



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, Lent, Sunday 1, 29 February / 1 March 2020

Getting in touch Father Anthony G Fenton
The Sacred Heart Presbytery
Market Street, Hemsworth,
Pontefract, WF9 4LB

Email anthony.fenton@dioceseofleeds.org.uk
pp.sacredheartstjoseph@dioceseofleeds.org.uk
Tel 01977-610733
Parish Website www.hemsthorpe.org.uk

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|--------------------------------|---|--|--|
| Saturday 29 February | 6.00pm Mass | Sacred Heart | Parish Family |
| Sunday 1 March | 9.00am Mass 10.45am Mass | St Joseph's Sacred Heart | Michael & Bridget MaGuire Fr Brian Doolan |
| Monday 2 March | 9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition | St Joseph's St Joseph's Sacred Heart | Deceased Durkin & McCracken Families |
| Tuesday 3 March | 7.30am Mass 12.00-1.00pm Exposition | Sacred Heart Sacred Heart | Donor's Intention |
| Wednesday 4 March | 12.00 Stations of Cross 12.00-1.00pm Exposition 7.00pm Mass | St Joseph's Sacred Heart Sacred Heart | Eileen O'Reilly |
| Thursday 5 March | 9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition | St Joseph's St Joseph's Sacred Heart | Deceased Eades, Mannion, Stuart Fams |
| Friday 6 March | 10.00am Funeral Mass 12.00-1.00pm Exposition 6.30pm Stations of Cross | Sacred Heart Sacred Heart Sacred Heart | Geza Victor Silvester |
| Saturday 7 March | 9.30am-4.00pm Exposition 6.00pm Mass | St Joseph's Sacred Heart | Eileen Pickering |
| Sunday 8 March | 9.00am Mass 10.45am Mass | St Joseph's Sacred Heart | Stan Hodgson Parish Family |



Take a short break, in our St Joseph's Church, Saturday 7 March, anytime 9.30am-4.00pm
Come along, even if only for 10/15 minutes, to help yourself make Lent a special time of prayer
in the presence of our Lord Jesus, in the Exposed 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

 Follow us at "Parish of The Sacred Heart, Hemsworth and St Joseph's Moorthorpe"

From Fr Anthony

From the days of the Apostles, our Church has celebrated the saving life, death and resurrection of Jesus, by carrying out what the Lord did and handed over to his disciples to do in his memory. Like him, the Church has taken bread and wine, given thanks to God over them, then broken the bread, and shared the bread and cup of blessing as the Body and Blood of Christ. Our Church's Eucharist, in all its rich variety of traditions and forms, has always retained this basic shape: the taking of the bread and wine in the *Preparation of the Gifts*, the act of praise and thanksgiving in the great *Eucharistic Prayer*, the *Breaking of the Bread*, the giving and sharing of the *Body and Blood of Christ in Communion*.

The Procession with the Gifts, brought forward by members of the congregation, is a powerful expression of the whole assembly participating in the Eucharist and in the mission of the Church. It is an expression of a humble and contrite heart, the giving of self that is a necessary prerequisite for making the true offering which the Lord Jesus gives his people, to give with him.

The Eucharistic Prayer, the centre and summit of the entire celebration, sums up what it means for our Church to celebrate the Eucharist. It is the memorial and proclamation of praise and thanks for God's work of salvation. It is the memorial in which the Body and Blood of Christ are made present, by the power of the Holy Spirit, and in which the Family of God are joined to Christ in offering his Sacrifice to the Father.



At the core of the Eucharistic Prayer, the account of the Last Supper is recited. The words Jesus then used and in which he has given himself to his disciples, throughout the ages, as food and drink, are every-time repeated within this prayer. In the power of the Holy Spirit, the words achieve what they promise and express: the real and full presence of Christ as he is sacrificed and as he rises from the dead, among his gathered Family. Everything for which God is being thanked and praised, all that has been accomplished through the history of salvation, is summed up and made present in the person of the crucified and risen Lord Jesus. Within this, Christ is both the Victim Lamb of Sacrifice and the High Priest making the great offering, once and for all time.

The Eucharistic Prayer is mostly spoken by the priest-celebrant, both in the name of Christ and on behalf of the whole assembly. However, all gathered express a full participation and ascent through the preface dialogue, the two eucharistic acclamations, and the Great Amen.

Have you booked for this course, due to run each Thursday, 5 March to 2 April?

If you have, food will be served each evening, 6.30pm, in our Sacred Heart Hall.

