



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 A, Advent, Sunday 1: 30 November / 1 December 2019

Getting in touch Father Anthony G Fenton
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Saturday 30 November	6.00pm Mass	Sacred Heart	Min Walker
Sunday 1 December	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Parish Family Sarah & William Kelly
Monday 2 December	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Peter Gee
Tuesday 3 December	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Yorkshire Brethren
Wednesday 4 December	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Parish Family
Thursday 5 December	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Bridget & Michael Maguire
Friday 6 December	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Faithful Departed (November List)
Saturday 7 December	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Thanksgiving for Prayers Answered
Sunday 8 December	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Mary Heaney Pawel & Annie Zywicki

Between both of our Masses, this Sunday, we celebrate
The First Communion of twenty one of our Children
We congratulate them, and please keep them and their families in prayer



Take a short while out, in our Sacred Heart Church
Saturday 14 Dec, anytime 9.30am-6.00pm
Come along, even if only for 10/15 minutes, to help yourself
prepare for the real meaning of Christmas
in the presence of our Lord Jesus, in the Blessed Sacrament
*and to pray, also, that many more may come to give
a welcome to their Lord Jesus, in their daily lives*



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

Many people recognise things in life that they are thankful for - success, health, love, friends . . .

As Christians, however, we not only know we have things to be thankful for, but also that we have one in particular to be thankful to: namely God - Father, Son and Spirit.

The word *Eucharist* comes from the Greek word for *thanksgiving*. Eucharist is not only something we do at Mass: the Mass is called a Eucharist because it is a most precious gift from God. In a sense, Eucharist is how we ourselves are to be. There is a phrase which often appears at Mass, in the Eucharistic Prayer: 'We do well always and everywhere to give you thanks' (eg the Prefaces for Sundays). It may sometimes be hard to see our being a thanksgiving, in our own selves, but it is absolutely true. Christians are all called to be eucharistic people, always - thanking God for the gift of creation and life, and especially for the salvation won for us in Christ.



The liturgy helps us: it puts words on our lips and through our participating in it we make an offering of thanksgiving. But to participate as fruitfully as we can in the Mass, we need to do our best to let these words be not just words we say but truly *our* words, felt

and desired. (Though it is also important to remember that God loves us as we are, and if we fall short, he does not disregard our efforts, no matter how weak they seem).

Following on from this, it is then God's desire that this liturgical thanksgiving flow from the Mass into the rest of our lives too. For this reason, it is sometimes said that the liturgy is a rehearsal for right living.

The liturgy names the general goods in our lives, but allows us space to take account of individual circumstances: giving thanks, for example, for my health, or things I have achieved. At other times we find ourselves in difficult circumstances such as in bereavement or sickness, or other upsets. Yet even in poorer circumstances, we can come to see things to give thanks for, such as the gift of friendship enjoyed, the sense that there is more to us than our illness, or our recognising that we can work against injustice and live with hope..

Giving thanks not only helps us to acknowledge what is good, but opens us up to receive more deeply and fruitfully the goodness of God's many gifts given to us.

Again, many thanks to all who helped with or contributed to our Christmas Fayre. We had many donations for the stalls, a goodly turn out of people to chat and spend, and a pleasing number of hard workers before, during and after the selling time. We made a **£2007.50 profit!!** (inc after sales of Draw tickets and donations). Our 2018 Christmas Fayre raised £1844.



Draw Prizes: Orange 652, M&S Hamper; 325, Radley Handbag; 673, Meat Voucher; 804, Christmas Treats - Yellow 750, Drinks Hamper; 256, Bag Family Fun; 83, Chocs Hamper - Blue 611, Dior Perfume; 39 Flute Glasses; 36, Watches; 674, Rington's Hamper - Pink 295, Rag Doll.

Name of Teddy, Hetty - Number in Jar, 227

Unclaimed items: contact Fr Anthony with ticket.

Things happening in our Parish

Parish Christmas Card Remember that if you wish to join in with this year's Card, to send your Christmas greetings to all of our Parish Family, your details must be returned by this **Sun 1 Dec** at the latest. To join in - write *Christmas Card* on an envelope and add your Family name (and Christian name/s if you wish) - include a minimum donation of £2 - return the envelope via the offertory collection basket, or through our Sacred Heart Presbytery letter box.

