



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 32, 9/10 November 2019

Getting in touch Father Anthony G Fenton
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Saturday 9 November	6.00pm Mass	Sacred Heart	Eileen Pickering
Sunday 10 November	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Joe Sankey
Monday 11 November	10.45am <i>Funeral Service</i> 12.00-1.00pm Exposition	St Joseph's Sacred Heart	Moira Mary Wood
Tuesday 12 November	12.00-1.00pm Exposition	Sacred Heart	
Wednesday 13 November	12.00-1.00pm Exposition	Sacred Heart	
Thursday 14 November	12.00-1.00pm Exposition	Sacred Heart	
Friday 15 November	12.00-1.00pm Exposition	Sacred Heart	
Saturday 16 November	<i>No Exposition today</i> 6.00pm Mass	Sacred Heart	<i>No Reconciliation today</i> Michael Liffey
Sunday 17 November	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Norman & Paul Duffield / Bill Wagstaff

This weekend, we welcome Fr Sean Durcan, with us to celebrate each of our Parish Masses

This week, Fr Anthony will also celebrate Masses for:

Our Parish Family, Michelle Proctor, Intentions Eileen O'Reilly, Gilbert Walker (17/11)

November Faithful Departed

Envelopes, for Masses, are available in our Church Entrances, or you may use your own envelope (but please write on *November Faithful Departed*). These may be returned via the Offertory Basket. Masses will be celebrated, through the year, for the various families/friends listed in/on each envelope and all listed will be included in a monthly Mass for the Faithful Departed. It is usual for those who can afford it to include a donation.

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

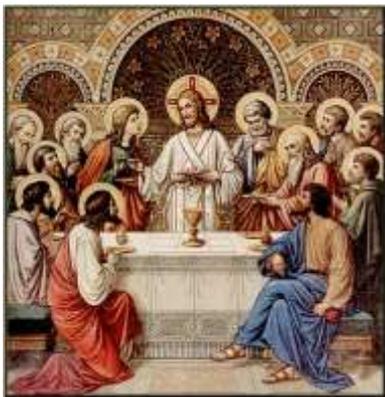
It maybe hardly needs saying, but the way in which we celebrate Mass together is clearly of vital importance to the building up of the local Church. The Mass makes us what we are, and helps us to become what we are called to be. For at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.

The Mass is and offers each one of us the most precious gift. It is not something which can be adequately summed up for us in a few words. It is about faith, and God's presence to us. It is something to treasure. We learn its meaning and value not all at once, but over time, through our frequent sharing in Mass along-side with all the varied experiences of our lives.

Sometimes, though, we might find ourselves just 'going through the motions'. If once we clearly knew why we came along to celebrate the Mass, maybe now we are less sure. Or while we arrive at church with the right intentions, sometimes we might find that through much of the Mass, we are filled with distractions, or taken up with anxieties about this or that, or just lack concentration. So it is useful, from time to time, to consider again this life-giving mystery that is the Eucharist, so as to deepen our love of and desire for the Mass.

During coming weeks, here in the bulletin, we will reflect a little on different aspects of the Mass. But perhaps the most important thing any such words can do is give encouragement for each one of us to take time and ponder on the Mass - how we each take part in the celebration, week after week, and how we make the connections between what we do at Mass and what we do in the rest of our lives, day after day, week after week, year after year.

A possible start to reflection might be in thinking about what, in the Mass, presently engages you most of all? Holy Communion? The Scriptures? Being among others of the Parish Family? The offering of concern and love among the gathered assembly? Christ is truly present in all these things. — Then, how have you felt Christ present and active in your life recently? In his bringing you consolation? In his asking you to take on something challenging or new? — How do you feel about this? Sad? Happy? Anxious? Encouraged? Confused? Reflecting on these things can bring us to better understand the real importance of the Mass to our daily lives..



2 WEEKS ONLY

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Our Christmas Fayre is on Saturday 23 November in our Sacred Heart Hall, starting 10.00am

Boxes await quality gifts at both of our Churches. We much need helpers for the stalls - and/or help to set up - and/or to clear up after. Please see lists in our Church entrances.



Also needed, goods for the M&S Hamper. Much wanted - a lotta bottles - full, of course.

NB Prize of a bottle of Scotch for the most NB Festive looking stall and/or stall-holder of the day.

Santa's coming: be sure you come, too. And bring Family, Friends, and all others you can.

Things happening in our Parish

All Our Children of Primary School age are invited to design a picture, for use on a Card to be given to all our Parishioners, for Christmas. A prize will be given for any picture used. The pictures must have a religious/nativity theme (no Santas or reindeers), on A4 white paper, may be coloured or line drawings, and must be returned by **Sun 24 Nov** (and please do not fold). Also, write on the back your name, age, which of our Churches you mostly come to and an email or telephone number. Designs may be handed to Janet Ward, Stephanie Knowles, Hazel Duffield, or Elizabeth Smith.



