



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, Palm Sunday, 4/5 April 2020

Getting in touch Father Anthony G Fenton
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Updates: Readings for Maundy Thursday (pg 5) and Good Friday (pgs 6-8) added;
Pg 1 revised and Letter of Bishop Marcus for Holy Week moved to pgs 9,10

Saturday 4 April	All Services below are to be Facebook live-streamed	Mass Intentions Homy Vaziri
Sunday 5 April	10.30am Parish Mass <i>Inc Blessing of Palms</i>	Parish Family
Monday 6 April		Colin Stevenson
Tuesday 7 April		James Gill
Wednesday 8 April		Homy Vaziri
Maundy Thursday 9 April	6.00pm Mass of the Lord's Supper <i>Readings & Reflection on the Eucharist - see pg 5.</i>	Fr J.P McGurk
Good Friday 10 April	10.30am Stations of the Cross <i>25 mins approx - especially suited to Children</i> 3.00pm Passion Liturgy & Stations <i>Order of Service & Readings - see pgs 6-8</i>	
Holy Saturday 11 April	6.00pm Easter Vigil <i>Inc Easter Candle - Baptismal Promises</i>	Parish Family
Easter Sunday 12 April	10.30am Parish Mass <i>Inc Baptismal Promises</i>	Livia :Lestek

Please remember that while the above noted Services will be streamed live, only the camera person and Fr Anthony may be in the Church at the time.

This week, we remain restricted in many ways, and we also walk with our Lord Jesus in his time of suffering and death. Still, we are surely filled with hope and a quiet joy. The branches of evergreens, of Palm Sunday, reminded of a King bringing victory. Even on Good Friday, the very first prayer notes that the apparent tragedy being celebrated ended not with death, but the great Paschal (Easter) Mystery.

Fr Anthony continues to each day celebrate Mass at one or other of our Churches, with special thought for all our Parish Family and all who belong to them. If any wish their own Mass intentions to be celebrated during these present times, please let Fr Anthony know in the usual manner.
And let us all pray for a speedy end to Covid-19 and the well-being of each and all.

Follow us at "Parish of The Sacred Heart Hemsworth and St Joseph's Moorthorpe"

From Fr Anthony

Bishop Marcus has most recently given further clarification to a number of matters. The following may help some or all to feel more comfortable with how things are, church-wise, just now.

Removal of the Obligation of Holy Mass

The Bishops' Conference of England and Wales, having consulted the Ordinaries of the Dioceses, agreed that because of the exceptional situation that all members of the Church now face, the obligation for the faithful to attend Holy Mass on a Sunday or Holy day of Obligation is removed, until further notice. The current pandemic is the "serious reason" why this obligation does not apply at this time (Cf. Catechism of the Catholic Church, §2181)

Dispensation from Easter Duties

Many of the faithful will be aware of their Easter Duties; that is, to receive Holy Communion during the Easter Season and by custom, to celebrate the Sacrament of Reconciliation beforehand. The Code of Canon Law (can. 920) says "...each of the faithful is obliged to receive Holy Communion at least once a year. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year."

As it is not possible for the faithful to receive Holy Communion at this time and possibly for some time ahead, the Bishops of England and Wales have dispensed the Easter Duties for the year 2020, so that the consciences of people may be reassured and any scruples which they have be eased.

Sacrament of Reconciliation

(The following is abbreviated)

Requests for individual confession are almost impossible to meet within the restrictions we are obliged to follow for the safety of penitents at this time. Therefore, the Bishops of England and Wales have asked that all who desire to receive the Sacrament of Reconciliation should be encouraged and helped to make a Perfect Act of Contrition at this time. The Catechism of the Catholic Church (§1452) also says: "*When it arises from a love by which God is loved above all else, contrition is called 'perfect' - contrition of charity. Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.*"

Please note that a penitent's confession cannot be heard, nor can absolution be given, over the telephone or using any other electronic social or communication media.

If any are unclear about the above - or, while a sacramental confession cannot be made via telephone or email, if any feel a need to discuss a personal problem - they might still, of course, contact Fr Anthony or another priest of their choosing, via such means.