A Video will then be shown. There will be opportunities to join in discussion or to quietly listen: whichever you prefer.

It is intended to complete the course material each evening by 8.00pm (but it will also be OK if any chat on after).

If you have not booked a place,

You may wish to check whether anyone has cancelled for you to take their place - or - you are welcome to get your name in early for the next run of the course, which will hopefully happen in the near future - in either event please contact:

elizabethjmsmith@gmail.com

or elizabeth.f@virgin.net

or tel 01977-610733 and leave your phone number.

SYCAMORE

Things happening in our Parish

Seniors Group Meets weekly on **Wednesdays**, in our Sacred Heart Parish Hall, 2-3.30pm, for any aged 55+.

Our Parish SVP is to meet **Wed 4 Mar**, 7.30pm, in our Sacred Heart Hall.

Wednesday Mass This Mass has been kept, through the past years, to provide a weekday Mass especially for any who are not able to make a morning Mass. In recent months, however, there has been a significant decline in the numbers attending. During Lent especially, it would be good if many made it their observance to share in an extra Mass, each week. During Lent, we will continue the Wednesday evening Mass, but it's long term future will be reviewed during the coming spring.

& In the Diocese

Lourdes Planning Committee are to host information events regarding joining the Lourdes Hospitality Team. Doctors, nurses and carers all welcome at: St Urban's, Grove Road, Headingley, LS6 2AQ, 4 Mar, 7.00pm (contact 07939-262748 or 07969-316498) -or- 15 Mar, 2.00pm, at Ss John Fisher & Thomas More, Bradford Road, Burley in Wharfedale, LS29 7PX (contact 07947-534989). 2020 Pilgrimage will be 3-9 July.

More extras especially for Lent

Stations of the Cross

St Joseph's, 12.00nn

Wednesdays: 4 Mar to 1 Apr
(Soup & Roll available after)

& alternating

St Helen's CofE

& Sacred Heart

St Helen's CofE: 6.30pm

Fridays: 13, 27 Mar

Sacred Heart: 6.30pm

Fridays: 6, 20 Mar, 3 Apr

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 There is to be a Parish Thanksgiving, with those of our Parish Family newly Confirmed:

Sat 14 Mar, at 6.00pm Mass

First Reconciliation Our *Children and their Parents* are next due to meet at our Sacred Heart Hall:

Sat 21 Mar, 10.00-12.00am

Please note: no spare time is planned into the programme, so we are unable to take further candidates, this year.

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

But seriously

DO YOU KNOW?

Rings, exchanged at a wedding, are commonly of a precious metal, symbolising how marital love is a truly precious gift. Wedding rings also properly form a continuous circle, symbolising that marital love should be continuous and unbroken, lasting for as long as both live here on earth, It might surprise some to know that many couples, looking to marry, don't know this!

We know that no less than five of the twelve apostles, chosen by Jesus, came from the fishing town of Bethsaida, in Galilee - which five?

AND SERIOUSLY!

The mother of three notoriously unruly teenagers was asked whether or not she'd have children if she had it to do over again.

"Yes," she replied. "But not the same ones."



Parish Monies

Thank You very much for your offerings last weekend:

| | |
|-----------|---------|
| Loose | £264.82 |
| Envelopes | £437.20 |

Collections, etc

This Weekend We begin a weekly collection towards our Lent Project, which this year is to help fund *Maidie's Minibus*, for the use of Burntwood Nursing Home.

Sacramental Confection: What's So Sweet About Sinning

As a UNIVERSITY professor, I sometimes assign students to read Saint Augustine's *Confessions*. The book has almost universal appeal. Even the most worldly and unconverted readers find themselves captivated by Augustine's brilliant style—or at least by his suggestive remembrances of a misspent youth. In some cases, the saints book gets read primarily because his sins were scarlet. The careful self-analysis of Augustine's *Confessions* can be tremendously helpful to those of us who are preparing our own sacramental confessions.

There is one passage, however, that puzzles even devout readers. It's more than a passage, actually. Augustine spends *seven chapters* describing a brief moment he spent late one night when he was sixteen years old. What thrilling escapade could consume such a magnificent mind to that extent?

Augustine and his friends pilfered a few pears from his neighbour's orchard.

Readers find this baffling. Augustine gave long years of life to his pursuit of sins of the flesh. He had mistresses. He conceived a child out of wedlock. With no less ardour did he give himself over to sins of the spirit. He tracked exotic spiritualities far into the region of heresy and apostasy. He skipped out of Christian instruction and gave his soul over to the care of a non-Christian guru. Many and great were his transgressions. Yet no single sin does he subject to such minute analysis as the petty theft of pears when he was sixteen.