The money raised will be added to our Advent Project.

First Reconciliation If Parents of any Children who are eligible to prepare for their First Confession (Baptised Catholics now in school year 3 or above), have not yet applied, they need to return an application form within the next week or two. Application forms can be got this and next weekend, from Fr Anthony, after our Masses, and should be returned direct to him.

Parish Council is to next meet **Thu 5 Dec**, 7.00pm, in our St Joseph's Rooms. Please give any items for the Agenda to Janet Ward, Elizabeth Smith, or Fr Anthony by this **Sun 1 Dec**, at the latest.

Our Parish SVP is to meet **Wed 4 Dec**, 7.30pm, in our Sacred Heart *Presbytery*. To know more of their work or to join them, please talk with any present Member.

Many thanks to all who have assisted our First Sacraments Children to their First Communion, their Catechists and Families especially, and those of our Parish who have otherwise helped.

Our Advent Project this year is to help raise money for our Catholic Developing World charity, *Cafod*, which works with some of the most hard-to-reach communities across Africa, Asia, Latin America and the Middle East, helping the poorest and most marginalised people. As a Parish, we last gave to Cafod in Advent 2017.



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 Sacraments 2020 Any parents who wish baptised children, in school year 3 or above, to prepare for their First Reconciliation in 2020, and who have not returned an application form, should obtain a form from Fr Anthony, after a weekend Mass, and return the completed form direct to him, *by early December, at the latest*.

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

But seriously

DO YOU KNOW?

William Tyndale joined the Protestant Reformation and so was condemned a heretic for more than his translation, to English, of the New Testament. He was burnt at the stake in 1536. John Wycliffe's English Bible was adopted by the Lollards, who were opposed to various Catholic beliefs, and Wycliffe was also accused (probably wrongly) of wanting to stir up a peasants' revolt. After his death he was declared a heretic and his body was exhumed, burnt, and his ashes were cast into the River Swift (south Leicestershire).

The most commonly recognised Bible used by the Church of England, and others, is the King James Version (1611), but which was the first English translation used by the CofE?

AND SERIOUSLY!

A new Christian confessed to having a problem with alcohol –it goes straight to my head. She was nervous about taking Holy Communion for the first time as even a sip would make her tipsy. After the service her fears were unfounded.



"What happened?" asked the leader. She replied, "It went straight to my heart."

Parish Monies

Thank You very much for your offerings last weekend:

Loose	£251.60
Envelopes	£486.90
Peru	£80.84

Collections, etc

APF Red Boxes Thank you to all who returned boxes for emptying, with a total return of £490, to assist our Church Family in missionary territories.

TRUE CONFESSIONS: SEALED WITH A SACRAMENT

The other side of the screen

This power is most manifest after a penitent confesses a mortal sin. For such a sinner is surely more dead than Lazarus was after four days in the tomb (see Jn 11:38-44). And mortal sins are most offensive and shameful than the stench of any dead man's corpse. The lingering effect of such sins bind us hand and foot, like the bandages wound about the corpse of Lazarus, and they keep us from doing good, experiencing love, or achieving lasting peace.

Yet all that changes with the words of absolution. When penitent sinners hear those words, they should experience no less a shock than that long-ago dead man did when he heard Jesus say, "Lazarus come out!" Sin is a greater death than cessation of bodily life; so, through absolution, Christ works a greater miracle than He worked at the tomb of Lazarus.

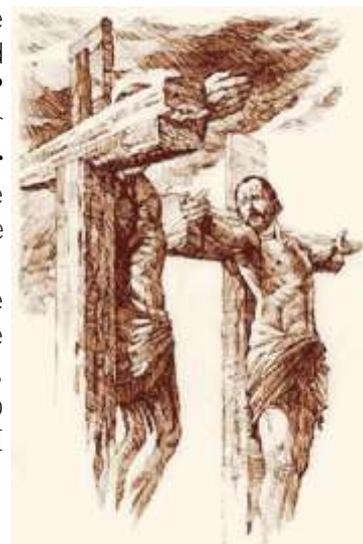
Indeed, Tradition calls this miracle "the grace of resurrection." Why? Because, as one theologian has written, "it results in the raising of the spiritually dead to the life of grace" It is also called the grace "of healing, because by it, with the sinners willing cooperation, the wounds of sin are cicatrized and cured."