Things happening in our Parish

Helping Those Self Isolated Some without local family members may need help with essential shopping. If you are able and willing to help, if need arises (remembering that items might be left at their door), please give your name and telephone number to Paul Stuart, Liz Finn or Fr Anthony. Only the SVP managed go-between/s will be given any telephone numbers, not those isolated.

Many thanks to all who have already given their name.

Self isolated? If you are completely self-isolated (eg you are displaying symptoms that may be Covid-19) and are becoming stuck for someone to get essentials for you, you can email/telephone Fr Anthony and he will pass on your message to our SVP. As Fr Anthony may not be available/able to deal with calls immediately, please try to contact him a day or two before your need is immediate.



Parish Facebook Not signed up? We have a growing Parish Facebook community, to be found at [Parish of the Sacred Heart Hemsworth and St Joseph's Moorthorpe](#).

About the Money Amidst all the other present difficulties and challenges, a significant number are already having or soon may have significant money concerns. Naturally all need to look to paying for food and other household bills. Please also remember, though, that our Parish is, just now, taking a notable financial hit.

If you are able - and the - if - is important:

Hopefully those with standing orders to our Parish will not need to reduce them.

Any not donating their offertory monies via a standing order are invited to do so. You simply arrange with your bank for your chosen amount to be paid from your bank account direct to the Parish bank account. You, but only you, can alter the amount, and at any time before the next payment. To obtain a form to send to your bank, please contact Fr Anthony (by email, if you can, and please indicate whether you have a printer).

[It is now also possible to donate via text. If the above does not suit, please consider texting CHURCH SHSJ to 70500 to contribute £5 to the Offertory of our Parish.](#) As payee you would decide whether this is done say weekly, or fortnightly, or other. You should be asked whether you wish to Gift Aid the money (so use your own telephone!).

Obviously offertory envelopes can have money put in



and, if you are passing by the Presbytery, can be left through the letter box, or can be stored to be brought to Church at a later date.

Please also remember that if you pay income tax, your donation can be Gift Aided, so that our

Parish can claim back the tax you have paid on that donation, normally at no extra cost to you. (Do note, though, that if you only pay a small amount of tax, and the tax we reclaim is greater than what you have paid, HMRC can and likely will bill you for the difference.)

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, is provisionally planned to occur in our Sacred Heart Hall, **Weds 10 & 17 Jun**, 7.30-9.00pm. To join a Programme, Parents need to talk with Fr Anthony, to arrange an initial meeting with him.

The Programme is for any expecting, as well as Parents with baby born.

Confirmations will hopefully next be celebrated, for our Deanery Parishes, early in 2021 - for Baptised Catholics now in *school year 5 or older*. Details about applications will be announced when more is known..

First Reconciliation/Communion Our programme of preparation is presently on hold. *Parents and their Children* will be notified when we can resume, but they should please keep in their diaries all the dates given for the Preparation Programme for First Eucharist.

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

Should there arise an unusual urgency regarding Baptism or Marriage, please consult with Fr Anthony.

But seriously

DO YOU KNOW?

Virtually nothing is known of Matthias, whom the apostles chose to replace Judas Iscariot. Some suggest that he was from Judea. Mistakenly, some have suggested that Simon the Zealot was from Cana. In the New Testament he is distinguished from Simon Peter by being called Simon Kananites (not Cananite). Kananites is from the Hebrew word for Zealous.

What was the meaning of people placing palm and laurel branches on the road as Jesus came to Jerusalem, on Palm Sunday?

AND SERIOUSLY!

The sermon topic next Sunday will be 'What is Hell?' Come early and listen to our choir practice.



CHILDREN'S Palm Sunday - 1
QUIZ Maundy Thursday - 2,3
Good Friday - 4,5
Holy Saturday - 6

Parish Monies

Realistically Covid-19 will hit us all in the purse/wallet. Families have to be fed and bills paid - this is certainly well important. Maybe, however, somehow, you'll be able to remember - no Mass, no Offertory baskets passed around.

Our Lent Project We were doing so well in helping to raise money for a *Minibus for Burntwood Nursing Home*. Please try to get any further donations to Fr Anthony asap. As the Project was effectively cut short, we will look to return to it, in some way, later.

