



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 6, 15/16 February 2020

Getting in touch Father Anthony G Fenton
The Sacred Heart Presbytery
Market Street, Hemsworth,
Pontefract, WF9 4LB

Email anthony.fenton@dioceseofleeds.org.uk
pp.sacredheartstjoseph@dioceseofleeds.org.uk
Tel 01977-610733
Parish Website www.hemsthorpe.org.uk

Saturday 15 February	6.00pm Mass	Sacred Heart	Deceased Conway Family
Sunday 16 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Parish Family Eileen O'Reilly
Monday 17 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Eileen O'Reilly
Tuesday 18 February	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Wednesday 19 February	12.00-1.00pm Exposition 7.00pm Mass	Sacred Heart Sacred Heart	Decd Molloy, Bartle ... Milner Families
Thursday 20 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Decd Spencer, Smith ... Knowles Families
Friday 21 February	8.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Decd Ventom, Ramskill ... lley Families
Saturday 22 February	9.30-10.30am Exposition 6.00pm Mass	Sacred Heart Sacred Heart	Stephen Tighe & Jasper Cotterill
Sunday 23 February	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Parish Family Patrick & Janet Byrne

Please take home a copy of this week's Today's Mass Sheet, for copy of the Angelus Promise



Our married Parishioners will be invited to
Renew their Dedication to Marriage
at all our Masses, next Saturday/Sunday, 22/23 February
All with spouses who are not Catholic, please be sure to



Take a short while out, in our St Joseph's Church, Saturday 7 March, anytime 9.30am-4.00pm

Come along, even if only for 10/15 minutes, to help yourself make Lent a special time of prayer
in the presence of our Lord Jesus, in the Exposed Blessed Sacrament
and to pray, also, that many more may come to give a welcome to their Lord Jesus, in their daily lives

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

The *Introductory Rites of the Mass* have several parts, some of which are omitted or replaced in certain circumstances. We gather, at Mass, to listen to God's Word and be fed by Christ's Body and Blood. The Introductory Rites help bring us together and to unite us in heart and mind, as the Body of Christ.

While a mid-week Mass may take a quieter form, it is right that Sunday and Feast-day Masses begin with a **Gathering Song and Procession of the Ministers**. As people sing together, they are more likely to feel that they are part of a significant event and that they wish to have a full part in what is happening. The nature of the song and the procession also help us feel that though we are still here on earth, we are entering into the mystery of God.

Then comes **The Greeting**. With the Sign of the Cross we greet God, Father, Son and Spirit, and recognise that it is he who has brought us together. The priest and those gathered all then exchange formal greetings. The formality, at this point, is important. It reminds us that this is not just any old gathering, but one in which Christ is truly present, and is able to bring us to a deeper and yet more loving relationship with God and our brothers and sisters in Christ.

In the **Penitential Act**, those gathered in God's presence admit to their sins and unworthiness - but recognise also Christ's healing and the loving mercy of Father God. Though not a substitute for the Sacrament of Reconciliation, the Penitential Rite is a real means to receive the forgiveness both of God and our Church Family.

On certain occasions, a short rite that relates to or introduces a particular aspect within the Mass, may replace the Penitential Rite: as, for instance, with the Reception of a Body at a Funeral Mass. The **Blessing and Sprinkling of Water** also may replace the Penitential Rite, especially in the Easter Season. In this, God is thanked for the Gift of Baptism, given to save us through Water and the Spirit, and he is asked to continue to give us forgiveness and life.



The **Gloria** is one of the Church's most ancient hymns and is, in nature, a festive hymn, reserved for use on Sundays and major Feasts. It is omitted altogether in Advent and Lent.

The **Collect Prayer** completes the Introductory Rites. Here the priest may refer to the character of a particular celebration (especially on a feast day or at such as a funeral or wedding). He also petitions God to now bring his people together to share in and benefit from the celebration.

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

Do you like cake? Would you like to have an evening meal cooked for you? Do you want to get to know more of your Parish Family? Can you 'give-over' 90 mins of your time, weekly, through Lent? Do you ever think about the bigger questions in life such as: How can we find happiness? What's the meaning of life?

SYCAMORE

Over **5 Thursdays of Lent (5 March - 2 April)**, we will be running the Sycamore Course, 6.30-8.00pm. at our Sacred Heart Hall. If you can join us, please email: elizabethjmsmith@gmail.com, or elizabeth.f@virgin.com, or tel 01977-610733 and leave your phone number. Please note: places are limited and will be allocated on a first come first served basis. We hope to run another Course fairly soon and will keep a waiting list.

