



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, Ordinary Time, Sunday 2, 18/19 January 2020

Getting in touch Father Anthony G Fenton
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Saturday 18 January	6.00pm Mass	Sacred Heart	Hilda Bailey
Sunday 19 January	9.00am Mass 10.45am Mass 1.00pm <i>Baptism</i>	St Joseph's Sacred Heart Sacred Heart	Kath & George Mott Teresa McAndrew & Family
Monday 20 January	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Deceased Gough, Padgett Families
Tuesday 21 January	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Parish Family
Wednesday 22 January	11.00am <i>Funeral Service</i> 12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart Sacred Heart	Jean Higgins Decd Clarkson, Young, Lawrence Fams
Thursday 23 January	9.10am Morning Prayer 9.30am Mass 10.45am <i>Funeral Mass</i> 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart Sacred Heart	Decd Sarsfield, Smith . . . Pepper Fams Eileen O'Reilly
Friday 24 January	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Debbie Lane
Saturday 25 January	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Special Intention
Sunday 26 January	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	May Myatt Vincent McEntee

On the event of his Baptism, this Sunday, we pray for and congratulate Albie Graham Mills, with his parents, Stephanie and Andrew

At both of our Masses, next Sunday, 26 January, we are to celebrate The Rite of Enrolment to Prepare for First Reconciliation



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

Adapted from an article of Fr Stephen Wang

Christians say that the Bible is not just inspiring and helpful, but that it is true - and above all that it gives the truth about Jesus Christ: his life, his teaching, his death and resurrection. Christians are not wanting myths or fairy tales. Everything hangs on the belief that God entered our history, and the truth about that history is all important.

Some are sceptical. How can we trust the Bible? What if it's just Christian propaganda or *fake news*? These are good questions. Let me give you four reasons why I think we can trust the Bible, and especially why we can trust the telling of Jesus's life presented in the four Gospels.

First, timing. Some think that the Gospels were written hundreds of years after the events they describe. That's not true. The four Gospels were written just decades after the death of Jesus, not centuries, so were close to the events. Mark's Gospel was probably written about 35 years after the death of Jesus. It's like me telling you stories about life in the 1980s. Maybe you don't believe I went to a Queen concert, in 1982, in the Milton Keynes Bowl? There were about 80,000 people there, and I'm guessing that half of them are still alive. If, today, we sat down separately, most of us would still give a similar account.

When the earliest Christian texts were written, there were hundreds of people still alive, maybe thousands, who had lived through these events. If the stories were made up, these people were still there and could have contradicted them. It's not ancient history, but living memory.

Consistency is then a reason to trust the truth of the Gospels. There is fundamental consistency about the core events that took place, and about the life and teaching of Jesus. Each Gospel has a slightly different focus, as might happen with four siblings talking about their parents. But the central story is exactly the same.



Also, the Gospels are consistent not just with each other, but with much else we know from the period: with the Christian letters that circulated; with evidence from non-Christian writings, from the local geography, documents and inscriptions. Many archaeological discoveries, made over the last two hundred years, have only confirmed the events in the Gospels. In the Holy Land you can actually see, today, so many things described in the Gospels. All fits together, and everything reinforces the idea that the Gospels are reliable and trustworthy documents.

. . . to be continued.

Things happening in our Parish

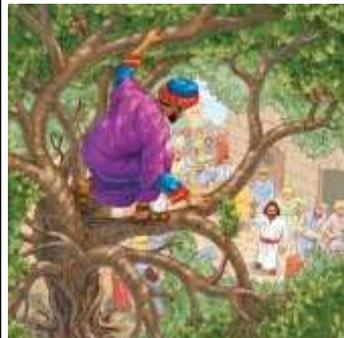
Prayer Group Meets weekly on **Mondays**, 7-8.00pm, at, 40 Wood Street, South Hindley. All very welcome.

Seniors Group Meets weekly on **Wednesdays**, in our Sacred Heart Parish Hall, 2-3.30pm. All aged 55+, both males and females, most welcome. Chat, refreshments, entertainments, all the order of the day.

First Sacraments 2020 All those who have returned an application form to join our Preparation Programme for First Reconciliation, this year, are reminded that the first meeting for the *Children with their Parents* will be in our Sacred Heart Hall, **Sat 25 Jan**, 10.00-12.00am, and that the Children are to be enrolled the same weekend, at our Sunday Masses. *Please note*: no spare time is planned into the programme, so it is not possible to take any late applications.

