



# 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 3, 14/15 March 2020

**Getting in touch** Father Anthony G Fenton  
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<b>Saturday</b> 14 March	6.00pm Mass	Sacred Heart	Parish Family
<b>Sunday</b> 15 March	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Constance Cockroft Eileen O'Reilly
Monday 16 March	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Deceased Crossland, Whitehouse Families
Tuesday 17 March	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Elizabeth Heston
Wednesday 18 March	12.00 Stations of Cross <i>No Exposition today</i> 7.00pm Mass	St Joseph's Sacred Heart Sacred Heart	Deceased Frudd Family
Thursday 19 March	<i>No Morning Prayer today</i> 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	With SJ School   Colin Stevenson
Friday 20 March	8.30am Mass 12.00-1.00pm Exposition 6.30pm Stations of Cross	Sacred Heart Sacred Heart Sacred Heart	Eileen O'Reilly
<b>Saturday</b> 21 March	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Michael Liffey
<b>Sunday</b> 22 March	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Pat Holmes Parish Family



**At this Sunday's 10.45am Mass, prior to their up-coming Baptisms, we present and pray for**  
Ronald Dennis Clarkson, with parents, Mark & Lisa  
Rylee Rose Scott, with parents, Laura & Gavin

**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

After the Communion Rite, the Mass closes with a brief Concluding Rite. Its purpose is to send those present back into daily life, reminded of the benefits of Christ's presence in their lives, and their responsibility to live as people united to all who make up the Family of our Church. As a part of this, we are reminded, too, of our mission, of our being called to witness to Christ in the world and to bring the Gospel to all others, especially to any and all whom we come into contact with.

The final prayers and blessing, led by the priest, are intended to help those gathered to move from worship into renewed Christian witness in society. They should help people be aware that their faith expressed and celebrated in Church needs to find a practical application in daily life and in the community and world in which they live. The Dismissal does not invite them, but commands that they go out to bring Christ's

Good News to others. All who have received Christ into their lives, in Mass, are Jesus's workers whom he is sending to sow the seeds of faith and gather in a harvest of believers.

For Mass to be truly effective, it needs to reflect the common life of the gathered community; the implication here being that there is a common life to draw upon. It is important to seek not to be a gathering of strangers, but of friends working to be, in fact, a Family in faith and reality. Our Mass is likely to be all the more meaningful if we are seeking to encourage and care for one another as brothers and sisters in Christ.

Active participation in the Eucharist enables it to be a transforming experience. Our prayers, with those of the whole Church, can bring about not only the transformation of the bread and wine into the Body and Blood of Christ. With Christ, the same Spirit goes on to transform us into the Body of Christ, so that individually and together we are able to truly be like to Christ, out in the every day world.

Authentic Catholic spirituality is and needs to be centred on a very regular communal celebration of the Paschal Mystery of Jesus Christ, in Mass. From this, we can then go out into the world to live that Mystery, refreshed and renewed as the agents of God's love. We are called to go out into a broken world, to witness to and work for the coming of God's Kingdom. The Eucharist feeds those who celebrate - for our work in the healing of relationships, in promoting peace and justice, in proclaiming the Good News. It is a mighty task, but is all the easier with Christ present within us, in and through our Mass.

## 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 next **Sun 22 Mar**, at latest. Small prizes will be awarded to any whose designs are used. Be sure, also, to put your age and contact details on the back.

**New Rotas** for Eucharistic Ministers are on the notice boards at both our Churches - also, at St Joseph's, there is a corrected version of the Offertory Gift Bearers' Rota.

**Wednesday Exposition** is suspended during the rest of Lent, to favour Stations of the Cross, at St Joseph's.

**Our Sycamore Course** for those signed up, continues this Thursday 12 March, 6.30pm, in our Parish Hall.

**Self Isolation** Some without any local family are worried as to who might do some essential shopping for them, if they have to self isolate, on account of Covid-19. If you are likely to be able to assist (remembering that items might be left at their door), please give your name and telephone number to Paul Stuart or Fr Anthony. Only the SVP managed go-between/s will be given any telephone numbers, not those isolated.

