



# 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 4, 21/22 March 2020

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### Fourth Edition: Tuesday 24 March, 2020

See latest alterations to Church openings below and explanation given beneath

<b>Saturday</b> 21 March	5.45-6.45pm Exposition	Sacred Heart	<i>Mass Intention: Michael Liffey</i>
<b>Sunday</b> 22 March	8.45-9.45am Exposition 10.45-11.45am Exposition	St Joseph's Sacred Heart	<i>Mass Intention: Pat Holmes</i>
Monday 23 March			
Tuesday 24 March			
Wednesday 25 March			
Thursday 26 March			
Friday 27 March			<b>Mass Intentions</b>
<b>Saturday</b> 28 March			<i>Homy Vaziri</i>
<b>Sunday</b> 29 March	<i>To be notified later this week - probably Thursday</i>		<i>Parish Family</i>

Regrettably but understandably, following the announcement by the Prime Minister at 8.30pm Mon 23 Mar, and since confirmed by Bishop Marcus, our Churches will remain closed (even for private prayer) until further notice.  
*Meanwhile, let us all pray earnestly for an end to Covid-19 and its effects*

Arrangements for Sunday 29 March should become available soon, once we know whether we can stream Mass from one of our Churches. Meanwhile, albeit behind closed doors, Fr Anthony will each day celebrate Mass at one or other of our Churches. If any wish their own Mass intentions to be celebrated during these times, please let Fr Anthony know in the usual manner.

**Sacrament of Reconciliation: by arrangement with Fr Anthony**  
*Fr Anthony expects to be on site as and where our Churches are open*

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

## From Fr Anthony

Last Wednesday, our Bishops of England and Wales, in consideration of the progress of Covid-19, issued a Decree which includes :

**Celebrations of Holy Mass** Priests ... who hold parochial office should continue to celebrate Mass in a church within their parish without the faithful on a daily basis ...

The continuing celebration of Mass ensures that the faithful can join in spiritual communion with the priests of the Church. The Catechism of the Catholic Church states (1364): As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out. Daily liturgical resources for those at home, including those for making a "Spiritual Communion" with the priest, are ... available on the Diocesan website. Resources are also available on the Catholic Bishops' Conference of England and Wales website.

Wherever possible, during this period, churches will remain open, especially on Sundays, for individual private prayer, without any organised services, and offering prayer before the Blessed Sacrament.

**Sacrament of Reconciliation** Confession may be offered on request as long as hygiene and social distancing requirements are observed ...

**First Reconciliation / First Holy Communion** These celebrations should be postponed until a time that allows for families and friends to gather safely within our churches.

**Baptisms, Confirmations and Marriages** are all to be deferred until such times as people can safely gather together, unless there are serious, over-riding circumstances (eg danger of death), when strict conditions will apply. Should such a circumstance arise, please consult a priest. Strict conditions have also come into effect for giving the **Sacrament of Anointing and Healing**. If any should need this sacrament with an urgency, please consult a priest.\*

**Funerals** There must be great ... sensitivity to this issue. The funeral service should take place at the graveside or at a crematorium, subject to the conditions laid down by the cemetery or crematorium authorities. All arrangements for funerals ... should be made in collaboration with the Funeral Directors appointed by the family of the deceased. Arrangements should be made for a Mass to be celebrated *in memoriam* at a time in due course when congregations are allowed to gather.

\* Text of this paragraph has been paraphrased.

The full text of the Decree can be found on our Diocesan Website: [www.dioceseofleeds.org.uk](http://www.dioceseofleeds.org.uk), and use the News link.

## Things happening in our Parish

**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.

*Many thanks to all who have already given their name.*

**Self isolated?** If you are completely self-isolated (eg you are displaying symptoms that may be Covid-19) and are becoming stuck for someone to get essentials for you, you can email/telephone Fr Anthony and he will pass on your message to our SVP. As Fr Anthony may not be available/able to deal with calls immediately, please try to contact him a day or two before your need is immediate.