Faithful Departed The list of Names, given during last November for commemorative Masses, is displayed by the Prayer Trees at both of our Churches. During coming months an individual Mass will be celebrated for each offering returned and all those listed will be remembered in a monthly Mass.

All Names listed were carefully checked against the information given, but if any errors are spotted, please inform Fr Anthony by **26 Jan**. If you gave a donation but cannot find your intended names listed, again, please inform Fr Anthony.



Early Notice Plans are afoot to have a short series of evenings, during Lent, to help us explore and deepen our understanding of our Catholic Faith, using the *Sycamore Course*. The evenings will be designed to be friendly and sociable, and include a simple meal shared together and a different video each evening.

Sycamore is designed to help any from long standing Catholics to those new to our Church. The dates are - Thursdays 5, 12, 19, 26 March, & 2 April, 6.30-8.00pm, in our Sacred Heart Hall. More details soon, but note the dates in your diary now.

It has been suggested that we compile a pamphlet of favourite prayers old and new. If any have suggestions of prayers for inclusion, please let Fr Anthony have a copy (but please appreciate that this does not guarantee it being included, owing to space and/or copyright matters). Please note the *author's name* or state *author unknown*. Copies may be sent electronically, or returned on paper via the offertory basket or direct to Fr Anthony.

Do you know someone who is
thinking of becoming a Catholic
but is unsure what to do about it?
Fr Anthony would be pleased to meet with them.
(They might also bring a friend, if they wish.)

*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 Our *Candidates* are due to be Confirmed by Bishop Marcus, at the Church of St John the Baptist, at Normanton, during Mass:

Wed 5 Feb, 7.00pm

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

Sat 25 Jan, 10.00-12.00am

The Rite of Enrolment to Prepare will be celebrated at both of our Churches;

Sun 26 Jan, 9.00/10.45am

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

But seriously

DO YOU KNOW?

Given the appropriate conditions and training - a man can be ordained once only as a deacon, once only as a priest, once only as a bishop - but a deacon can then be ordained as a priest and a priest can be ordained as a bishop.

Which one of the seven Sacraments can be received by adults only?

AND SERIOUSLY!



In the supermarket was a man pushing a trolley that contained a screaming, bellowing baby. The gentleman kept repeating softly, "Don't get excited, Albert; don't scream, Albert; don't yell, Albert; keep calm, Albert."

A woman standing next to him said, "You certainly are to be commended for trying to soothe your grandson Albert."

The man looked at her and said, "Lady, I'm Albert."

Parish Monies

Thank You very much for your offerings last weekend:

Loose	£327.62
Envelopes	£451.33
Poor Parishes	£169.19
Dec Bank Orders	£1311.00

Collections, etc

Our Paulinus Lottery has returned two winners following recent draws, with each to receive £400 - namely, A McManus and A Withers.

WHAT'S WRONG WITH THE WORLD: A SYNTHESIS

No Small Matter

The introduction to the rite of penance tells us that the confession of venial sins is not a mere "psychological exercise." It is, rather, "a constant and renewed commitment to refine the grace of baptism so that, while we carry about in our bodies the dying of Christ Jesus, His life may be ever more revealed in us." No sin—no matter



how small—is compatible with the life of Christ, who is forever sinless. If we want to grow in His life, if we want His life to grow in us, we must be firm in our resolve not to sin at all, or at least *for starters to sin less frequently.

We need not be discouraged if we continue to fall into venial sin. But neither should we give up our resolve to put off sins entirely. For we must not underestimate the

damage venial sins can do. Again, some lies are less serious than others, but there's no such thing as a lie that's "little" or "white" Pope John Paul II taught: "It must not be forgotten that venial sins can inflict dangerous wounds on the sinner." Venial sins, especially if they are habitual, make us ever weaker in our resistance to mortal sin. They are the thin edge of sin's wedge in our lives.

Confessing these sins, however, provides a powerful counteractive force. Said Pope John Paul II: "The confession of these sins with a view to sacramental forgiveness, in fact, singularly helps us grow aware of our condition as sinners before God in order to make amends." Thus armed with grace and good advice, we can continue on the path to our perfection. "In this way the penitent tends towards 'that perfect man who is Christ come to full stature' [Eph 4: 13]; besides, professing the truth in love, he is spurred on to 'grow to the full maturity of Christ the head' [Eph 4:15]".

