



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 7, 22/23 February 2020

Getting in touch Father Anthony G Fenton
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Saturday 22 February	6.00pm Mass	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
Monday 24 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Decd Muldowney & Holmes Families
Tuesday 25 February	7.30am Mass 12.00-1.00pm Exposition	Sacred Heart Sacred Heart	Donor's Intention
Ash Wednesday 26 February	9.30am Mass 12.00-1.00pm Exposition 7.00pm Mass	St Joseph's Sacred Heart Sacred Heart	Decd Gill, Stevenson & Rigby Families Decd Batty, McKinney & O'Reilly Families
Thursday 27 February	9.10am Morning Prayer 9.30am Mass 12.00-1.00pm Exposition	St Joseph's St Joseph's Sacred Heart	Decd Duffy, Rowe & Straughan Families
Friday 28 February	8.30am Mass 12.00-1.00pm Exposition 6.30pm Stations of Cross	Sacred Heart Sacred Heart <i>St Helen's CofE</i>	Eileen O'Reilly
Saturday 29 February	<i>No Exposition today</i> 6.00pm Mass	Sacred Heart	Parish Family
Sunday 1 March	9.00am Mass 10.45am Mass	St Joseph's Sacred Heart	Michael & Bridget MaGuire Fr Brian Doolan

Lent begins this Ash Wednesday, 26 February: please see Mass times above

Ashes will be distributed at both Masses

Wednesday is also a day of fasting (any aged 18-60) and abstinence from meat (any aged 14+)

Take a short break, 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

Whenever we hear the Scriptures proclaimed in the liturgy, Christ speaks to us.

If we are ready to listen, Christ meets us in his Word. The readings from Sacred Scripture and the chants between the readings form the main part of the Liturgy of the Word.

In the Scriptures, we, the Community of Faith hear God speaking to us, in the here and now.. For this reason, the biblical readings and the accompanying Scripture chants are an integral part of Mass and may not be replaced by non-biblical texts.

The high point of the Liturgy of the Word is the proclamation of the Gospel. The other readings from the Old and New Testaments prepare the assembly for this proclamation. The Gospels, of course, are the words and actions of Christ himself. There is no substitute for listening to the Gospel, and even where it may be permitted to omit an earlier reading (such as at a Children's Mass), it is never allowed to omit the Gospel.

The Psalms have been used to give prayerful expression to the Faith and feelings of God's people over the centuries. They were used by Christ himself. In these songs of wonder and praise, repentance and sorrow, hope and trust, or joy and exultation, those gathered respond to God's Word. The Psalms, in the Lectionary, have been selected to help us reflect on and respond to the Word that is being proclaimed.

The Gospel Acclamation (with alleluias, except in Lent) is an acclamation by which the gathered community greets, in song, the Lord who is about



to speak to us in the Gospel, and by which we express our Faith in him.

The word sermon refers to a talk on any theological or moral subject. At Mass, the priest

is required to give a *homily*. This is a preaching intended to help enlighten those there, to better understand and appreciate the Gospel and the other readings they have just heard. On Sundays and some other major Feasts, the Creed follows. The Creed is not a prayer, but is an affirmation of our Faith in all that Christ teaches us.

Moved by God's Word, all at Mass then exercise their priestly function, by interceding for various needs of our world and its peoples. As all are God's children, whether the needs are our own or those of others, they are all our concern. So we here pray for the salvation of the world, for civil authorities, for the local community, and for those suffering any burden or significant need.

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.net 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). A rehearsal is planned at our Sacred Heart Church, **Sat 29 Feb**, 10.30am. Any intending to come, please let Fr Anthony know. If any wish to serve but can't be at this meeting, do speak with Fr Anthony.



Homy Vaziri as quite a few know, assisted greatly with the renovations, at St Joseph's, during 2004, and since then undertook various building works at both of our Churches - always with great care and reduced costs. Following a fairly lengthy illness, Homy died a couple of weeks past. Please pray for him and his family.