**Holy Week Art** Designs that were invited for our Holy Week Service Times Card - if any of our Children have created a design, there's no need to now put it aside. Get it to Fr Anthony by next **Sun 29 Mar** and it may appear in some of our Parish communications. Remember, too, to put your name, age and contact details on the back. The same may be given direct to Fr Anthony or put through the Sacred Heart Presbytery letter box (in an envelope or plastic wallet, if you can).



**Internet Access** Do you know of any of our Parish Family who do not have access to the Internet? If so, please either pass on information (or a copy, if you can) of our Parish Bulletin. Or if they or you want paper copies of what our Parish can provide, do please let Fr Anthony know. If you are not already signed up, remember that we now have a growing Parish Facebook community.

### Some Useful Connections

Mass is celebrated and live-streamed from the National Shrine of Our Lady of Walsingham, 12.00nn. every day, and can be watched live or later.

See <http://www.walsingham.org.uk/live-stream>  
Mass and other devotions can also be accessed through the American EWTN television channel, which can be accessed via satellite TV or:

See <https://www.ewtn.com/>

**Realistically** Covid-19 will hit us all in the purse/wallet. Families have to be fed and bills paid - this is certainly well important. Maybe, however, somehow, you'll be able to remember - no Mass, no Offertory baskets passed on.

**Our Lent Project** We were doing so well in helping to raise money for a *Minibus for the Burntwood Nursing Home*, to help enhance the lives of residents, enabling them, for instance, to attend local events. If you wish and are able to continue with this, through Lent, you can give monies direct to Fr Anthony.



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, is provisional planned to be held in our Sacred Heart Hall, **Weds 10 & 17 Jun**, 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.

**Confirmations** will hopefully next be celebrated, for our Deanery Parishes, early in 2021 - for Baptised Catholics now in *school year 5 or older*. Details about applications will be announced when more is known..

**First Reconciliation/Communion** Our programme of preparation is presently on hold. *Parents and their Children* will be notified when we can resume, but they should please keep in their diaries all the dates given for the Preparation Programme for First Eucharist.

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

## But seriously

### DO YOU KNOW?

The apostle Bartholomew was known also as Nathaniel. He was born in Cana, in Galilee, and was introduced to Jesus by the apostle Philip.

*Having noted where eight of the twelve apostles came from, in the past weeks, now where were Thomas and Jude, and Judas Iscariot from?*

### AND SERIOUSLY!

A young girl was told she needed an X-ray. She went in and seemed especially nervous.



When she came out of the X-ray room, she told her mother, "They took a picture of my bones."

"Yes dear," replied her mother. "Did everything go all right?"

"Yes said the girl. "It was great. I didn't even have to take my skin off"

## Parish Monies

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

Loose £235.23  
Envelopes £301.98

## Collections, etc

**This Weekend** We continue with our weekly collection towards our Lent Project, for *Maidie's Minibus*.  
Collections last week £121.89  
Total to date £451.84

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

### A New Whirled Order

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.



Saint Paul calls this the rebellion of the flesh against the spirit (see Gal 5:16-17; Eph 2:3; CCC, n. 2515). Theologians call it concupiscence (pronounced Kon-KYOO-pi-sens), a term that refers to our "human appetites or desires which remain disordered due to the temporal consequences of original sin." Concupiscence is by definition unreasonable: our chaotic drives are in rebellion against the order of reason.

Concupiscence itself is not sin, but it is the result of original sin and the cause of actual sin. It is an innate inclination to sin; but it is not a personal transgression. Concupiscence does not render me guilty, but it does render me vulnerable to temptation and positively prone to sin.

### Unsound effects

"As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom 5:19). As Adam snuffed out the divine life in his soul and the souls of his descendants, so Christ came to restore that divine life and enabled us to share it. Most of us receive that divine life, when we are babies, through the sacrament of baptism.

Baptism takes away the stain of original sin, but concupiscence remains with us. Our drives and our passions, though good in themselves, are out of proper order, and that's *not* good.



