



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 4, 21/22 December 2019

Getting in touch Father Anthony G Fenton
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Saturday 21 December	6.00pm Mass	Sacred Heart	Dennis Garner
Sunday 22 December	9.00am Mass 10.45am Mass 1.00pm <i>Baptism</i>	St Joseph's Sacred Heart Sacred Heart	Jim Taylor Terry O'Brien
Monday 23 December	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Francis McGrath
Christmas Eve 24 December	12.00-1.00pm Exposition 5.00pm Mass of Eve 7.30pm Mass of Eve	Sacred Heart Sacred Heart St Joseph's	Parish Family Frank Cronin
Christmas Day 25 December	10.00am Mass of Day 3.30pm <i>Mass in Polish</i>	Sacred Heart Sacred Heart	Donor's Intention (AG)
Thursday 26 December	9.10am Morning Prayer 9.30am Mass <i>No Exposition today</i>	St Joseph's St Joseph's Sacred Heart	May Myatt
Friday 27 December	8.30am Mass <i>No Exposition today</i>	Sacred Heart Sacred Heart	Bill & Gladys Tyrrell
Saturday 28 December	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Mark, Derek & Christopher Jones
Sunday 29 December	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Michael Murtagh Mrs E Wileman

On her being Baptised into our Parish and Church Family, this Sunday, we congratulate and pray for **Agata Kamila Kolodziej**, with her parents **Kamila and Grzegorz**



Both our Christmas Eve Masses will include special thought for our Children. Do stay on for a little while after, to enjoy sherry/juice, posh biscuits, and to exchange Christmas greetings among our Parish Family and Visitors.



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 Liturgy is frequently spoken of as the source and summit of Christian life. It is source: for in the Liturgy we receive the grace we need to live in communion with God each day of our lives. It is summit: because we bring to the Mass all the events of our lives, the joys and sorrows, the failures, the successes, and they are united with Christ's self offering of himself to his Father.

What we receive at Mass we take to our lives: what we live we bring to the Mass. Mass leads us to life and life leads us to worship - there is a progression, a spiralling progression able to lead us into an ever-deeper relationship with God.

An important, indeed key question is this: 'To what extent does the Liturgy affect the practice of the faithful and does it mark the rhythm of the individual parish communities? Is it seen as a path of holiness, a force of apostolic dynamism. Does it encourage, inspire and help bring about the Church's missionary outreach, enabling all and each member to fulfil Christ's call, to go out and proclaim his good news.



At the end of Mass things don't suddenly end - we are sent out: 'go in peace', 'go to love and serve the Lord', 'go to proclaim the Gospel of the Lord,' or with similar words. This is not an invite, preceded by 'let us' or 'please'. It is a command, given as Christ

gave a similar command to the apostles at his Ascension. We are sent to do in the world what we have done at Mass - to be at one with others, to listen for God's voice, to offer praise and thanksgiving, to love. These are not easy things to achieve. We might want to live in peace, but our peace will often be disturbed by injustice and suffering. If these are endured by others we might simply try to block them out of our consciousness. But the call of Christ does not allow for this. To live the peace of Christ's kingdom is to seek to heal all hurt, overcome all wrong-doing. It calls us to action, not watching; to love the Lord in heart and mind, and also to serve him. And Jesus teaches us that we most truly love and serve the Lord when we love and serve him in all others, and especially in the poorest, weakest and most vulnerable of our brothers and sisters.

Open our eyes to the needs of all; inspire us with words and deeds to comfort those who labour and are burdened; keep our service of others faithful to the example and command of Christ. Let us, your Church and the Body of Christ, be a living witness to truth and freedom, to justice and peace, that all people may be lifted up by the hope of a world made new.



**Baptism Thanksgiving
& Blessing of Children**
9.00am and 10.45am Masses
Sunday 12 January
All with children, whether they were baptised in our or another Parish, are invited to share in this Blessing

Things happening in our Parish

Parish Christmas Cards printed on *larger (A5) card*, are for all Parishioners, to put one among their Christmas cards at home. Within, many are named as wishing to exchange Christmas greetings with all of our Parish Family. Do take one today and, if you visit a housebound Parishioner, please take them one and a Parish Bulletin.

Your Offerings on Christmas Eve/Day are traditionally your gift to your priest.