& In the Diocese

Lourdes Planning Committee are to host information events regarding joining the Lourdes Hospitality Team. Doctors, nurses and carers all welcome at: St Urban's, Grove Road, Headingley, LS6 2AQ, 4 Mar, 7.00pm (contact: Angela Harvey 07939-262748 - Caroline Horner 07969-316498) -or- 15 Mar, 2.00pm, at Ss John Fisher & Thomas More, Bradford Road, Burley in Wharfedale, LS29 7PX (contact: Kim O'Connor 07947-534989). 2020 Pilgrimage will be 3-9 July.

More extras especially for Lent

Stations of the Cross

St Joseph's, 12.00nn

Wednesdays: 4 Mar to 1 Apr

& alternating
St Helen's CoE
& Sacred Heart

St Helen's CoE: 6.30pm

Fridays: 28 Feb, 13, 27 Mar

Sacred Heart: 6.30pm

Fridays: 6, 20 Mar, 3 Apr

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?

To engage in a valid marriage, two properly disposed people, marrying in a Catholic Church, must *fully intend to marry* and *mean* and *speak correctly* the keys words of the consent. In England those are - 'I (*name*) do take thee (*name*) to be my lawful wedded wife/husband - or alternatively - I (*name*) take you (*name*) to be my wedded wife/husband.

There is a common misconception that a ring or rings must also be exchanged at a wedding. While this is not the case, the ring/s are a usual and fine symbol - but of what?

AND SERIOUSLY!



A tourist ordered breakfast in a restaurant. The waitress was rather grumpy and rude, and when his breakfast arrived, he looked up at the waitress and asked, "How about a kind word?"

She leaned over to him and said, "Don't eat the eggs!"

Parish Monies

Thank You very much for your offerings last weekend:

Loose	£292.73
Envelopes	£499.65
Catholic Care	£130.56
Jan Bank Orders	£1441.00

Collections, etc

Next Weekend We will begin our weekly collection towards our Lent Project, which this year is to help fund *Maidie's Minibus*, for the use of Burntwood Nursing Home.

WHAT'S WRONG WITH THE WORLD: A SYNTHESIS

Fault Lines

In effect. Original sin means the loss of sanctifying grace and, therefore, the loss of eternal life. Eternal life is not merely everlasting life. The soul is immortal, and people in hell will live everlastingly, though miserably. Eternal life is more than everlasting. It is God's life, divine life. God alone is eternal because He utterly transcends time. So when we speak of eternal life we're talking about sharing in the very being and communion of the Father, Son and Holy Spirit. And that's what humanity lost through original sin.

Original sin is hereditary but impersonal. It is contracted not committed; and we contract original sin without consent. That is why God can remove original sin without personal consent, as he does with new-born babies on their baptism day.

The same thing cannot be said for actual sin. Actual sin can only be committed through informed consent. And so it can only be removed through informed consent. That's why we need confession.

The Law of (Moral) Gravity

It can be helpful to keep in mind that sin is like a terminal but curable—illness, one that afflicts all of the organs of the body. Only in this case, it affects the eternal life of the soul.

Are people better off not knowing that they're sick? Or how accessible (though difficult) the cure is? Are they any happier being told how serious—but also how treatable their condition is?

For me, the key is remembering that sin is more than breaking laws, it is breaking lives—our own and others'. Likewise, our spiritual life is far more precious—and fragile—than physical life. And far more fulfilling, eternally speaking.

Just because people don't recognise all (or any) of God's laws, and how they reflect His loving concern for our spiritual and physical health, doesn't change the fact that its all still true. If an overwhelming majority of Americans wanted to abolish the law of gravity, and so both houses of Congress voted to repeal it, and the president signed it into law—what would happen if the president and all the congressmen decided to celebrate their "liberation" by jumping off the White House roof? They wouldn't break the law of gravity, of course; their fall would demonstrate gravity, and the law would break them and whatever bones hit first.