Concupiscence is self-perpetuating, and it pulls us downward. We find creatures attractive because God made them that way, as samples of his glory, to lead us to thank Him, praise Him, and love Him all the more. But we tend to take these created things and ,make *them* the ultimate objects of our desire—whether a spouse or a friend, chocolate or alcohol, books or cars. The more we indulge our passionate desires, the more they take hold of us, and the more they increase our need for them. The more we need these created goods, the less we sense the need for God—even though it is He who has given us the goods of the world!.....

From: Lord, Have Mercy—Scott Hahn

**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 4**

See Readings on pg 5 (internet copy) or added sheet.

**Gospel: John 9:1.6-9.13-17.34-38**

The second of the three great Johannine readings about water, light and life (which points to the baptisms of Easter) gives us the splendid account of Jesus bringing light to the blind man in the Temple. It is full of Johannine contrasts and irony. The 'Jews' or the Pharisees think they have the light and knowledge, but the more they abuse the man born blind, the clearer their own darkness and ignorance become. The more they try to thrust the blind man away from Jesus, the more they push him into seeking refuge in him. Much of the colouring of the scene comes from the controversies towards the end of the first century, when the Pharisees were the only branch of Judaism to survive after the destruction of Jerusalem by the Romans. The New Testament shows that there was bitter opposition between those Jews who accepted the divine claims of Jesus, and those who rejected them. This is especially clear in the fear of the blind man's parents (recounted in the longer version of Sunday's Gospel) that they would be excluded from the synagogue if they accepted that Jesus' grant of sight was a sign of his divine mission. The doughy and pugnacious man born blind has no such hesitation!



young lad. He would turn out to be a leader of charism, who could twist anyone round his little finger. God also chose Cain's younger brother Abel, and the youngest of Jacob's twelve sons, Joseph. We constantly have difficulty in accepting that our achievements contribute nothing to God and do not earn his favour. The story of David's dealings with Bathsheba and Uriah her husband, which tells of his capability of adultery and murder, show that he learnt the hard way that we can rely only on God's merciful forgiveness.

**Second Reading: Ephesians 5:8-14**

This reading is obviously chosen to prepare for the gospel reading, in which Jesus brings sight to the blind man. Light is one of the archetypal symbols of hope and encouragement. Without light we are crippled until, as the psalmist says, with the dawn man goes forth to his work and activities. In the Old Testament God is light who lives 'in inaccessible light'. In the New Testament this attribute of God is transferred to Jesus, for Jesus proclaims that he is the light of the world. In the final book of the Bible, the Book of Revelation, victorious from the conquest over evil, God and the 'Lamb once slain' together constitute the light of the new city of God, so that neither sun nor moon is required. The reading ends with a positive little couplet, possibly an early Christian hymn adopted into the reading, about Christ as the light who by his resurrection bursts through the deepest darkness of all, the darkness of death. Even in the darkness of Lent, preoccupied with the coming Passion of the Lord, we look forward to his liberation and ours in the glory of the resurrection at Easter.

**First Reading: 1 Samuel 16:1.6-7.10-13**

The Church chooses Old Testament readings during Lent which prepare us for the coming of Christ. The fourth Sunday brings us to the story of David, with whom the promises of a Messianic king originate. As founder of the Messianic kingly dynasty, David is the figure of the reality which will be fulfilled by Jesus. Here we have one of the three biblical versions of the discovery of the future king (the others being the story of the young musician at Saul's court and the story of the young warrior slaying the giant Goliath). Here the lesson is that God does not choose as human beings do, though David is obviously an attractive

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year A, Lent, Sunday 5**

1st Reading Ezekiel 37:12-14

2nd Reading Romans 8:8-11

Gospel: John 11:3-7.17.20-27.33-45

**Prayer of the Church**

**Psalter Week 4**

**Sun** + Seasonal Proper

**Mon** + Seasonal Proper

**Tues** + Seasonal Proper

**Wed** Proper of Saints

**Thu** + Seasonal Proper

**Fri** + Seasonal Proper

**Sat** + Seasonal Proper

**This Week's Feasts & Saints**

**Mon** St. Turibius of Mongrovejo, Bishop

**Tue**

**Wed** THE ANNUNCIATION OF THE LORD

**Thu**

**Fri**

**Sat**

**First Reading: 1 Samuel 16:1.6-7.10-13**

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height, for I have rejected him: God does not see as man sees: man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

**Second Reading: Ephesians 5:8-14**

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

Wake up from your sleep,  
rise from the dead,  
and Christ will rise on you.

