



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



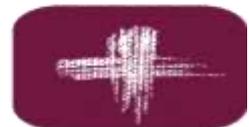
Year C, Lent, Sunday 3, 23/24 March 2019

Getting in touch Father Anthony G Fenton
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Saturday 23 March	6.00pm Mass	Sacred Heart	Michael Liffey
Sunday 24 March	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Pat Holmes Decd Mair Family
Monday 25 March	9.10am Morning Prayer 9.30am Mass 10.30am Funeral Service 12.00-1.00pm Exposition	St Joseph's St Joseph's St Joseph's Sacred Heart	Brian Nolan Patrick Joseph Rogers
Tuesday 26 March	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Wednesday 27 March	12.00nn Funeral Mass 12.00-1.00pm Exposition 7.00pm Mass	St Joseph's Sacred Heart Sacred Heart	Brian Nolan
Thursday 28 March	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Deceased Gill & Stevenson Families
Friday 29 March	8.30am Mass 12.00-1.00pm Exposition 6.30pm Stations of Cross	Sacred Heart Sacred Heart Sacred Heart	Parish Family
Saturday 30 March	6.00pm Mass	Sacred Heart	Michael Liffey
Sunday 31 March	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	

On account of some of our Children celebrating First Reconciliation on Saturday 6 April:
Saturday 6 April, Exposition & Reconciliation will be at our Sacred Heart Church
Saturday 13 April, Exposition & Reconciliation will be at our **St Joseph's Church**



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

You were made in the image of God. If you wish to resemble him, follow his example. Since the very name you bear as Christians is a profession of love for men, imitate the love of Christ.

Reflect on the wealth of his kindness. Before he came as a man to be among men, he sent John the Baptist to preach repentance, to lead people to practise it. John himself was preceded by the prophets who taught the people to repent, return to God, and amend their lives. Then Christ came himself, and with his own lips cried out: *Come to me, all you who labour and are overburdened, and I will give you rest.* How did he receive those who listened to his call? He readily forgave their sins and freed them from all that troubled them. The Word made them holy; the Spirit set his seal on them. Those who had been God's enemies became his friends, those estranged became his children, and those who did not know him came to worship and love him. So then, with us, the old Adam is buried in the waters of baptism and the new man is reborn to the vigour of grace.

Let us then be shepherds like the Lord. We must meditate on the Gospel, and as we see in this mirror the example of loving kindness, we should become well schooled in the Lord's virtues.

In the Gospel parable, we see a shepherd who had a hundred sheep. When one was separated from the flock and lost its way, that shepherd did not remain with the sheep who kept together at pasture. No, he went off to look for the stray. He crossed many valleys and thickets, climbed great and towering mountains, spent much time and labour searching around solitary places, until at last he found his sheep.

When he found it, he did not chastise it, he did not use rough blows to drive it back, but gently placed it on his own shoulders and carried it back to the flock. He took greater joy in this one sheep, lost and found, than in all the others.

The sheep is more than a sheep, the shepherd more than a shepherd. They are examples of holy truths. They teach us not to look on anyone as lost or beyond hope; not our own self nor any other. We should not abandon anyone in danger or be slow to come to their help. When they turn away from the right path and wander, we are called on to lead them back, and rejoice at their return, welcoming them back into the company of those who lead good and holy lives.

From a homily by Saint Asterius of Amasea (adapted)



Things happening in our Parish

Offertory Envelopes for the coming Financial Year are now available, at our Churches.

All who **now use envelopes**, please ensure that you have your new box. If you are unable to find your box, or you find an error, please inform Jackie Ventom, Margaret Whitehouse or Fr Anthony - or have a word with the same - if you wish to **transfer to Banker's Order** giving, or to **start using envelopes**.

Calling on our Artists aged between 5 and 16, to set to and design a Holy Week or Easter scene. It should be a free drawn coloured or line drawing, set landscape on A4 paper. The winning design/s will be used on our Holy Week Service Times Card and/or Poster

Designs should be given to Fr Anthony by **Sun 31 Mar**, at latest. Small prizes will be awarded to those whose designs are used. Remember, also, to put your age and contact details on the back.



Bless Em All Open Heart Memory Café invites **all** of our Parish Family and their friends, to a live entertainment with Pocket Panto, in our Sacred Heart Hall, **Fri 12 Apr**, 10.15am-12.00nn. All your favourite songs and sketches from the forties. Tickets £3, including tea and biscuits.