The formula of absolution expresses all the essential elements of the sacrament of confession.

*God the Father of mercies,
Through the death and resurrection of His son
Has reconciled the world to Himself
And sent the Holy Spirit among us
For the forgiveness of sins;
Through the ministry of the Church
May God give you pardon and peace,
And I absolve you from your sins
In the name of the Father, and of the Son
and of the Holy Spirit.*

From: Lord, Have Mercy—Scott Hahn

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.' (Luke 23:39-43)



Please Keep
in Prayer

All whose **Anniversaries** occur about this time
All who have **died recently**



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 A, Advent, Sunday 1

Gospel: Matthew 24:37-44

In each year of the three-year cycle the Advent Sunday gospel readings have the same pattern: the first is about the final coming of Christ. In the second John the Baptist is preparing a community of repentance to welcome Jesus' mission. In the third John the Baptist points out Jesus as the Messiah. On the fourth Sunday we look to Mary preparing for the birth of her Son. In this Sunday's reading about the Second Coming the accent is the same as in the Paul's letter to the Romans (today's second reading): we have a pressing and urgent need to take action without delay. The Second Coming will be sudden and unexpected as when a thief breaks in at night and no protective preparations have been made; it will also seem random and apparently without discernible cause, as when one person is taken, another left behind. We do not even know whether that final confrontation (when each of us is brought face to face with the awesome presence of God) will be a unique event for each of us at death, or whether it will be a group event, as is suggested by Matthew's parable of the sheep and goats sent to right and left. There is no time in eternity, no waiting-room! It will not be as any human mind can envisage it.

First Reading: Isaiah 2:1-5

With the beginning of Advent we focus on the coming of Christ, in history (that is, at Bethlehem), in mystery (that is, in the Church) and in majesty (that is, at the end of time). Today's first reading helps us to reflect on the peace which Christ brings, and for which we all yearn. The hill on which Jerusalem lies is not a particularly high one, but when Christ comes it will become like a towering mountain (as in Isaiah's vision), dominating the whole country. All nations will realise its importance and come to Jerusalem as the source of all salvation. Teaching about the salvation of the gentiles, which first comes to the fore in the writings after the exile in Babylon, reaches a high point in today's reading. The permanent ending of war and



strife is signalled by the re-moulding of the weapons of war. You can't make war if you have converted your tanks into chicken-houses and your aircraft-carriers into skateboard-parks—the modern equivalent of swords and ploughshares and spears into sickles. So Advent is a time of peace, peace between nations but also peace between families and within families, a time for reconciliation of quarrels as we prepare for the coming of Christ at Christmas.

Second Reading: Romans 13:11-14

After his great exposition in the Letter to the Romans about the saving work of Christ, Paul goes on to encourage the Christians of Rome to be faithful. With the Resurrection the final era of the world has begun. There is no room for delay: the night is nearly over and the children of light are coming into their own. Paul sees a pressing need for action, and much of his moral advice, especially in First Corinthians, is grounded on the assumption that the Second Coming of Christ at the end of the world is imminent. Did Paul get it wrong? He never says exactly how imminent it is, how soon the Second Coming will occur, but we can safely say that he would have been surprised to discover that two thousand years would pass without any sign of it happening. However, it is equally safe to say that timing is not the concern. The Second Coming remains imminent, in that there is no time to delay in mending our ways and preparing for this event. We are given an important reminder of this by our celebration of Christmas. Each year there must really be a coming of Christ into our lives and our society.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Advent, Sunday 2

1st Reading Isaiah 11:1-10
2nd Reading Romans 15:4-9
Gospel: Matthew 3: 1-12

Prayer of the Church

Psalter Week 1

Sun Seasonal Proper

Mon Week 1

Tue Proper of Saints

Wed (or + Proper of Saints)

Thu Week 1

Fri (or + Proper of Saints)

Sat Proper of Saints

This Week's Feasts & Saints

Mon

Tue St. Francis Xavier, Priest

Wed St. John Damascene, Priest & Doctor

Thu

Fri St. Nicholas, Bishop

Sat St. Ambrose, Bishop & Doctor of the Church