**Gospel: John 9:1.6-9.13-17.34-38**

As Jesus went along, he saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' 'Neither he nor his parents sinned,' Jesus answered 'he was born blind so that the works of God might be displayed in him.

'As long as the day lasts

I must carry out the work of the one who sent me;  
the night will soon be here when no one can work.

As long as I am in the world  
I am the light of the world.'

Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored.

His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.' So they said to him, 'Then how do your eyes come to be open?' 'The man called Jesus' he answered 'made a paste, daubed my eyes with it and said to me, "Go and wash at Siloam"; so I went, and when I washed I could see.' They asked, 'Where is he?' 'I don't know' he answered.

They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Phari-

sees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. However, the Jews would not believe that the man had been blind and had gained his sight, without first sending for his parents and asking them, 'Is this man really your son who you say was born blind? If so, how is it that he is now able to see?' His parents answered, 'We know he is our son and we know he was born blind, but we do not know how it is that he can see now, or who opened his eyes. He is old enough: let him speak for himself.' His parents spoke like this out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ. This was why his parents said, 'He is old enough; ask him.'

So the Jews again sent for the man and said to him, 'Give glory to God! For our part, we know that this man is a sinner.' The man answered, 'I don't know if he is a sinner; I only know that I was blind and now I can see.' They said to him, 'What did he do to you? How did he open your eyes?' He replied, 'I have told you once and you wouldn't listen. Why do you want to hear it all again? Do you want to become his disciples too?' At this they hurled abuse at him: 'You can be his disciple,' they said 'we are disciples of Moses: we know that God spoke to Moses, but as for this man, we do not know where he comes from.' The man replied, 'Now here is an astonishing thing! He has opened my eyes, and you don't know where he comes from! We know that God doesn't listen to sinners, but God does listen to men who are devout and do his will. Ever since the world began it is unheard of for anyone to open the eyes of a man who was born blind; if this man were not from God, he couldn't do a thing.' 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away.

Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

Jesus said:

'It is for judgement  
that I have come into this world,  
so that those without sight may see  
and those with sight turn blind.'

Hearing this, some Pharisees who were present said to him, 'We are not blind, surely?' Jesus replied:

'Blind? If you were,  
you would not be guilty,  
but since you say, "We see,"  
your guilt remains.'

Scripture readings from the Jerusalem Bible:copyright © 1966, 1967 and 1968 by Darton, Longman & Todd, Ltd and Doubleday, a division of Random House, Inc.

For Readings for Sunday and weekday Masses, the daily Divine Office, and other materials:  
see [www.universalis.com](http://www.universalis.com)

**PASTORAL MESSAGE TO THE CLERGY, RELIGIOUS AND LAY FAITHFUL  
DIOCESE OF LEEDS, LAETARE SUNDAY, THE 4TH SUNDAY OF LENT, MARCH 2020**

Dear Brothers and Sisters in Christ, I am sure that you, like me, will be troubled by the threat to human life resulting from the Covid-19 Coronavirus pandemic. We will be unsettled too by the unprecedented measures which all of us have a duty to undertake to contain and stop this threat.

Yet the Church's liturgy today, 'Laetare' Sunday, tells us to rejoice! The entrance antiphon for today's Mass invites us: "Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning." (Is 66: 10)

We might think, what a strange sentiment for us to express at this moment in time, given that so great a number of people worldwide are experiencing anxiety, and many are suffering and dying. How can we rejoice when the normal locations and familiar occasions for working together, for meeting one another, and for socialising with others are now places and moments which present potential harm to our health and well-being?