Lent Project Those undertaking a **sponsored walk/run**, for Mary's Meals, would be pleased to have yet more backers. If you have not already signed up, please see the details and sponsor form on the notice board, in the Entrance Hall of either of our Churches.

Our **St Joseph's Easter Raffle** seeks many wanting a chance, or two, or ten to win an egg! Again for Mary's Meals (the money raised, not the eggs).

Lights and taps in and/or to the toilets, at Sacred Heart, since Christmas, have been left on with much frequency. Days have varied, so it's not down to just one or two, and sometimes they have likely been on 12, 18 or more hours. Please, all who lock up after any event, check that all lights (except emergency lights) and taps are turned off. A check that all toilets have been flushed would be much appreciated, too.

Extras especially for Lent

Stations of the Cross	St Joseph's, 12.00nn Wednesdays: 3 Apr & 10 Apr <i>Soup & Roll available after</i>
<i>& alternating</i> St Helen's CofE & Sacred Heart	St Helen's CofE: 6.30pm Friday 5 Apr Sacred Heart: 6.30pm Fridays: 29 Mar, 12 Apr
Adoration of the Blessed Sacrament & Reflections	Sacred Heart, 7-8.00pm Thursday 4 April

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 continue in our Sacred Heart Hall, **Wed 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 will next be celebrated, with our Deanery Parishes, January/February 2020 - for Baptised Catholics now in *school year 5 or older*. Details will be given, about Easter time, of an information meeting and applications, for those eligible and parents/carers.

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

Sat 30 Mar, 10.00am-1.00pm;
their *Parents* should return on the same day, to meet at 11.30am; and they should please bring some food to share, 12.30-1.00pm.

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

But seriously

DO YOU KNOW?

Most commonly, the Romans tied with ropes the arms of any being crucified, to the crossbeam of a cross. The victims' body weight, pulling them down, would make it increasingly difficult for them to expand their chests to breathe, especially as they weakened. The actual cause of death was therefore usually asphyxiation.

What evidence is there that Jesus may not have died of asphyxiation?

OR MAYBE NOT SO!

St. Peter is interviewing two candidates for everlasting tenancy in heaven. One is an Archdeacon, the other an Arriva bus driver. After some time, each has made their claim as to why they have served God well in their lives, and St. Peter goes off to consult Higher Authority.

When he returns he sends the Archdeacon packing, who expostulates, "but why?"

St. Peter answers, "Simple.

When you preached, the people slept. When he drove, they prayed!"



Parish Monies

Thank You very much for your offerings last weekend:

Loose £267.83
Envelopes £505.80

Collections, etc

This Weekend Collection after our Masses towards our Lent Project - *Mary's Meals* - to provide school meals in developing nations.

Last week's collections £176.01
Total raised to date £370.72

THE GOD WHO COMES

...."But there is another thing my mother can teach you: *to live*.

"And here we return to the central defect of your time. The sons of Descartes have caused it, and because of it you no longer understand the closeness of my mother, who is too different from you!

"You turn the gospel, the message of salvation, into an idea. You live on ideas, you feed on ideas, you are interested in ideas, you fill the day with ideas.

"And do you not know that I came to bring not an idea, but a life—the life?"



"What relationship can you still have with my mother, who had no idea at all?"

"But she lived.

"I was her life.

"Her womb did not carry an idea; it carried Me, who am the Life.

"And the life developed in quite a special way: it is the fruit of love, not problems; struggle and blood, not words.

"It is no longer possible to come into a group of your militants without hearing words, words, words.

"How can you understand my mother, who never spoke?"

"The difference between words and life, between chattering and life, is the difference between being and nothing, between praying and speaking about prayer, between eating and talking about bread.

"You talk instead of eating, you discuss instead of praying, you speak of love instead of being love.

"My mother did just the opposite. She prayed, she was silent, she loved, and, in that way, divine life developed within her.

"But then there was something in her that you have completely lost..

"She did not speak about Me, but looked at Me. She did not study theology, but listened, even to my breathing during the night. She did not consider herself a missionary, but "kept all these things in memory" (Luke 2:51).

"And you? You talk about Me constantly without knowing Me; you pour over theology books for hours and hours without wanting to stay with Me a while in silence, in a church; you want to save the Third World and you fail to put a little salvation into your disordered hearts, which, are without peace and without joy.