Again and again, Augustine was asked why he committed the sin. It wasn't that he was hungry; in fact, he wasn't. It wasn't that he was tempted by exceptional pears; they were actually inferior to the pears he had at home. It's not even that it was time for a snack. Augustine and his companions didn't even eat the fruit they took; threw it to the pigs.

Why, then, did he sin? Augustine tirelessly asks the question and relentlessly rejects one possible motivation after another. Finally he asks if, perhaps, he found enjoyment in doing evil itself. But this, too, he dismisses as nonsense. No one, he says, commits evil for its own sake. No one chooses evil just because it's evil. People sin not for the sake of evil, but for the sake of something good.

From: Lord, Have Mercy—Scott Jahn

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Geza Victor Silvester, Colin Stevenson,
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, Lent, Sunday 1

Gospel: Matthew 4: 1-11

By putting this scene at the beginning of Lent, the Church shows that it sees Lent as a period of testing. Matthew sees this period in the wilderness as the testing of God's Son, just as the people of God (Israel—God's son, whom he brought out of Egypt) was tested for forty years in the desert. We may also see it as the time when Jesus reflected on the mode of his mission. His mission was to bring the Kingship of God to a new realisation: how should he do this? The Tempter suggests false ways, which Jesus rejects one after another, each time using a word from scripture, the Word of God. He rejects the idea of the Messiah merely producing the luxury of the plenteous messianic banquet (stones into food). He rejects the idea of a startling personal miracle which none could gainsay (the leap from the Temple). He rejects the suggestion of entering into league with the Tempter's own values of pride and dominion (rule over the world). At the same time Jesus shows himself to be the Second Moses, the founder of a new people of God: like Moses, he spends forty days and forty nights fasting; like Moses he is taken up onto a high mountain, from where he can see not merely all the territory of the Holy Land, but all the kingdoms of the earth.



First Reading: Genesis 2:7-9. 3:1-7

In Lent the readings are especially carefully chosen. The first readings work through the history of salvation, starting with the story of un-salvation which makes it all necessary—the Fall of Adam and Eve. Presented in the form of a historical story, this is not simply history of what happened long ago to the first Man (Adam means generically 'Man') and Woman. It is also an analysis of what happens to us every day, an image of how sin happens: we are subtly tempted to go against what we know are the divine commandments for life. Look at the way the serpent flatters Eve to make her pleased with herself and so fall all the easier! We fall, come to our senses and find ourselves

naked and defenceless. Even so, God does not desert the creatures whom he loves. He comes to their aid, to help them over the worst: he himself sews garments for them to ease their shame, and finally—a few verses later—promises that evil will not eventually prevail. Other cultures have other stories of how evil comes into being, but only the Hebraeo-Christian story ends with the assurance that evil will be conquered, that the seed of the Woman will crush the head of the serpent.

Second Reading: Romans 5:12. 17-19

Paul's letter to the Romans sets out in glowing confidence and clarity the process by which evil was overcome. Just as the representative of all humanity, Adam, turned away from God, and by his disobedience set humanity on a course leading to disaster, so Christ, by his supreme act of loving obedience, turned back the course of human destiny. Only Christ who was not only the supreme Man but more than man, could so reverse the course of history and bring to God the homage of the human race which would wipe away and extirpate the rebellion from God wrought by human disobedience. We know full well that we were born into a world where evil, begets evil, fraud begets fraud, violence begets violence, jealousy begets jealousy. Salvation consists in the conscious act of putting our faith in Christ, in the reversal he achieved. This understanding of salvation is expressed in Baptism, by which we enter into Christ and clothe ourselves in his redemption. So the one Man, Adam, prefigures the one Man, Christ. Only the direction is reversed. Adam is the paradigm of rebellion from God; Christ the paradigm of loving obedience to God.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Lent, Sunday 2

1st Reading Genesis 12: 1-4
2nd Reading 2 Timothy 1:8-10
Gospel: Matthew 17:1-9

Prayer of the Church

Psalter Week 1

- Sun** + Seasonal Proper
- Mon** + Seasonal Proper
- Tue** + Seasonal Proper
- Wed** + Seasonal Proper
- Thu** + Seasonal Proper
- Fri** + Seasonal Proper
- Sat** + Seasonal Proper

This Week's Feasts & Saints

- Mon**
- Tue**
- Wed** St. Casimir
- Thu**
- Fri**
- Sat** Ss. Perpetua & Felicity, Martyrs