Polish Language Masses There *will be* a Mass in Polish on Christmas Day, 3.30pm, in our Sacred Heart Church. However, we have been advised by the Polish Chaplain that the monthly Masses, in Polish, have now ceased, on account of the small numbers attending and the number of Masses he is otherwise celebrating at weekends.

Exposition of the Blessed Sacrament saw an ebb and flow in numbers, hour by hour, on Saturday 14 Dec, but over the day there was really good turn out of people, coming to pray that we, as individuals and as a Parish Family, may truly bring Christ to the lives of all about us. An event well worth repeating periodically.

& In our Diocese

History of The Word in 12 Objects. An exciting podcast series, examining 12 items from our churches and institutions, illustrating the Bible's relevance to Catholic faith. The First Object will be on our Diocesan website on St Stephen's day (26 Dec): an Object from St Stephen's Church, Skipton.

The God Who Gives Life: Our Diocese is hosting a series of talks which explore the theme of human flourishing in Scripture. The first talk: "The God Who's There: The Psalms and Mental Health" by Dr Simon Hewitt of Leeds University, will be at Hinsley Hall, Leeds, Thu 9 Jan, 7.00pm. For details or to confirm a place, please contact: gregory.stacey@dioceseofleeds.org.uk.

Our Advent Project this year is towards our Catholic Developing World charity, *Cafod*, which works with some of the poorest and most marginalised people across Asia, Africa, Latin America and the Middle East.



Our Parish now has a Facebook Page. Just search "Parish of The Sacred Heart, Hemsworth and St Joseph's Moorthorpe" and request to join. Please remember that this is a site for Parish news and events, not a critique site.

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 11 & 18 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 Meeting for *Applicants along with their Parents/Carers*, in our Sacred Heart Church and Hall:

Sat 11 Jan, 9.30-11.30am

First Sacraments 2019 All those who have just made their First Communion, their Families and all our Parish Family are invited to our Sacred Heart Church for the First Communion Thanksgiving Mass:

Sat 18 Jan, 11.00am

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

But seriously

DO YOU KNOW?

'Amahl and the Night Visitors' is an opera, composed by Gian Carol Menotti. It became particularly notable as it soon became thought of as the first opera specifically composed to be broadcast on television.

Menotti (born 1911) grew up in Italy and was not raised with ideas of Christmas presents being brought by Santa Claus. So in his opera 'Amahl and the Night Visitors', who were the Visitors carrying gifts and who were they on their way to visit?

AND SERIOUSLY!

One night Freda went carol singing.

She knocked on the door of a house and began to sing. A man with a violin in his hand came to the door.

Within half a minute tears were streaming down his face! Freda went on singing for half an hour, every carol she knew—and some she didn't.

At last she stopped.

"I understand," she said softly.

"You are remembering your happy childhood Christmas days. You're a sentimentalist!"

"No" he sniffed. "I'm a musician!"



Parish Monies

Thank You very much for your offerings last weekend:

Loose £234.30
Envelopes £479.60

Collections, etc

Advent Project Our monies raised for Cafod so far come to:

Last weekend £114.77
Total to date £651.07

WHAT'S WRONG WITH THE WORLD: A SYNTHESIS

Sin—cerity

It's a simple matter really, as simple as two words, a grand total of three letters. Sin itself however, is a complicated matter, which requires us to make many distinctions. There are many kinds of sin. "Sin can be distinguished according to their objects...or according to the virtues they oppose by excess or by defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbour or oneself; they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed or omission" (CCC, n. 1853). There are almost too many ways to slice this foul-tasting pie.

We'll try to make a basic catalogue of the kinds of sin. It's an unpleasant business, but somebody's got to do it, and that somebody is you and me.



Graceful Habits

It's impossible to understand sin unless we first understand grace. We can't understand what we lose unless we first understand what we have. For grace is what we lose when we sin; and there's no greater loss we can suffer.

With baptism we are made "partakers of the divine nature! (2 Peter 1:4). We are incorporated into Christ, Who is the only begotten Son of God, and so we share His sonship. We share in His Trinitarian life. The essential effect of baptism, then, is our adoption into the family of God. As an adopted son or daughter, the Christian can call God "Father", in union with the only Son.

