



# 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 3, 25/26 January 2020

**Getting in touch** Father Anthony G Fenton  
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**Parish Website** www.hemsthorpe.org.uk

<b>Saturday</b> 25 January	6.00pm Mass	Sacred Heart	Special Intention
<b>Sunday</b> 26 January	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	May Myatt Vincent McEntee
Monday 27 January	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Deceased Owen & Murtagh Families
Tuesday 28 January	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 29 January	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Johnny & Deceased Hanrahan Family
Thursday 30 January	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Molly & Cecil Rhodes
Friday 31 January	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Deceased Sullivan Family & Debbie Lane
<b>Saturday</b> 1 February	9.30-10.30am Exposition 6.00pm Mass	St Joseph's Sacred Heart	Parish Family
<b>Sunday</b> 2 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Henry M Sarsfield Eileen O'Reilly

At both of our Masses, this Sunday, we pray with and for our Children who are celebrating 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

A third reason to trust the Gospels is because we can trust the people who wrote them, and the communities that passed them on, and the Church which treasured them. The first Christians had their lives turned upside down through their encounter with Jesus, by his life and teaching in Galilee, his death and resurrection in Jerusalem. They were desperate to tell people what had happened. They were eager to bring to others the Good News of Christ. They were still willing to do this when some of them were being persecuted and executed for doing so, and when they might be next.

The first Christians were simply not interested in making up stories. St Luke says: *I need to tell you the truth about what has happened.* St John says: *I am testifying to what I know to be true.* We are seeing things through the eyes of early Christian believers; but their passion to share the truth - a truth that changed their lives - makes us believe it still more and not less.

Following on this, we might trust the Bible partly because of a trust in our Church. This is the community that wrote the Gospels and the other writings of the New Testament, that collected together the books of the Old Testament, that has defended our Bible and passed it down through history, and that proclaims its message today. You can't have the Bible without the Church, or the Church without the Bible/



The final reason to trust the Gospels is their credibility. You know when you talk to someone and you just have an intuition that you can trust them. So very many people have felt, and do feel that with the Gospels. If you read the Gospels they feel genuine, credible.

They come across as authentic. They convey a message spoken from the heart and intended to appeal to the heart. So they arouse a sense that they are trustworthy and that they have a message that is meant to be taken seriously. It feels as if there is a bigger truth behind the individual words on each page.

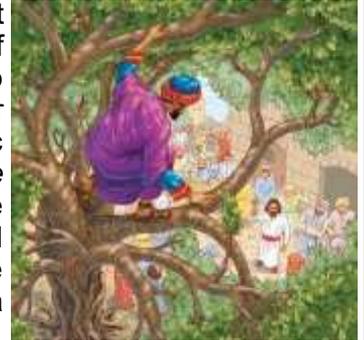
So there are good reasons to trust the Bible and to trust the core historical truth of the Gospels. But in the end, it is only the experience of reading and listening to the Bible, especially the Gospels, and actually hearing that truth, that will convince. However, if there is an openness to believing what is given to us in the Bible, the Holy Spirit will help us understand and appreciate its enormous importance for us, as Jesus has promised.

## Things happening in our Parish

**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.

**Urgent Need** Both of our Parish Schools are presently short of Foundation Governors and still more need to be recruited for the next school year onwards. Foundation Governors have to be Catholics who each week attend Sunday Mass. Ideally they are of the parish which feeds the school. They are appointed by the Diocesan Schools Commission on behalf of the Bishop, according to their particular skills (but not all necessarily with the same skills), and training is provided as an on-going basis.

Any interested in helping one or both of our Schools, as a Governor, please give your contact details to either School Office (01977 - 723830 (St Joseph's) - 625354 (Sacred Heart)), or let Fr Anthony know, so that one of the Headteachers or Governors may assist your enquiry.

### & In our Diocese

**Catholic Care** have several full and part time vacancies, around our Diocese, for residential and non-residential care workers, to assist adults with learning disabilities or children who may have learning or behavioural issues. See their website at [catholic-care.org.uk](http://catholic-care.org.uk).

*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

There is to be a Parish thanksgiving, with our 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 29 Feb**, 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?