What people often forget is that the moral laws of God are just as firmly fixed as the physical laws—it's just that the results of sin are not as visible or immediately painful as broken bones.

That's why the Church has to get the word out —both the bad news of sin's deadly effect, and the Good News of Christ as the only total cure. And again, that's why we need confession.

From: Lord, Have Mercy—Scott Hahn



**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Geza Victor Silvester, Homy Vaziri,
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 7

Gospel:

Following on from the four adjustments of the Law in last Sunday's gospel come two more, perhaps the most demanding. The Law of Moses had limited revenge: only a tooth might be taken for a tooth, only an eye for an eye, not life itself. Jesus, however, will not tolerate even this limited vengeance; he allows no revenge at all. Again and again in the course of the gospel Jesus returns to this need for unconditional forgiveness. We daringly engage ourselves with this teaching whenever we say the Lord's prayer, 'forgive us just as we forgive....'

The final demand, however, is the most challenging of all.

There is in fact no passage of the canonical scripture which encourages 'hate your enemy'. In any case, just as God lavishes his benefits of life, sun and rain of good and evil alike, so we must put no limits to our love. Only in this way—think of the first reading! - can we attempt to honour and imitate the holiness of God. This is what it means to be a son of God, 'sons of your Father in heaven': only by following in his way and by fulfilling his designs can we be integrated into his family. There can be no enemy in Christianity.

First Reading: Leviticus 19:1-2.17-18

This passage from Leviticus is taken from a series of regulations in the Law called 'Holiness Code'. Israel, God's own people, must set about treasuring and imitating God's own holiness. So there are regulations which express the awesomeness of God by demanding reverence and care towards God's sanctuary and to those special processes of life, conception, birth and death, where the presence of God breaks in upon human consciousness. God is felt to be especially present in the sacred moments of sex, when human beings combine to create life, and in the moments of passage to life and from life. There are also regulations which ensure that God's people treat the poor and unfortunate as God himself treated them when they were poor

and down-trodden in Egypt. This is what it is to be holy as God is holy. In particular, among the individual members of God's People, there must never be vengeance but the same love and forgiveness which God himself shows to his People. Jesus himself will take up this demand not only in today's Gospel but also in the story of the Great Commandment, where he puts love of neighbour on the same level as love of God (Mark 12:28-34 and parallels in Matthew and Luke).

Second Reading: 1 Corinthians 3:16-23

Paul is coming to the conclusion of the first section of his

letter to the Corinthians. He has been chiding them for their conceit in grouping into separate cliques, making themselves followers of the various Christian leaders who have taught them at Corinth. 'Cephas' ('Rock') is the Aramaic name for Peter, a name which also means 'Rock'; Apollos was a Jewish teacher from Alexandria. 'No!' says Paul. 'The human leaders (including myself) are nothing, but you all belong to

Christ.' Paul aptly uses the analogy of building, for Corinth had recently been rebuilt and was continually expanding. The foundation of the building is Christ. Different materials may be used, but on the one foundation there is only one building. Furthermore this is no ordinary building, but is the Temple of God. In it each stone is holy, because the Spirit of God lives in the Temple of the Christian community no less surely than the Spirit of God dwelt in the Temple of Jerusalem. Later in the letter Paul will develop this image to show that every element, every member of this holy Temple which belongs to Christ, has its special part to play. Each stone in the building is equally important.

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Lent, Sunday 1

1st Reading Genesis 2: 7-9. 3:1-7

2nd Reading Romans:5:12-19

Gospel: Matthew 4:1-11

Prayer of the Church

Psalter Week 3

Sun + Seasonal Proper

Mon Week 3

Tue Week 3

Wed + Seasonal Proper

Thu + Seasonal Proper

Fri + Seasonal Proper

Sat + Seasonal Proper

This Week's Feasts & Saints

Mon

Tue

Wed ASH WEDNESDAY

Thu

Fri

Sat