* Father Anthony G Fenton  
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<b>Saturday</b> 26 January	6.00pm Mass	Sacred Heart	Parish Family
<b>Sunday</b> 27 January	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Tony Scott Donor's Intention
Monday 28 January	9.10am Morning Prayer 9.30am Mass	St Joseph's St Joseph's	Peter Gee
Tuesday 29 January	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 30 January	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Confirmation Candidates
Thursday 31 January	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Deceased Eades & Mannion Families
Friday 1 February	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Deceased Frudd Family
<b>Saturday</b> 2 February	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Parish Family
<b>Sunday</b> 3 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Steve McNally Catherine Carney

At both of our Masses, this Sunday, we celebrate with 24 of our Children  
The Rite of Enrolment for First Reconciliation  
Please keep the Children and their Families in prayer, during the coming weeks

# Confirmation

Bishop Marcus will be with us to celebrate  
The Rite of Confirmation  
in our Sacred Heart Church

This Wednesday 30 Jan, at 7.00pm Mass  
All are invited

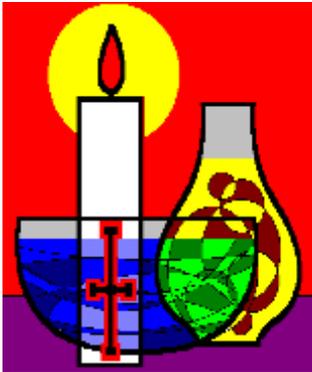


**Saturday Exposition of the Blessed Sacrament: 9.30-10.30am**  
1st & 3rd of the month at St Joseph's 2nd & 4th of the month at The Sacred Heart  
**with the Sacrament of Reconciliation at 10.00am**  
Sacrament of Reconciliation otherwise by appointment with Fr Anthony

## From Fr Anthony

The Church Family is central to the Sacrament of Confirmation, which, along with Baptism and the Eucharist, is a Sacrament of Initiation: initiation into the Church Family.

This Family, the Body of Christ, as Christ himself called it, gathered to celebrate Confirmation, is not merely an observer. Those being Confirmed are initiated into this Community, which is itself a sign of Christ's presence.



Confirmation begins with Baptism. This is always true, whether the Baptism was celebrated only a few moments before (as happens in our Rite of Christian Initiation of Adults, and still, too, in infant Baptism in many Eastern Orthodox Rites) whether Baptism was celebrated several years

before, or even many years before. Confirmation complements and provides emphasis to the meaning and purpose of Baptism.

The symbols used at Confirmation have diverse origins. One source of the ritual of oil used at Confirmation is found in the bathing customs of the ancient Romans. After a bath, Romans applied oil to their body. A bath meant the use of both water and oil.

In early centuries, Christians always administered Baptism and Confirmation together, with infants as with adults. The water of Baptism especially came to emphasise the washing away of sin and a rising into a life of goodness, and the Oil of Confirmation was used to emphasise the sweetness and liberal outpouring of God's presence and many blessings.

We know sin cannot be removed without God's grace. This same grace fills us with redemption and salvation. This grace, this presence of God in us, is the Holy Spirit, given in Baptism and Confirmation.

From ancient times oil has symbolised healing, and strength, and agility. For the Jews, oil was the sign of God appointing someone to be a priest, prophet or king. They looked forward to the time when a very special Anointed One, a Messiah, would come to establish God's new reign. The Hebrew word *messiah* means *anointed*. We believe that Jesus is this Anointed One. In the New Testament, written in Greek, the word *Christ* also means *anointed*.

As Christ means anointed, so we call ourselves *Christians*. We also are anointed ones. We are the Body of Christ, anointed in the Holy Spirit, to continue the call of the Messiah, to bring the Good News of Jesus Christ, to today's people.

## Things happening in our Parish

**Do come along** to celebrate and pray with and for our 25 Confirmation Candidates, **this Wed 30 Jan**, during Mass, at 7.00pm, in our Sacred Heart Church. Bishop Marcus is to preside and all are invited.

While the Candidates and their Sponsors will take up a few reserved front benches, there should be ample room for a good number of our Parish Family, additional to the Candidates' Families.

All are welcome to join for refreshments, following the Mass. Tea, coffee and juice will be provided, but any wishing to eat might bring along a small amount of food to share (please leave this in the Hall, before Mass).