**Red Boxes** If you have a *Missio Box*, please bring it to Church next weekend, for emptying.

**Our Lent Project** this year, is for a place that a number of our Parishioners have or have had contact with. It is to help fund a *Minibus for the Burntwood Nursing Home*. A minibus would much enhance the lives of residents, enabling them, for instance, to attend local events.



More extras especially for Lent

Stations of the Cross

**St Joseph's, 12.00nn**

Wednesdays: 18 Mar to 1 Apr  
(Soup & Roll available after)

& alternating

**St Helen's CofE**

& Sacred Heart

**St Helen's CofE: 6.30pm**

Friday: 27 Mar

Sacred Heart: 6.30pm

Fridays: 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 continue in our Sacred Heart Hall, this **Wed 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** will likely be celebrated next, for our Deanery Parishes, during January/February 2021 - for Baptised Catholics now in *school year 5 or older*. Details about applications will be announced about Easter time.

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

**Sat 21 Mar**, note, 10.00am-12.30pm

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

## But seriously

### DO YOU KNOW?

Matthew and Mark refer to Apostle James the Less as a son of Alphaeus. Luke and Mark refer to Matthew as a son of Alphaeus. However, none of them say whether Matthew and James were brothers, so they may or may not have been sons of the same Alphaeus. Both were from Galilee, but from which town is unsure.

*Apostle Bartholomew is also known by which other name? He was Galilean, but from which town, and which apostle introduced him to Jesus?*

### AND SERIOUSLY!

A businessman well known for his ruthlessness once announced to writer Mark Twain, "Before I die I mean to make a pilgrimage to the Holy Land. I will climb Mount Sinai and read the Ten Commandments at the top."

"I have a better idea," replied Twain, "You could stay in Boston and observe them."



## Parish Monies

**Thank You** very much for your offerings last weekend:

Loose	£311.75
Envelopes	£435.70
Feb Bank Orders	£1611.00

## Collections, etc

**This Weekend** We continue with our weekly collection towards our Lent Project, for *Maidie's Minibus*.

Collections last week	£167.05
Total to date	£329.95

## Sacramental Confection: What's So Sweet About Sinning

New, Whirled Order

The forbidden tree of Eden had all these natural good qualities because God had made it that way. It looked good, and it could do good, giving wisdom to the person who ate from it. But God had commanded the first couple to sacrifice all those great goods for the sake of a higher good, a supernatural good. And that is what they failed to do—out of fear for the serpent, out of pride, and out



of a fear of suffering loss (see Heb 2:14-15). The fruit wasn't evil; but the disobedience certainly was. It's not bad to want knowledge, or to have a hankering for ripe apples, but it is bad to pursue these things in directions that lead away from God.

Adam and Eve did this. They reordered their priorities so that their immediate desires—safety, self-preservation, knowledge, and sensual delights—might be fulfilled, while the higher goods—such as faith, hope and love—would be lower goods. They chose goods that seemed more *real* at the moment. Self-preservation and hunger are deep-seated animal instincts, for which the body produces intense physical responses. Yet there is no similar physical drive for faith, hope and love. There is no gland, no organ, no hormone that will press us on to choose God above everything else. What was required of Adam and Eve was a sheer act of will—uniting their own will with God's will—and thus sacrificing all the lower desires of their bodies and souls, hearts and minds.

Their choice had long-term consequences. Their need created new needs: to hide themselves, to justify themselves, to cover their nakedness. Adam and Eve had given primary place to their lower desires, and now their lower desires were taking over. Whereas they had previously been "naked and unashamed," now their nakedness provoked disorder feelings in both of them; and they felt it necessary to cover up with garments woven from fig leaves. Whereas Adam had earlier tilled and kept the garden in a seemingly effortless way, now he found himself toiling in hardship and sweat.

Our first parents had reversed the divinely intended hierarchy in the human person and in the human race. Now, instead of our souls governing our bodies, our bodies—and their longings and appetites, pleasures and fears—were driving our souls.

From: Lord Have Mercy—Scott Hahn

## Covid-19 / Coronavirus

In keeping with guidelines issued by the Bishops of England and Wales, in response to concerns about the Covid-19 virus, the following will apply in both of our Churches until further notice - Holy Communion will be distributed under one kind and **not from the Chalice** - while being asked to suspend, for now, a respected custom, those who prefer to receive on the tongue should **receive in the hand only** - the sign of peace **handshake is suspended** (other signs might yet be considered) - the holy water stoups will be kept empty.