The one Sacrament that can be administered to adults only is Ordination. Men must have completed their twenty third year of age to be a deacon and twenty fifth year to be a priest. Higher ages apply to those seeking to be permanent deacons (ie who will not go on to be priests) and married men seeking to be deacons.

*At what ages can men and women legally and validly marry within our Catholic Church?*

### AND SERIOUSLY!

During the children's sermon, the minister was talking about communion and what it is all about.

"The Bible talks of Holy Communion being a 'joyful feast'. What does that mean? Well, 'joyful' means happy, right? And a feast is a meal. So a 'joyful feast' is a happy meal. He paused. And what are the three things we need for a happy meal?

A little boy put up his hand and said, "Hamburger, fries, and a regular soft



## Parish Monies

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

Loose £224.88

Envelopes £416.26

## Collections, etc

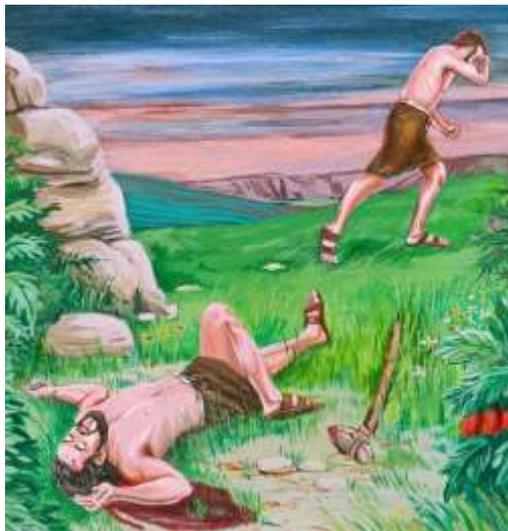


## WHAT'S WRONG WITH THE WORLD: A SYNTHESIS No Sin Is an Island

All sin is personal. Someone, somewhere makes the decision to commit this or that particular sin, whether it's venial or mortal. But no sin is an island. Sins engender other sins, not only in the sinner but in others as well. When we sin, we change the moral climate, perhaps imperceptibly at first; but then our faults roll in with the small faults of many other people and cause a sort of moral snowball effect. One person's small sins give tacit permission for a bystander's slightly larger sins, and this process of peer degradation continues—until someone decides to reverse the downward momentum.

All sin has a social dimension. Moreover, we have a responsibility for the sins of others when we cooperate in them:

- by participating directly and voluntarily in them;
- by ordering, advising, praising or approving them (even by smiling at them);
- by not disclosing or not hindering them when we have an obligation to do so;
- By protecting evildoers (see CCC, n. 1868)



We mustn't just stand there. When people are sinning, we're normally bound to do something. Saint Ambrose wrote: "Not only for every idle word, but for every idle silence shall we be called to account." Remember the biblical model for minding one's own business is Cain, who asked, "Am I my brother's keeper?" The question itself betrays his disordered thinking. He was his brother's *brother*, and that should have been enough

to justify his concern. If we are God's children, we must come to see others as our brothers and sisters; and so we must correct them when they need correction, and help them to grow. Moreover we must count on our siblings in Christ to correct us when we're going astray. This is how life goes on in a fully functional family.

The sins we confess are personal sins and actual sins. Mine are mine. Yours are yours. We each take responsibility for them. Yet they are not the only sins that affect us and weaken us. Since we live in a society, since we live in families, we can't help but be influenced by the sins of others. Though every sin has just one parent—the individual sinner who chooses to sin—all sins can trace a common genealogy. All sins are. In a sense, descended from the original sin.