"If you would search for divine life, which is "I in you" (John 14:20), you would meet My mother, who did nothing but carry within herself divine life in order to give it to the world. I was her heaven, I was her intimacy, I was her contemplation, I was her inspiration, I was her action.

"And I was enough for her!"

From: The God Who Comes—Carlo Carretto

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Brian Nolan, Patrick Joseph Rogers,
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
and all who receive Holy Communion at home

The Word: Year C, Lent, Sunday 3

Gospel: Luke 13:1-9

We have seen how St. Luke, in his gospel, places great emphasis on Jesus' message of repentance and forgiveness. At the beginning of Jesus' ministry Peter must admit his sinfulness before he is called to be an apostle; at the end, the good thief acknowledges his guilt and is welcomed into Jesus' kingdom. This gospel reading, with its historical examples and its parable, reinforces the Old Testament lesson of repentance. Notice also how, in Luke's account of the Parable of the Pharisee and the Tax-Collector, the latter wins through: his prayer is only 'God, be merciful to me, a sinner'. Every proclamation of the gospel in Luke's Acts of the Apostles ends with an appeal for repentance. Repentance means not simply bewailing our sins but doing something about it, changing our way of life, our scale of values. However, we are made in the image of God, and cannot expect God's forgiveness unless we too follow God's example and show the same forgiveness to others. The sinful woman who loved much was forgiven much (Luke 7:36-50). Nor is Luke the only evangelist to stress this point. Matthew adds at the end of the Lord's Prayer the saying of Jesus which underlines the importance of the single petition, 'Forgive us our sins as we forgive others'.



First Reading: Exodus 3:1-8. 13-15

In our Lenten readings we have progressed through the story of God's people and now we come to the crucial point when God reveals his name to Moses. This is a decisive moment, because to give your name is a sign of trust and friendship. Someone who has your name has power over you in all kinds of ways, so you give your name only to those you trust. The Hebrew people, descendants of Abraham, are at a low point, a mere oppressed rabble of immigrants in Egypt, lacking land or security, marked out for extermination by a powerful bureaucratic state. It is as though God had waited for this moment to raise them up, to form them as a coherent group with a leader who could stand up for them in God's name. God does not yet give the meaning of the name; perhaps

'I Am who I Am' even means 'You mind your own business!' God's name does have something to do with Being, and the Greek translation of the Hebrew text understands it as 'Pure Being', 'the One who Is'. In the Hebrew Bible the meaning of the name is given later on at Sinai, after Israel's worship of the Golden Bull, when God passes before Moses crying out the name 'The Lord, the Lord, a God of mercy and forgiveness'. This is the true significance of God's name which will echo in passage after passage later on in the Bible.

Second Reading: 1 Corinthians 10:1-6. 10-12

As with the readings of the previous two Sundays, the second reading moves the first reading into a higher gear. God revealed his name to Moses in the desert, led the Israelites across the sea and cared for them in the desert with manna for food and water from the rock to drink. Paul uses the current rabbinic explanation of the two accounts (in the books of Exodus and Numbers) of Moses striking the rock for water: it is not two accounts of the same incident, but they are separate incidents. It is the same rock who accompanied the Israelites on their journey through the desert. How does a rock follow the people in their wanderings? Paul explains to us that the real meaning of the rock is Christ who nourishes us. However, Paul is really writing to chide the Corinthians on their undisciplined behaviour, especially when gathered at the Eucharist. Despite the wonders that accompanied the Israelites, the desert wanderings were a time of infidelity and rebellion which even the God of mercy and forgiveness was compelled to correct. Let the Corinthians learn their lesson! Even though their Christian life was marked by plentiful gifts of the Spirit, they must repent of their wild behaviour.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Lent, Sunday 4

1st Reading Joshua 5:9-12

2nd Reading 2 Corinthians 5:17-21

Gospel: Luke 15:1-3. 11-32

Prayer of the Church

Psalter Week 3

Sun + Seasonal Proper

Mon Proper of Saints

Tue + Seasonal Proper

Wed + Seasonal Proper

Thu + Seasonal Proper

Fri + Seasonal Proper

Sat + Seasonal Proper

This Week's Feasts & Saints

Mon THE ANNUNCIATION OF THE LORD

Tue

Wed

Thu

Fri

Sat