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, **Sat 22 Feb**, 10.45am, and at our Sacred Heart Church, **Sat 29 Feb**, 10.30am.



Any who intend to come, please let Fr Anthony know before the intended meeting. If any wish to serve but can't be at either meeting, do speak with Fr Anthony.

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).

A Deputy Headteacher post is being advertised for our St Joseph's School - as an ideal opportunity for one presently a senior leader and church going Catholic who is seeking such a post. See www.bkcat.co.uk/vacancies for details. Closing date: 24 February.

Less than two weeks to go to our being in Lent.

What are you going to do, to ensure that it is a time of prayer and personal renewal?

& Nationally

ReDedication to Our Lady Our Bishops are inviting us to rededicate ourselves and our country to Our Lady, on 29 Mar. As a preparation, all are invited to keep 33 days, from 21 Feb, as days of consecration. Please see details on the Behold2020.com website. The *Angelus Promise*, printed on this weekend's *Today's Mass Sheets*, may be taken home and used separately or as part of this.

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?

In Christian tradition, the placing of his hands on or over a person, by the minister, is symbolic of his calling down the Holy Spirit on the person. This gesture is specifically used in four sacraments: Confirmation, Reconciliation, Ordination and the Anointing of the Sick. The minister may choose to use this same gesture at other appropriate times (eg during the Nuptial Blessing, at Weddings).

Presuming a couple are properly disposed to marry one another, what is required in a Catholic Wedding Service, to validate their marriage?

AND SERIOUSLY!

When Adam stayed out very late for a few nights, Eve became upset. "You're running around with other women" she charged.

"You're being unreasonable," Adam responded. "You're the only woman on earth."

The quarrel continued until Adam fell asleep, only to be awakened by Eve poking him in the chest.

"What do you think you're doing?" Adam demanded.

"Counting your ribs," said Eve.



Parish Monies

Thank You very much for your offerings last weekend:

Loose £246.28
Envelopes £443.55

Collections, etc

This Weekend Retiring Collection, after each of the Masses, for our Diocesan *Catholic Care*, providing counselling services to our Catholic schools, families and individuals.

WHAT'S WRONG WITH THE WORLD: A SYNTHESIS Fault Lines

Original sin is the term we use to describe mankind's first transgression—Adam's fall. It is also the term we use to describe the consequences of effects of that fall. For Adam, original sin was a personal, actual sin. For us, it's an impersonal sin, not an actual sin. But here we distinguish; we do not separate, because it's all of a piece. There is a bond that unites sin in all its forms.



When teachers discuss the mystery of original sin, they often use the metaphor of a "stain on the soul." But that's only a metaphor. Sin isn't essentially a stain; it isn't a spiritual substance. It isn't a thing at all. It is, rather, the *lack* of something, the absence of something, namely sanctifying grace. The indwelling

life of the Trinity was evacuated from human nature by Adam's sin. That's what original sin is. We have to get at it by explaining what it isn't. It's the absence of something necessary for human beings to reach their divinely appointed end. The absence of sanctifying grace certainly plunges us into darkness and blindness and death.

But it is critically important for us to recognise that original sin is not something that's transmitted biologically or psychologically. Yet at the same time we can speak of original sin as being something hereditary. Pope Pius XI wrote that "Original sin is the hereditary but impersonal fault of Adam's descendants."

Even the word choice—*fault*—might lead you to believe that original sin is something that renders us guilty. But it isn't. Think of the fault here in the sense of the San Andreas Fault, the fracture in the earth's crust that renders California vulnerable to devastating earthquakes. That's what the *fault* of original sin does in the soul. It isn't *my fault*, but it's like a fault line that runs through my soul and inclines me to be separated from God.



Original sin is the hereditary but impersonal fault of Adam's descendants: "[O]ne man's trespass led to condemnation for all men... [B]y one man's disobedience many were made sinners, who have sinned in him" (Rom 5:18-19).

The mystery, of course, is how we sinned in Adam. We sinned in Adam, in a sense, because there is a mystical solidarity we share with him, based upon two realities: biologically, we're his descendants; and theologically, he's our covenant head. As our father, he is our representative in making the covenant with God. Since he broke the covenant, we, his progeny, inherit the consequences. Consider an analogy from human relations: If I mismanaged my business affairs and ended by declaring bankruptcy before passing my estate to my children, my creditors could pursue my children, now rendered debtors through our family bond.