Send your Christmas Greeting to all our Parish Family and also help raise funds towards our Advent Project for **Cafod**. Write on an envelope **Christmas Card** and add your Family name (Christian name/s, too, if you wish) - add at least £2 as a donation - put the envelope in the offertory basket at any of our Weekend Masses, by no later than **Sun 1 Dec**. Your name/s will then be listed on a Parish Card, to be distributed to all our Parish Families, at our Masses, on the 3rd and 4th weekends of Advent.

Christmas Cards, Calendars, Diaries are now available at our little shops, at both of our Churches.

Facilities In our Sacred Heart disabled toilet there are now two bins. The larger bin is for incontinence pads and nappies only. Please first put these in one of the small (biodegradable) plastic bags from the dispenser above. The smaller bin is for female sanitary items only. Please do not put any other items in either of these bins.

Please Note If Fr Anthony is away, be it a day or several days, it is important that requests for funerals, at either of our Churches, go via our **Sacred Heart Presbytery**. Daily checks are made for messages and arrangements are in place to assist Funeral Directors and, importantly, to avoid a double booking of either priests or Churches.

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 4 & 11 Dec**, 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 Meeting for *Applicants along with their Parents/Carers*, in our Sacred Heart Church and Hall:

Sat 14 Dec, 9.30-11.30am

First Eucharist Our *Children* who are now preparing to celebrate their First Communion, *and their Parents/Carers*, are to meet, in our Sacred Heart Hall,

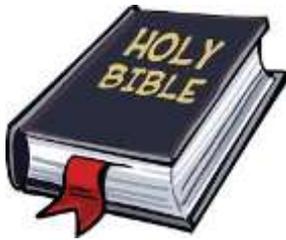
Sat 16 Nov, 10.00am-12.00nn.

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

But seriously

DO YOU KNOW?

The word 'bible' is from the Greek *ta biblia*, which means 'the scrolls' or 'the books'. The word is derived from the ancient city of Byblos, which was the official supplier of paper products to the ancient world.



The Bible informs the thinking and beliefs of three major religions, which are?

AND SERIOUSLY!

A gang of eight-year-old boys found a dead bird. Feeling that a proper burial should be performed, they secured a small box, then dug a hole and made ready for the disposal of the deceased. The minister's son was chosen to say the appropriate prayers and with



dignity intoned his version of what he thought his father always said, "Glory be unto the Faaather, and unto the Sonnn... and into the hole you goooo."

Parish Monies

Thank You very much for your offerings last weekend:

Loose £346.67

Envelopes £411.85

Collections, etc



TRUE CONFESSIONS: SEALED WITH A SACRAMENT

Tradition's conditions

We must confess our sins. Scripture makes a distinction between two types of sin: mortal sin and venial sin (see 1 Jn 5:16-17). Mortal sin is, as its name implies, the more deadly of the two, for it chokes off God's life in the soul. Mortal sin kills us spiritually. Mortal sin always involves "grave matter"—the most important things in life. Even non-believers will recognise the gravity of these offenses. Thus, for example, murder is a mortal sin, as it is universally recognised as a crime; the same goes for grand theft, perjury and adultery. Other grave matter, however, can be seen only with eyes of faith. Thus, for example, it is a mortal sin to miss Mass on Sunday.

Every time we go to the sacrament of penance, we must confess any and all mortal sins committed since our last confession. We must clearly state the types of mortal sin we've committed and the number of times we've committed them. If we hold back and mortal sins, then we have not made a valid confession. Indeed, to deliberately withhold confessing a mortal sin is itself a mortal sin. Since a sacrament is an oath before God, such nondisclosure represents a sort of perjury.

We are not strictly required to confess our venial sins—the *Catechism* calls them "everyday faults"—but the Church, the saints, and the mystics have always recommended this (see CCC, n. 1458).

It's important to remember, in our confession, that we're not telling God anything He doesn't already know. He knows our sins better than we do. He knew Adam's sin when He invited Adam to confess. He knew Cain's when He invited Cain to confess. He wants us to confess not for His good, but for ours, because He knows that confession is a necessary step in our process of healing toward holiness.

Confession is necessary, but there are some very limited circumstances in which a priest may dispense with confession and grant absolution anyway. In times of dire emergency, when a number of people are in immediate danger of death—in the heat of battle, or if a plane is about to crash—a priest may pronounce a "general absolution." Even this requires that penitents must be sorry for their sins, though it dispenses with the need to confess their sins. Even then, the penitent, if he should survive, must go as soon as possible to make an ordinary sacramental confession.