From: Lord, Have Mercy—Scott Hahn

**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Ernest Evans, and his family



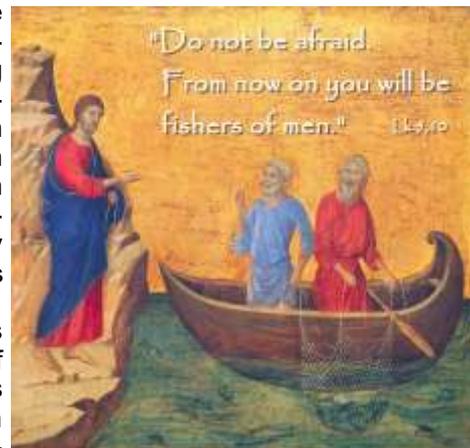
Also: All those **sick** or **infirm**, especially:

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, Ordinary Time, Sunday 3**

**Gospel: Matthew 4:12-23**

This is the beginning of Jesus' ministry. Matthew first introduces us to Galilee, characteristically quoting the scriptures to show that they are being fulfilled and in what way. Galilee is called 'Galilee of the gentiles' only in this passage, and the presence of gentiles was not a particularly notable feature of Galilee. Archaeology shows that Jewish observance was strong in the region. Contemporary literature indicates that there was a lively tradition of prayerful charismatic rabbis with a warm devotion to the Lord. Jesus begins his ministry by proclaiming the imminence of the Kingdom of God, and this will be the subject of his activity. Then he begins to form the new Israel by calling his team together. The Christian imagination tends to combine this scene with the scene of the Baptist in the Jordan valley in the Gospel of John, which suggests that at least Peter and Andrew among the disciples had already some knowledge of Jesus. But today's narrative must be heard on its own, and the staggering factor is that this is the first time at any rate the sons of Zebedee have set eyes on Jesus. As he passes by, Jesus calls them. Such is the electrifying power of his charismatic personality that they simply drop everything and follow this total stranger—immediately, as the evangelist stresses each time.



**First Reading: Isaiah 8:23—9:3**

The prophecy of Isaiah is chosen as the first reading today because in the gospel reading Matthew sees its fulfilment in the healing activity of Jesus in Galilee, the region once allotted to the two northern tribes of Zebulun and Naphtali. Not long before the total collapse of the Northern Kingdom of Israel their area was invaded and devastated by the mighty power of Assyria. They are therefore given as the archetype of the ruined territory which will be restored to light, joy and rich harvest when God comes to save his people. In fact Galilee has rich soil and wide plains. The Jewish historian at the time of Jesus is lyrical

about the abundance and variety of fruit grown there. The prophecy of restoration is expressed in the past tense ('have seen a great light') to emphasize its certainty: it is so sure that it can be described as though it had already happened, a tense known as 'the prophetic past'. The passage of Isaiah goes on, after our reading, to speak of the child to be born, who will bring about this transformation. He will be 'Wonder Counsellor, Prince of Peace'.

**Second Reading: 1 Corinthians 1:10-13. 17**

It is hardly surprising that the Christians at Corinth were a divided community; there were so many different levels of employment and wealth: financiers, dockers, tent-makers, administrators and many others in that town with its double port, its booming trade, its biennial games and supporting trades. Paul shows us that there were also cliques claiming different personal loyalties. Some claimed to be Paul's own followers. Apollos was a Jew from Alexandria and a notable orator; perhaps he had the intellectual following. Cephas is the Aramaic name for Peter; his following may have been Christians sprung from Judaism who wanted to keep their Jewish practices in food, circumcision and Sabbath-observance. Paul will have none of this party politics, one group hurling slogans at another. They would not even come together as a genuine community at the Eucharist. Paul had baptised people to be not his own followers but followers of Christ. Later in the letter he will explain that Christians must form a single organic body, all working together in harmony, each with a special task and special gifts, but all contributing to the well-being of the whole. This is his basic vision of the Christian body, all living with the one life of Christ.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year A, Presentation of our Lord**

1st Reading Malachi 3:1-4

2nd Reading Hebrews 2:14-18

Gospel: Luke 2:22-32

**Prayer of the Church**

**Psalter Week 3**

**Sun** + Seasonal Proper

**Mon** (or + Proper of Saints)

**Tue** + Proper of Saints

**Wed** Week 3

**Thu** Week 3

**Fri** + Proper of Saints

**Sat** Week 3

**This Week's Feasts & Saints**

**Mon** St. Angela Merici, Virgin

**Tue** St. Thomas Aquinas, Priest & Dr. of the Church

**Wed**

**Thu**

**Fri** St. John Bosco, Priest

**Sat**