



# 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, The Presentation of Our Lord, 1/2 February 2020

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<b>Saturday</b> 1 February	6.00pm Mass	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
Monday 3 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Steve McNally
Tuesday 4 February	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 5 February	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Decd Sankey, Kelly ... Higgins, Gillick Fams
Thursday 6 February	9.10am Morning Prayer 9.30am Mass <i>11.15am Funeral Service</i> 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart Sacred Heart	November Faithful Departed Ernest Evans
Friday 7 February	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Frank Lee
<b>Saturday</b> 8 February	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Eileen O'Reilly
<b>Sunday</b> 9 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Noreen Matthews & Family Parish Family

This Tuesday 4 February, at St John the Baptist Church, Normanton, during Mass at 7.00pm **Bishop Marcus will Administer the Sacrament of Confirmation** to thirty nine Candidates, including fourteen of our Parish Family.

Please keep them in prayer. Any who are able to attend will be most welcome at the Mass.



Our married Parishioners will be invited to  
*Renew their Dedication to Marriage*  
at each of our Masses, Saturday/Sunday, 22/23 February



**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

In the next weeks we will be looking at different parts of the Mass. This series is based on the relevant Church documents that set out and help explain our Liturgy of the Mass, in particular two fairly recent documents: *The General Instruction of the Roman Missal* and also *Celebrating the Mass*. First, though, it is useful to have a map or overview, to see where we are going.

From the beginning and right through to today, our Church keeps the Memorial of Christ's Death and Resurrection, at Mass. This he commanded us to do when, on the night before he died, he celebrated the momentous occasion of the Last Supper, with his apostles. In the *Liturgy of the Word*, at Mass, his Family of the Church listens with hearts burning, as the Lord speaks now to us, as he spoke to those first disciples. But this is not just a listening, as it wouldn't have been at the first Last Supper. Those present respond at times with words of praise, and otherwise with words of petition. Next follows the *Liturgy of the Eucharist*. Again as did Christ, the priest takes the bread and wine, says the prayers of blessing over them, and giving thanks he consecrates them to be the Lord himself, whole and entire. He then breaks the bread, so that many may receive the Body and Blood of the One Christ.

These two principal parts of the Mass are so closely connected, they form one single act of worship. The Tables of God's Word and Christ's Body and Blood are prepared, and from them his Family are instructed and nourished. The spoken Word of God tells of the History of Salvation and the Eucharist makes it present in sacramental signs, for us.

In addition to these two principal parts, there are also the Introductory Rites. These help prepare us for the Word and Eucharist. The Concluding Rites bring the 'in Church' part of our worship to a close and send us out to continue our worship with our bodies, through witness and service.

In the Mass, we recognise Christ as present - both in the Tables of his Word and in his Body and Blood - and present in the Family gathered in his name and in the person of the Priest. We are, too, united in and



by the actions of gathering together, listening to God's Word, praying for our Church and our world, in giving thanks, sharing communion, and in each and all being sent out for the work of loving and serving God.

*(Adapted from a series of Leaflets, available at the Liturgy Office of England & Wales Website)*

## Things happening in our Parish

**Altar Servers** We would be much pleased to have more Altar Servers, at both of our Churches. Any who are able to receive Holy Communion may join our Altar Servers' Group (adults also welcome). Rehearsals are planned at our St Joseph's Church, on **Sat 22 Feb**, and at our Sacred Heart Church, **Sat 29 Feb**, both at 10.30am.



Any who intend to come, please let Fr Anthony know before the intended meeting. If any would like to serve but can't attend either meeting, do have a word with 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.

**More Prayers** Old and New, would be welcomed for inclusion in a Parish pamphlet of favourite prayers. If any have suggestions of prayers for inclusion, please do let Fr Anthony have a copy. (Please appreciate that it may not be possible to include certain items under copyright).

**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).

**Next Diocesan Talk** as part of *The Year of the Word*, "The God Who Leads by Example: How Christ Teaches us to be Human" will be at Hinsley Hall, Thu 13 Feb, 7.00pm, with Fr Richard Ounsworth OP, of Blackfriars, Oxford. Details or to confirm a place, please contact [gregory.stacey@dioceseofleeds.org.uk](mailto:gregory.stacey@dioceseofleeds.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** 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 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?

According to the Canon Law of our Church, within our Church, a man cannot legally or validly marry until he has completed his sixteenth year, nor a woman until she has completed her fourteenth year. Local Bishops' Conferences may set higher ages and other restrictions to better help towards couples being sufficiently mature for marriage. Among their stipulations, the Bishops of England and Wales require both parties to be of the minimum state legal age, of 16.

*Four different liquids have an essential use within five of our Sacraments.*

*What are those liquids and which are required in which Sacraments?*

### AND SERIOUSLY!

I didn't know if my granddaughter had learned her colours yet, so I decided to test her. I would point out something and ask what colour it was. She would tell me and she was always correct. But it was fun for me, so I

continued. At last, she headed for the door, saying sadly, "Grandma, I think you should try to figure out some of these yourself!"



## Parish Monies

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

Loose £295.87

Envelopes £370.70

## Collections, etc



## WHAT'S WRONG WITH THE WORLD: A SYNTHESIS

### Dead Wrong

What was that sin? Let's look at the story of how it all began, in the book of beginnings, the Book of Genesis. God created the first man, Adam, in a state of grace. He was in a state of divine sonship by virtue of the grace conferred upon him when God "breathed into his nostrils the breath of life" (Gen 2:7). In addition to supernatural life, Adam possessed perfect natural powers and preternatural gifts: immortality, for example, and an intelligence endowed with superhuman powers. What's more, he lived in paradise alongside the perfect wife, with whom he shared dominion over all the earth.