On the evening, please leave the driveway up to the Presbytery garage free, for the Bishop to park there (we don't want him delayed, looking for somewhere to park).

**Confirmation Cards/Gifts** at reasonable prices are now available at our little piety shops, at both our Churches.

**We much require** Catechists from within our Parish Family, who regularly attend Mass and would like to help pass on our Faith to our Children. Catechists need to enjoy working with children and their families, alongside other Catechists, and to be able to give time when a programme is running.

The Confirmation Programme is mostly with children who are aged 9-11. The First Sacraments Programme is with children mostly aged 7-9.

Any who might be able to help, please ask Fr Anthony for details. Many Catechists are not trained teachers.



**Paulinus Lottery** Recent draws have given four winners with each to receive £164. Congratulations to M Moran, S Knowles, E Smith and B O'Donnell.

New players are welcome to join our Parish Lottery. For details and/or to join please see, after a weekend Mass, Alf Holdcroft (Saturday), Barry Palmer (Sunday 9.00am) or Margaret O'Brien or Paul Stuart (Sunday 11.00am).

**Please note** that our First Reconciliation Programme for 2019 has begun. It is a tightly timed Programme, so we are not able to take late starters. Details for the 2020 Programme should become available next Autumn.

### & In our Diocese

**Catechists' Meeting:** Sat 9 Mar, Hinsley Hall, Leeds, 10.00am-1.00pm. All catechists and any involved in faith formation are invited, to share best practice and to meet the new Co-ordinators for Catechesis. Please contact [gregory.stacey@dioceseofleeds.org.uk](mailto:gregory.stacey@dioceseofleeds.org.uk) to attend.

*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 13 & 27 Mar**, 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** We should soon have notice of just when Bishop Marcus will administer Confirmation, for Parishes of our Deanery, in the next school year. Once known, notice will be given of the next Preparation Programme.

**First Reconciliation** Our *Children* are to next meet at our Sacred Heart Hall:  
**Sat 2 Mar**, 10.00-12.00am

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

## But seriously

### DO YOU KNOW?

Additional to its use at Confirmation, Chrism is used after the pouring of water, at the Baptism of infants. Older children and adults more usually receive confirmation at this point (with the use of Chrism, of course). Priests, at their ordination, are anointed with Chrism on their hands, while those being ordained bishops are anointed on their head and hands.

*Our Church has two other oils for anointing. Which are these and at which Sacraments are they used?*

### OR MAYBE NOT SO!

A priest was having trouble with his microphone. The congregation could hardly hear him, but they followed the liturgy and dutifully gave their responses.

Finally, he sighed: 'There's something wrong with this microphone.'

'And also with you', came the response.



## Parish Monies

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

Loose £208.95  
Envelopes £390.30

## Collections, etc



## THE GOD WHO COMES

'What would have been the use of my death, offered for love of you all, if not to carry out the reality of this union of ours?

'I died in order to overcome separation and to establish a kingdom in which *whoever wants to be with Me is with Me*.

'I have no difficulty being with you because I love you seriously. It is you who sometimes escape from Me and try to stay far from Me.

'Isn't that how it is?'

Yes it is true, Jesus, and I understand more and more the words you said at the Last Supper: "He who loves Me will be loved by my Father. I too will love him and reveal myself to him (John 14:21)

To have You show Yourself to me, I must love You: that is the rule.

Isn't that how it is?

"Go ahead in the same Gospel of St. John and what do you find?"

' "Anyone who loves Me Will be true to My word, And My Father will love him; We will come to him

And make our dwelling place with him." ' (John 14:23)

"There John has not forgotten what I said on that evening, which was so beautiful and so terrible, the evening of the Supper.

"We will make our dwelling place with him. My Father and I dwell in men who believe and hear my word."

But how can this come about, Jesus?

You left the earth then; You died, You rose, You ascended into heaven?

"Read what John said. He was the one who was most attentive to this thought: 'I will not leave you orphaned; I will come back to you' " (John 14, 18). I am not in the habit of joking; the things I am telling you are true.

'If I told you, "I will come back to you", it is because I wanted to return to you, and to stay with you, to be with you.

"This was the plan of salvation followed since the beginning of the world.