Collections, etc

Our Lent Project Has so far raised for *Maidie's Minibus*:

Donations £ 70.00
Total to date £521.84

And the people stayed at home

*and read books and listened
and rested and exercised
and made art and played
and learned new ways of being
and stopped
and listened deeper
someone meditated
someone prayed
someone danced
someone met their shadow
and people began to think differently
and people healed
and in the absence of people who lived in ignorant ways,
dangerous, meaningless and heartless,
even the earth began to heal
and when the danger ended
and people found each other
grieved for the dead people
and they made new choices
and dreamed of new visions
and created new ways of life
and healed the earth completely
just as they were healed themselves.*

By: Kathleen O'Meara (1839-1888)

*Written shortly after the great famine, in Ireland,
but obviously is relevant to today.*

Some Useful Connections

Mass (12.00nn each day) and various other Liturgies are streamed from the Shrine of Our Lady of Walsingham, and can be watched live and some later also; see www.walsingham.org.uk/live-stream

Mass is streamed Sundays 11.00am, weekdays 10.30am, from our Diocesan Cathedral: see www.leedscathedrallive.org.uk

For Readings for Sunday and weekday Masses, the daily Divine Office, and other materials: see www.universalis.com

For texts of daily Masses and more: see www.magnificat.com/free

For information and prayer resources including educational, and for Children's Liturgies: see www.cafod.org.uk

For a little Catholic teaching, praying, etc, try Fr Stephen Wang: at www.youtube.com/channel/UCbrIxeH2TSwEc8eVwwMGv8w

Mass and other devotions can be accessed via American EWTN channel, on satellite TV: or see www.ewtn.com

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**
especially Albert Allan 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 our housebound

Funerals are not easy to cope with at the best of times. There are now significant restrictions, including their being without a Mass or *in Church Service* beforehand. Further restrictions also apply to all funerals, whether graveside or cremation, whatever the cause of death. Graveside and crematorium religious Services were still allowed this last week, but with much limited numbers of mourners. Funeral Directors are informing families of any updated details. Meanwhile, all can be assured that when we can gather in numbers again, families will be welcome to arrange for a Memorial Mass or Service, for their own deceased loved ones.

The Word: Year A, Palm Sunday

First Gospel: Matthew 21:1-11

When they were near Jerusalem and had come in sight of Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go to the village facing you, and you will immediately find a tethered donkey and a colt with her. Untie them and bring them to me. If anyone says anything to you, you are to say, 'The Master needs them and will send them back directly.'" This took place to fulfil the prophecy: "Say to the daughter of Zion: look, your king comes to you: he is humble, he rides on a donkey and on a colt, the foal of a beast of burden." So the disciples went out and did as Jesus had told them. They brought the donkey and the colt, then they laid their cloaks on their backs and he sat on them. Great crowds of people spread their cloaks on the road, while others were cutting branches from the trees and spreading them in his path. The crowds who went in front of him and those who followed were all shouting: "Hosanna to the Son of David! Blessings on him who comes in the name of the Lord! Hosanna in the highest heavens!" And when he entered Jerusalem, the whole city was in turmoil. "Who is this?" people asked, and the crowds answered, "This is the prophet Jesus from Nazareth in Galilee."



First Reading: Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed. In the Book of Isaiah there are four songs (of which this is the third), sung by a mysterious Servant of the Lord. It is not clear who this Servant is, but he is totally dedicated to the

service of the Lord; he is a disciple who listens devotedly. Through suffering, this Servant brings to fulfilment the salvation which the Lord intends for Israel and for the world. Jesus saw himself in terms of this Servant, and the four songs feature throughout the liturgy of Holy Week. How can I be more positive about bearing suffering for the sake of Christ?

Second Reading: Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are, and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father. This hymn was probably not written by Paul himself, but taken up by him and placed into his letter to the Philippians. It is a very early Christian hymn. It celebrates the triumph of Jesus through his selflessness. The assertions at the end of the hymn are staggering. The hymn claims for Jesus the titles and the worship which are due only to God. What is more, this acknowledgement of Jesus does not detract from the glory of God, but is precisely 'to the glory of God the Father'. This is perhaps the fullest statement in Paul of the divine glory of Jesus himself, and it is won by his humiliation in death. What would it be like to meet Jesus, a human being, yet divine? How would I react?