God asked only one thing in return. "And the Lord God commanded the man, saying, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die'" (Gen 2:16-17). In hindsight, it seems like little to ask—all the riches of the world plus everlasting life, in exchange for abstinence from a certain sort of fruit! It seems almost too easy. But, for Adam and Eve, it was to become the most severe trial.

Before I go any further, I should point out an oddity in the Hebrew text of Genesis. The passage translated above as "You shall die" does not accurately represent the original. The Hebrew actually repeats the word *die*, so that it reads "you shall die." Now in Hebrew, repetition serves to intensify a word (to make it "more" or "surely"); but it seems odd for us to find a repetition of the word *die*. After all, you can't get any deader than dead.

What could this mean? The greatest of the ancient Jewish commentators, Philo of Alexandria, explained that there are two types of death: the death of the body and the death of the soul. "The death of the man is the separation of the soul from the body," he wrote. "But the death of the soul is the decay of virtue and the bringing in of wickedness. It is for this reason that God says not only 'die' but 'die the death,' indicating not the death common to us all, but that special death, which is that of the soul becoming entombed in passions and wickedness of all kinds. And this death is practically the antithesis of the death which awaits us all"

Yet that death is precisely what Adam chose.

### Serpentine Slide

His choice seems either insane or stupid but it was neither. Adam faced just a single adversary in the garden. In artwork, this "serpent" is usually portrayed as an unimposing garden snake, but that is not what the text of Genesis (3:1) suggests. The word in Hebrew is *nahash*, which has a fairly wide spectrum of meaning. It is used most often to denote a snake (see Num 21:6-9), but it is also used in reference to evil dragons (see Is 27:1; cf. Rev 12: 3, 9). Across this spectrum of usage the word *Nahash* generally refers to something that bites (see Prv 23:32), with venom (see Ps 58:4). What is clear is that Adam faced a formidable, life-threatening force.....

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, The Presentation of Our Lord in the Temple

### Gospel: Luke 2:22-40

The story of the Presentation of the Child Jesus in the Temple is dominated by Simeon's welcome, 'a light to enlighten the gentiles and the glory of your people Israel', and by his warning to Mary, 'a sword will pierce your heart'. Simeon reiterates the angel's promise that the child would fulfil the destiny of Israel and Israel's mission to the nations. Much like any family life, the promised future included the delights of the growing, developing child, and the background fear that the great destiny of each child may include sorrow and even heart-break. How much did Mary and Joseph know about the precious child they were nurturing? As he grew to independence did he become more loving and supportive? How did his contemporaries find him? Was he a leader? Did he stand out from the pack? Each of us has a private picture of the child, the boy, the adolescent, the young man. If he was fully human, he had the same frustrations and worries as every child growing in youth and through puberty. All we know for sure is that "the child grew to maturity" and that Mary 'pondered all these things in her heart' - with Simeon's welcome and warning before her mind.



### First Reading: Malachi 3:1-4

This first reading from Malachi is dire and threatening. The Lord will come to his Temple and refine it. The reading seems to fit better with the coming of Jesus to the Temple to cleanse it in the final days of his ministry than with the coming of the child Jesus in helpless innocence. Yet the searing, final coming is already presaged in the coming of the young Jesus to the Temple to be greeted by Simeon as the fulfilment of God's promise of salvation. Malachi prophesied the purging of the sons of Levi, and no one can deny that a dreadful purging of the sons of Levi took place at the sack of Jerusalem in the year 70AD; the people had failed to recognise their Lord. This cannot but give

us pause to reflect whether we, who have theoretically committed ourselves to Christ, have in fact responded and been converted and purged. Are we in any way better than those who were condemned and suffered, or are we merely more secretive, better at concealing our faults and secret distortions from others? The thoughts of all hearts will be laid bare in the end. It might be as well to start laying our hearts bare (or purging them) now.

### Second Reading: Hebrews 2:14-18

The inclusion of this reading is unbelievably moving: the child presented in the Temple is also to suffer, the sword

will pierce Mary's heart. But it is because Jesus is fully human, and now a helpless child, that his loving obedience to the Father will save the human race. 'What was not assumed was not saved,' say the Fathers. In Jesus, the source of our salvation, the disobedience of Adam was washed away. Adam is the representative of us all, personifying the human race.

Jesus had to be like his brothers and sisters, to share their full human nature if he was to save their human nature. He shared our baby helplessness, our adolescent anguish, our fear of death, our loss of friends whom we thought were faithful. In all this he knit himself into the human race and, by taking it upon himself, saved it by joining it once more into the Father's love. The language of high priesthood is used in this Letter to the Hebrews because the letter is written to Hebrews who were pining for the rituals of the Temple. But the priesthood of Christ is radically different, according to the order of Melchizedek (an unknown priesthood), and no longer that of Aaron.

*Courtesy of 'The Wednesday Word Trust'*

### The Word: Year A, Ordinary Time, Sunday 5

1st Reading Isaiah 58:7-10  
2nd Reading 1 Corinthians 2:1-5  
Gospel: Matthew 5:13-16

## Prayer of the Church

### Psalter Week 4

**Sun** Of the Feast

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

**Tue** Week 4

**Wed** Week 4

**Thu** + Proper of Saints

**Fri** Week 4

**Sat** (+ Proper of Saints or Common of Virgins)

## This Week's Feasts & Saints

**Mon** St. Blaise, Bishop, Martyr / St. Ansgar, Bishop

**Tue**

**Wed** St. Agatha, Virgin & Martyr

**Thu** St. Paul Miki & Companions, Martyrs

**Fri**

**Sat** St. Jerome Emiliani /

St. Josephine Bakhita, Virgin