From: Lord, Have Mercy—Scott Hahn

*Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.
Wash me thoroughly from my iniquity, cleanse me from my sin.
Create in me a clean heart, O God,
and put a new and right spirit within me.
Do not cast me away from your presence,
and do not take your holy spirit from me.
Restore to me the joy of salvation, and sustain in me a willing spirit.
(Ps 50:1,2,10-12)*

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**, especially
Moira May Wood, and her family — and also all those
commemorated in our November Book of Remembrance



Also: All those **sick** or **infirm**, especially:

Br Hilarion Durkin, Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing
George Potts, Sheila Jordan, Peggy Heneghan, Kazia Andruszko, Ann Pearson, Joan Aston, David Olbison
Liz Allen, John O'Brien, Dennis Fricker, Monica Lowe, Cynthia Potts, Janice Coyle, Nicola Glew
and all who receive Holy Communion at home

The Word: Year C, Ordinary Time, Sunday 32

Gospel: Luke 20:27-38

Since they did not believe in the resurrection or any sort of life after death, the Sadducees are trying to make fun of Jesus. By the Levirate Law of Judaism, if I marry and die without begetting a son, my nearest male relative is bound to marry my widow and raise up a son in my name to carry on my line. The Sadducees' neat mockery is to ask what happens if this is repeated seven times (and worse than that, for the perfect number 'seven' means 'ad infinitum'). Jesus again with typical neatness, turns their argument back upon them by returning to that key text of scripture when God replies to Moses at the Burning Bush. Not only is this reply in the present tense, 'I am (still) the God of patriarchs long dead', but it is the fundamental text which guarantees God's rescue and protection of, and his presence with, his people through thick and thin. This is one more instance of Jesus' deep knowledge and mastery of scripture, of the way that he can transcend the flippant and superficial arguments of his opponents and make plain the deep and true sense of these holy texts. To God no one is dead and gone'; we all remain safe in his hands.



among the Israelites was that the dead were confined to Sheol, to a wretched half-life, where the dead had no strength and could not even praise God. This reading shows us that they had now begun to recognise that God would raise up to new life those who had died for their faith in persecution. By the time of Jesus this belief in the resurrection of the dead to new life was standard in Israel. Only the traditional Sadducees did not accept it.

Second Reading: 2 Thessalonians 2:16—3:5

A reading from Thessalonians heralds the end of the liturgical year (Year A ends with readings from 1 Thessalonians and Year C with this second letter). Both letters are concerned with the Second Coming of Christ at the end of time. The little community at Thessalonika was worried. Paul had taught them that Christ had conquered death: for those baptised into Christ, death was no more. But then Christians had died! So Paul wrote to them that Christ would soon come in a triumphal procession, bringing with him his followers who had already died. This must have thrown the Thessalonians into a frenzy of excitement at such an imminent Coming of the Lord, for Paul writes to them

First Reading: 2 Maccabees 7:1-2. 9-14

This is the only reading from the Book of Maccabees in the Sunday cycle of readings. In the year 167 BC the Syrian Empire dominated Palestine, and King Antiochus IV decided to make an important step towards unifying his empire by wiping out the singular worship and religious customs of the Jews. He met stronger resistance than expected, and a great persecution was necessary. The resistance was led by three brothers who were given the name 'Maccabee' or 'Hammer'; they give their name to these two biblical books (and also to an excellent beer in Israel). Our reading narrates one incident from that persecution. The lasting importance of such a heroic stance by the brothers was the development of the doctrine of resurrection to new life. Until that time, a popular opinion

this second letter to calm them down, explaining that the Coming is not so utterly imminent. They must continue to live life in the world, for there must first be a period in which evil is still at work, a period in which the Word of the Lord is still spreading, as it is among them, and in which they need protection from evil (or the evil one). The Christian cannot opt out of the world, and so needs the strength of the Lord to live the ways of the Lord in a world which fundamentally fails to recognise such ways.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Ordinary Time, Sunday 33

1st Reading Malachi 3:19-20

2nd Reading 2 Thessalonians 3: 7-12

Gospel: Luke 21:5-19

Prayer of the Church

Psalter Week 4

Sun + Seasonal Proper

Mon + Proper of Saints

Tue + Proper of Saints

Wed Week 4

Thu Week 4

Fri (or + Proper of Saints)

Sat (or + Proper of Saints or Common of Pastors)

This Week's Feasts & Saints

Mon St. Martin of Tours, Bishop

Tue St. Josaphat, Bishop & Martyr

Wed

Thu

Fri St. Albert the Great, Bishop & Dr of the Church

Sat St Edmund of Abingdon, Bishop / St. Margaret of Scotland / St. Gertrude, Virgin