*The full document, issued by the Bishops of England and Wales, can be found on our Diocesan Website.*

**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Maurice O'Mara, and his family



*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 3**

**Gospel: John 4:5-15.19-26.39-42**

In this lively dialogue Jesus almost seems to be teasing the Samaritan woman, deliberately leading her into misunderstanding about what he means by living water or about the conditions of worship. Nothing daunted, she gives as good as she gets, replying with a cheeky series of sarcastic questions, gradually edging nearer to the truth: an open-minded Jew—greater than our father Jacob—a prophet—and finally acknowledging him as the Messiah. With its serious message it is a lovely example of Jesus' willingness to engage with people as they are, and of his openness with women. On these last three Sundays of Lent before Palm Sunday in Cycle A, the Church lays before us the three great symbols of the baptisms which will be celebrated at Easter. This concerns not only those who will be baptised at the Easter Vigil, but all those who are invited to renew our baptismal promise and commitment at Easter. By so doing we enter afresh into the living and nourishing water of God's love which surpasses any food or drink (the teaching given to the Samaritan woman), into the light which enlightens the blind (the Cure of the Man Born Blind) and true life (the raising of Lazarus).



**First Reading: Exodus 17:3-7**

Throughout Lent the first readings dwell on the history of salvation narrated in the Old Testament; the third Sunday is always about Moses. In this year, Cycle A, the incident at Massah and Meribah is chosen to pair with the gospel-reading about living water. Christ is the living water of salvation, an image of which is the water God provided for his people when they were tortured by thirst in the desert. It was not that they could do with a bit of a drink, which we, in a well-watered country have the fortune to experience. When you run out of water in the desert you lose all strength, all will to advance, and eventually wilt to death. On two separate occasions in the Old Testament the story of Moses striking the rock is told, and the rabbis held that

it was the rock that followed them through the desert. Paul interprets the rock as Christ, who always provides for his people, but in the Old Testament God was not well pleased with most of his people. They continued to rebel and complain about their hardships and to long for 'the leeks and onions' of their slave-life in Egypt. With the same ingratitude we continue to neglect the salvation offered us, absorbed in any passing pleasures we can find.

**Second Reading: Romans 5:1-2.5-8**

Gradually explaining the mystery of salvation in his great Letter to the Romans, Paul has described a world sunk in evil. Then he meditates on Abraham's trust in God's promises, the same unwavering trust which is our only way to salvation, an unshaken conviction that God will come to our rescue in our shame and our failures. But what is the means by which God fulfils his promise of obliterating the evil which grips the human race? It can only be the obedience of Jesus, shown in his loving and obedient death on the Cross, which outdoes the disobedience of the whole human race, represented in Adam's sin. It is not the gore and suffering which are in themselves salvific, but the total extent of the love shown in unflinching obedience to the Father's will. He did this out of the love for the Father, and also out of love for us, for whom he established the Kingship of God on earth. Paul seems to argue that, though in normal terms we were not worth dying for, Christ did die for us, just as in his ministry he did not wait for sinners to repent, but actively and unconditionally called them to himself.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year A, Lent, Sunday 4**

1st Reading Samuel 16:1. 6-7. 10-13

2nd Reading Ephesians 5:8-14

Gospel: John 9: 1. 6-9.13-17.34-38

**Prayer of the Church**

**Psalter Week 3**

**Sun** + Seasonal Proper

**Mon** + Seasonal Proper

**Tues** Prpr of Sts + Comn of Pastors+ Fmr Nat. Prop

**Wed** + Seasonal Proper

**Thu** Proper of Saints

**Fri** + Seasonal Proper

**Sat** + Seasonal Proper

**This Week's Feasts & Saints**

**Mon**

**Tue** Saint Patrick, Bishop & Patron of Ireland

**Wed** Saint Cyril of Jerusalem, Bish & Dr of Church

**Thu** **Saint Joseph, Spouse of the Blessed Virgin Mary**

**Fri**

**Sat**