For the first time also, in living memory, the public celebration of the Holy Sacrifice of the Mass has been suspended in Jerusalem, in Rome, in our country and, indeed, in many other nations. In witnessing these events, it can seem that a time of darkness and isolation is about to overshadow and oppress us. Why then should we rejoice?

Today's Gospel tells us why. The Lord Jesus heals a man blind from birth. The blind man is taken out of his darkness and the social isolation he endured begging on the streets. Now he is able to see not just the natural light but discovers the supernatural light of faith. Jesus reveals himself as the "light of the world" (John 8:12); he offers a way out of darkness and the isolation it can bring.

The reason that we rejoice as Christians, even in times of great anxiety and suffering, even when we "walk in the valley of darkness" (Psalm 22(23):4), is the faith, hope and love which has been revealed and given to us in Jesus Christ, the light of the world.

In the passion and death of Christ, anxiety, suffering and death have been overcome; this is our faith. In the resurrection and ascension of Christ, darkness has been banished; this is our hope. In the promise of Christ to send and give us the Holy Spirit to be with us forever, we know that we are never alone; this is the love which unites us with him and together as one.

At this time though, there is much fear and anxiousness in our world. There is also much generosity and dedication being shown, particularly by those caring in different ways for the sick. The serious threat to people's health and the social challenges which we face now are one of those moments in time which can bring out both the best and the worst of human nature. The acts of kindness, generosity and self-sacrifice of a great many people can, sadly, be mirrored by the lack of concern, meanness and selfishness of others.

The light given to us in the life and teaching of the Lord Jesus Christ reveals to us not just the best of human nature; it heals, restores and renews in us the fullness of our human nature. The Letter to the Ephesians tells us about the consequences of this: "You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth".

How do we express that goodness, right living and truth, if not in the care, concern and love we show to others, particularly those who are most vulnerable and isolated. We may think that because of the necessary constrictions on our movements in the weeks ahead that there is little we can do or contribute to help others. But this is not so! As Christians we have much to offer at this time.

Even though we are temporarily unable to come together to participate physically in the celebration of the Holy Sacrifice of the Mass, we can still raise our minds, hearts and hands to God and offer him our sacrifice of prayer. Our love for God should lead us to make an Act of Spiritual Communion, to desire his presence within us and thank him for the gift of life he has given to us. Our love for our neighbour should lead us to offer prayers of intercession for the Church, for the world and, particularly at this time, for the sick and those who care for them.

We can demonstrate practical care for each other too. As Cardinal Nichols has said in his recent letter addressed on behalf of all the bishops to the members of the Catholic Church in England and Wales, "There are so many ways in which we are to do this: being attentive to the needs of our neighbour, especially the elderly and vulnerable; contributing to our local food banks; volunteering for charitable initiatives and organisations; simply keeping in touch by all the means open to us".

The light of Christ enables us to see as God would have us see. So today, on this Laetare Sunday, united as members of the one Body of Christ, let us rejoice in the light of faith which has been given to us. Let us place our hope in the power of the Lord to heal, restore and renew all things, and let our love be made manifest in our prayer and in our goodness to those around us.

Through the intercession of the Blessed Virgin Mary, Mother of Unfailing Help, may the Lord Jesus Christ, the Light of the World, bless you and your family, 'guide you along the right path' and 'give you comfort' now and in the time ahead. Marcus Stock Bishop of Leeds Given at Leeds on the 19th March 2020, the Solemnity of St Joseph, and appointed to be read at the celebrations of Mass to be live-streamed from churches, published on the diocesan and parish websites, and made available in print in all churches, chapels and religious communities of the Diocese on the 4th Sunday of Lent, 2020.

From this Sun 22 Mar, Mass will be streamed live from our Diocesan Cathedral at 11.00am,  
this Sunday to be celebrated by Bishop Marcus -  
see [www.leedscathedrallive.org.uk](http://www.leedscathedrallive.org.uk)