This is the kingdom, "You in Me and I in you". My death has broken the separations. That is why I have told you, "The reign of God is already in your midst" " (Luke 17:21),

You go on like children, searching for heaven near the moon or the stars. But to see it, feel it, live it, you must look within yourselves. I, the king am within you, and together we form the reign of God, which is something that already exists, even if it has yet to be made visible and proclaimed to all creation.

From : The God Who Comes—Carlo Carretto

**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently** especially  
Dennis Long, Fr Donal O'Leary, 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, Malcolm Stuart,  
and all who receive Holy Communion at home

### The Word: Year C, Ordinary Time, Sunday 3

**Gospel: Luke 1:1-4; 4:14-21**

Today's gospel passage starts the series of readings from Luke which will continue throughout the ordinary Sundays of the Year. It is composed of two separate passages: first it gives Luke's introduction to his gospel, in which he explains how and why he wrote it. Then, jumping over the preparatory stories of Jesus' infancy, baptism and testing in the desert, it comes directly to his programmatic manifesto in the synagogue at Nazareth. The gospel is offered to Theophilus—a Greek name—and is written for gentile communities. So Luke stresses that Jesus' message is not just for Jews but for the people of the whole world. Twice in the second passage (Jesus' manifesto in Nazareth) Luke stresses that Jesus is moved by the Spirit of the Lord. As we see in the second reading, the Spirit was obviously at work in the early Christian communities. This was no more than a continuation of the Spirit's activity from the very beginning of the Christian movement. In Luke's stories of the annunciation, birth and infancy of Jesus the presence of the Spirit is constantly noted. In the earliest stories of the Church in the Acts of the Apostles the same guidance by the Spirit directs every move.



**First Reading: Nehemiah 8:2-6. 8-10**

The Book of Nehemiah from which today's reading is taken, is the latest historical book of the Hebrew Bible. It describes the re-establishment of the people of Israel, now the Jews, in and around Jerusalem, on their release from exile in Babylon. In the seventy years of exile they had developed a way of life based on the Law and marked by Sabbath, circumcision and ritual food; this distinguished them not only from the Babylonians, but also from those inhabitants of Judea who had not been dragged into captivity. It was only those who were passionate for the Lord

and this way of life who returned to the ruins of Jerusalem. Others stayed in more comfortable exile! Ezra, the expert in the Law, and Nehemiah, commissioned by the King of Persia (in whose empire Judea lay), were at different times leaders of the community. In this scene Ezra reads out and promulgates the Law in Jerusalem, to the acclaim of the people. What a contrast to the scene in the synagogue at Nazareth where Jesus reads out the passage from Isaiah (the clue to his way of life and that of his followers) - only to be rejected by his own people!

**Second Reading: 1 Corinthians 12:12-14. 27**

Following directly on from last Sunday's reading, Paul (in today's passage) shows just why the different gifts of the Spirit must be used for the common purpose of building up the community. He compares the community which lives with the life of the Spirit to a human body. For the effective functioning of the human body each highly diverse organ must play its part, contribute its own particular speciality. To prevent the original Corinthians becoming proud and possessive of their own particular gifts, Paul stresses that, like parts of the body, none is more important than any other. Is it less serious if your liver fails or your kidneys? This comparison of a community to a human body is common in ancient literature, but nowhere else is the community as a body described as the body of a particular person, as Paul designates the Corinthian Christians as the Body of Christ. The Body that lives by the principle of Christ's Spirit is Christ's own Body.

*Courtesy of 'The Wednesday Word Trust'*

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

1st Reading Jeremiah 1:4-5. 17-19  
2nd Reading 1 Corinthians 13:4-13  
Gospel: Luke 4:21-30

### Prayer of the Church

**Psalter Week 3**

**Sun + Seasonal Proper**

**Mon + Proper of Saints**

**Tue Week 3**

**Wed Week 3**

**Thu + Proper of Saints**

**Fri Week 3**

**Sat Of the Feast**

### This Week's Feasts & Saints

**Mon** St. Thomas Aquinas, Priest & Dctr of Church  
**Tue**  
**Wed**  
**Thu** St. John Bosco, Priest  
**Fri**  
**Sat** **THE PRESENTATION OF THE LORD**