This divine life which we receive, is called sanctifying grace. The English word *grace* comes from the Greek word *charis*. Meaning "gift." Sanctifying comes from the Latin words for "making holy." God alone is holy but through a free gift, He enables us to share His holiness. There is no greater gift we can receive. (See CCC. n. 1997)

Tradition tells us that this gift is "habitual"—that is, it's a steady state, "a stable and supernatural disposition that enables the soul to live with God, to act by His love" (CCC.). To live this life is to live in the state of grace.

We, however, are free to accept the gift or to reject it by sin. Sin is any action—any thought, word, deed, or omission—that offends God, violates His law, or dishonours the order of His creation.

From: Lord, Have Mercy—Scott Hahn

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Eileen O'Reilly, Ann Pearson, and their families



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

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

The Word: Year A, Advent, Sunday 4

Gospel: Matthew 1:18-24

Matthew begins his Gospel about the birth of Jesus with a long and elaborately formal genealogy of Joseph. But Jesus is the son of Mary, not of Joseph! The whole point of this story is that Joseph is not the genealogical father of Jesus, but adopts Jesus into his line, the line of King David. At first Joseph is hesitant to do so, presumably thinking that he is unworthy to acknowledge the child as his own, and unworthy to bond with Mary who is with child by the Holy Spirit. But the angel insists that only Joseph can do this job ("Do not be afraid," he says). As soon as the child is born, he is given the name Jesus, and is given it by Joseph. It is the father's prerogative to name a son, and by so doing Joseph takes the child as his own. We hear little more of Joseph, but what a joy it must have been to have Jesus as a son! What a relationship there must have been! What responsibility too! When Jesus calls God his 'Father', he is using something of the concept of 'father' which must have been formed in his mind by his adoptive father, Joseph, the perfect ideal of the loving parent.



First Reading: Isaiah 7:10-14

The readings of the last Sunday of Advent always focus on Mary, as she waits for her child to be born. The prophecy in this first reading was given in 736 BC, when King Ahaz of Judah was about to be forced into an alliance, in a vain attempt to oppose the crushing military power of Assyria. Isaiah goes to him and warns him that the alliance would be fatal; he had better trust in the Lord. Isaiah promises a sign, which Ahaz refuses. He does not want to be convinced! What is this sign? The original Hebrew reads, 'A girl is with child and will bear a son', indicating that within a few months the threat will vanish and Jerusalem will be convinced that God is on their side—hence the

boy will be called Emmanuel, in relieved gratitude. But the Greek translation of the Hebrew, made some 200 years before the birth of Jesus, translates 'The virgin is with child', which the evangelist Matthew sees as a prophecy of the birth of Jesus from the virgin Mary. The symbolic name Emmanuel then becomes a promise of the presence of God in the world at our side..

Second Reading: Romans 1: 1-7

This reading gives us the beginning of the great Letter to the Romans, on which Paul lays out the saving work of Christ. After proclaiming his apostolic office, Paul presents Jesus to us. In his introductions to the letters, Paul always briefly mentions or hints at the subject with which he is especially concerned in the letter. So here it is the dual aspect of Christ. If he were not both wholly human and Son of God, then Jesus' supreme act of obedience on the Cross would not have saved us. And yet, it is by his resurrection that he lifts his followers to perfection in the divine life, for we are baptized into his death and rise in his resurrection. According to his human nature he is a descendant of David, wholly human. At the same time he is Son of God in power through his resurrection from the dead. Paul does not, of course, suggest that before the resurrection Jesus was not Son of God, but in some way the resurrection manifested Jesus' full power as Son of God. The incarnation (God becoming flesh) is the basis of all the theology of salvation (humanity sharing fully in the divine life).

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Feast of the Holy Family

1st Reading Ecclesiasticus 3:2-6. 12-14
2nd Reading Colossians 3:12-21
Gospel: Matthew 2:13-15. 19-23

Prayer of the Church

Psalter Week 4

Sun + Proper of Seasons.

Mon + Proper of Seasons

Tue + Proper of Seasons (EP 1)

Wed + Proper of Seasons

Thu Of the feast

Fri Of the feast

Sat Of the feast

This Week's Feasts & Saints

Mon St. John of Kanty, Priest

Tue

Wed THE NATIVITY OF THE LORD (CHRISTMAS)

Thu ST. STEPHEN, THE FIRST MARTYR

Fri ST. JOHN, APOSTLE & EVANGELIST

Sat THE HOLY INNOCENTS, MARTYRS