From: Lord, Have Mercy—Scott Hahn

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same.
The Three in One, and One in Three,
Of Whom all nature hath creation,
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.



**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Eileen O'Reilly, Jean Higgins, Ernest Evans,
Dorothy Sikora, 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, Ordinary Time, Sunday 2

Gospel: John 1:29-34

In contrast to the other gospels, where the reader observes the disciples discovering gradually who Jesus is, John gives us a week between the baptism and the marriage-feast of Cana, during which Jesus is given increasingly significant titles by those who meet him: Rabbi, the Messiah, Son of God, King of Israel. Perhaps the most significant titles of all are those given by the Baptist himself, Lamb of God and Chosen One of God. Jesus as the Lamb of God is a theme which overarches the gospel; it is introduced again at the Crucifixion. According to John Jesus dies at the moment the paschal lambs were being slaughtered in the Temple, and John alone refers the scriptural saying to Jesus that 'Not one bone of his will be broken' (John 19:36) which was originally part of the instructions for the sacrificing of the lamb at the Festival of Passover (Exodus 12:46). In the Book of Revelation Jesus is represented standing 'as a Lamb that seemed to have been sacrificed'. The Lamb is therefore an image both of his suffering and of his triumph. It links up with the picture of Jesus as the Suffering Servant of the Lord who moves through suffering and humiliation to vindication and to the triumph of God.



First Reading: Isaiah 49:3. 5-6

We are about to set out, in the ordinary Sundays of Year A, on a journey through Matthew's account of Jesus' ministry. In the gospels themselves of Mark, Matthew and Luke, the reader accompanies the disciples in learning only gradually who and what Jesus is. In the arrangement of the Lectionary, however, which is put before us by the Church, the gospel reading of this first Sunday this year is from John, showing clearly who Jesus is: 'the Chosen One of God'. The first reading from Isaiah, written in the dark days of the Babylonian Exile, introduces a Servant of the Lord, formed in the womb to be the Lord's Servant and to bring light both to Israel and to the nations. Is this an individual whose mission is to bring Israel back to the Lord

or is it the nation of Israel, destined to bring the gentile nations to the Lord? Despite their failure to recognise the Messiah, the faithful of Israel still bear witness 'to the ends of the earth' to God's promises. It is remarkable that, already at this stage of revelation, the task given by God to the one who truly serves him is to bring the whole world within the orbit of the salvation promised to Israel.

Second Reading: 1 Corinthians 1:1-3

One third of this great Letter to the Corinthians is read at the beginning of each of the three years of our Sunday cycle of readings. Paul greets the Corinthians as the 'holy

people of God', but, like the pilgrim Church today—they were far from uniformly holy. However, they were chosen to be holy and so, by that same divine choice, given the designation 'holy'. Corinth was a turbulent city. It had been sacked by the Romans for rebellion. But it lay on the narrow neck of land between the Aegean and the Adriatic Seas, and so was a vital resource for shipping between the eastern and western Mediterranean. After a

hundred years it was rebuilt, and a hundred years after that, when Paul was writing, it was again a boom town, with two harbours, an international games more famous than the Olympics and a large section of the population was Jewish. Paul spent eighteen months evangelizing the city before being driven out by the Jews. However, he kept in close contact with the Church there and wrote them several letters. It was not an easy relationship: the Corinthians were arrogant and quarrelsome. Paul does not hesitate to correct them. He calls them babies whom he can feed only on milk—which must have upset the city elders among them!

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 3

1st Reading Isaiah 8:23 –9:3

2nd Reading 1 Corinthians 1:10-13.17

Gospel: Matthew 4:12-23

Prayer of the Church

Psalter Week 2

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue Of the memorial

Wed (or + Proper of Saints)

Thu Week 2

Fri + Proper of Saints

Sat Proper of Saints

This Week's Feasts & Saints

Mon St Fabian, Pope & Martyr
/ St. Sebastian, Martyr

Tue St. Agnes, Virgin & Martyr

Wed St. Vincent, Deacon & Martyr

Thu

Fri St. Francis de Sales, Bishop & Dr. of Church

Sat THE CONVERSION OF ST. PAUL, APOSTLE