From *Lord, Have Mercy*—Scott Hahn

Please Keep
in Prayer

All whose **Anniversaries** occur about this time
All who have **died recently**



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

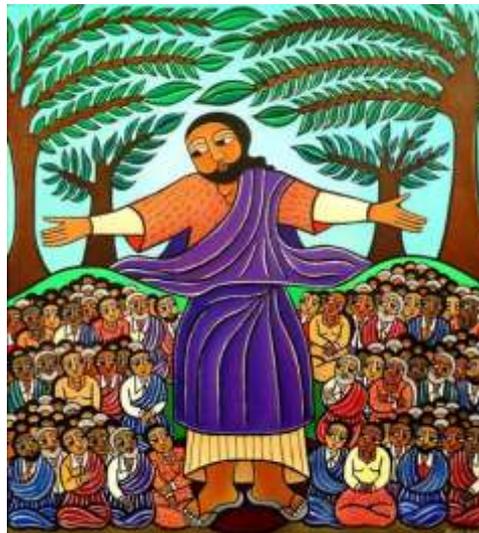
The Word: Year A, Ordinary Time, Sunday 6

Gospel: Matthew 5:20-22, 27-28, 33-34, 37

Jesus is the completion of the Law of God, given to Israel through Moses. He has come not to sweep it away but to perfect it. In this part of the Sermon on the Mount, Matthew has gathered together six instances (four this week, two in next Sunday's Gospel) of the ways in which Jesus brings the Law to perfection. The first factor to notice, however, is that Jesus does not hesitate to adjust the divine Law on his own authority, for he too has divine authority. Each amendment begins with a statement of the Old Law and boldly goes on, 'But I say this to you...'. Each of the alterations has its own character. The first is about enmity, the sixth about love. About enmity, it is not enough merely to forego violent injury; we must even expel enmity from our hearts, positively seeking reconciliation, whether the offence is our fault or not. About lust, it is similarly not enough to forego acts of lust; we must not even harbour such thoughts in our hearts. About truth, it is not enough to keep a legal oath; we must be people whose every word can be relied upon. These are Jesus' demanding standards.

First Reading: Ecclesiasticus 15:15-20

Readings from Ecclesiasticus are rare occurrences in the Sunday cycle: it is good to remind ourselves of the origin of the book. It is one of the Wisdom books of the Bible, written towards the end of the Old Testament period, when prophecy had come to an end. The fierce corrections of the prophets and their inspiring promises of coming salvation were no more, and the word of the Lord came in collections of wise sayings to guide conduct, inspired by acute awareness that the Lord was the source of all wisdom. This collection of wisdom was brought together by a sage and experienced scribe of the Law at Jerusalem named Ben Sira. It was taken by the author's grandson to Alexandria in Egypt and translated into Greek for the Greek-speaking Jews there. Only recently have



manuscripts been discovered containing most of the Hebrew original. In today's passage Ben Sira sets out the contrasting choices which face us, to which we can freely reach out our hands. It's one of the chief passages in the Bible which stresses our own free will. Of our own volition we may turn to good or ill. God calls for our love and response, but does not force us, for love must be a free act.

Second Reading: 1 Corinthians 2:6-10

Among the recipients of this letter of Paul's were philosophers who prided themselves on their wisdom, the Greek understanding of the nature of things and the structure of the universe. The wisdom that Paul teaches is beyond human understanding. What, then, is the point of it? Firstly, it concerns the mystery hidden throughout the earlier history of the world and of humankind. The plan of God has been working itself out throughout history, throughout the affectionate, the tender, the forgiving dealings of God with human beings. But it has been made clear only by the coming of Christ into human history as the keystone which makes sense of the whole structure. Secondly, we can still not fully understand it. We still have not fathomed the meaning of life and all its strange and unpredictable twistings and turnings. And yet we are assured by the Spirit of God that there is a meaning, and that this meaning is for our glory. Whatever goes wrong, as well as whatever goes right is, by God's grace, so arranged for our glory. Thirdly, this same Spirit which penetrates the meaning of everything, even the depths of God, is the divine Spirit which lives in us and informs us as Christians.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Ordinary Time, Sunday 7

1st Reading Leviticus 19:1-2, 17-18

2nd Reading 1 Corinthians 3:16-23

Gospel: Matthew 5:38-48

Prayer of the Church

Psalter Week 2

Sun + Seasonal Proper

Mon (or + Proper of Saints)

Tue Week 2

Wed Week 2

Thu Week 2

Fri (or + Proper of Saints)

Sat Proper of Saints

This Week's Feasts & Saints

Mon The Seven Holy Founders of the Servite Order

Tue

Wed

Thu

Fri St. Peter Damian, Bishop & Dr of the Church

Sat THE CHAIR OF ST. PETER, THE APOSTLE