Courtesy of 'The Wednesday Word Trust'

The Word: Year A, Lent, Easter Sunday

1st Reading: Acts 10: 34,37-43

2nd Reading: Colossians 3:1-4

Gospel: John 20:1-9

Prayer of the Church

Psalter Week 2

- Sun** + Seasonal Proper
- Mon** + Seasonal Proper
- Tues** + Seasonal Proper
- Wed** + Seasonal Proper
- Thu** + Seasonal Proper
- Fri** Seasonal Proper
- Sat** Seasonal Proper

This Week's Feasts & Saints

- Mon** Of Holy Week
- Tue** Of Holy Week
- Wed** Of Holy Week
- Thu** **Maunder Thursday**
- Fri** **Good Friday**
- Sat** **Holy Saturday**

The Word: Year A, Maundy Thursday, Mass of Our Lord's Last Supper

First Reading: Exodus 12:1-8,11-14

The Lord said to Moses and Aaron in the land of Egypt:

'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt. I am the Lord! The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever."

Responsorial Psalm 115

The blessing cup that we bless
is a communion with the blood of Christ

How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name.

O precious in the eyes of the Lord
is the death of his faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds.

A thanksgiving sacrifice I make:
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all his people.

The blessing cup that we bless
is a communion with the blood of Christ

Second Reading: 1 Corinthians 11:1-6

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

Gospel Acclamation

Praise to you, O Christ, King of eternal glory.
I give you a new commandment:
love one another just as I have loved you, says the Lord.
Praise to you, O Christ, King of eternal glory.

Gospel: John 13:1-15

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'



Following the Communion Rite, the camera will remain focused on the Blessed Sacrament, set on the Altar, for ten minutes. All are invited to join in prayer, during this time, silently, or in prayer shared with any who are with them.

A Prayer of St Thomas Aquinas: Before the Blessed Sacrament

Almighty and everlasting God, behold I come to you and honour the Sacrament of your only-begotten Son, our Lord Jesus Christ. I come as one infirm to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of everlasting brightness, as one poor and needy to the Lord of heaven and earth. Therefore, I implore the abundance of your measureless bounty that you will vouchsafe to heal my infirmity, wash my uncleanness, enlighten my blindness, enrich my poverty and clothe my nakedness, that, while not able in my body, I may still, in spirit, receive the Bread of Angels, the King of kings, the Lord of lords, with such reverence and humility, with such sorrow and devotion, with such purity and faith, with such purpose and intention as may be profitable to my salvation. Grant to me, I pray, the grace of receiving not only the Sacrament of our Lord's Body and Blood, in my heart and mind, but also the grace and power of the Sacrament. O most gracious God, grant me so to receive the human self of your only-begotten Son, our Lord Jesus Christ, which he took from the Virgin Mary, as to merit to be incorporated into his mystical Body, and to be numbered amongst his members. O most loving Father, give me grace to behold forever your beloved Son with his face at last unveiled, whom I now purpose to receive through his Word and Sacrament here below.

Adapted for all those unable to physically receive Communion.

The Word: Year A, Good Friday, Liturgy of Our Lord's Passion

The Liturgy begins in silence, in respect of Our Lord's death. Then, following the introduction -

First Reading: Isaiah 52:13-53:12

See, my servant will prosper,
he shall be lifted up, exalted, rise to great heights.
As the crowds were appalled on seeing him
– so disfigured did he look
that he seemed no longer human –
so will the crowds be astonished at him,
and kings stand speechless before him;
for they shall see something never told
and witness something never heard before:
'Who could believe what we have heard,
and to whom has the power of the Lord been revealed?'
Like a sapling he grew up in front of us,
like a root in arid ground.
Without beauty, without majesty we saw him,
no looks to attract our eyes;
a thing despised and rejected by men,
a man of sorrows and familiar with suffering,
a man to make people screen their faces;
he was despised and we took no account of him.
And yet ours were the sufferings he bore,
ours the sorrows he carried.
But we, we thought of him as someone punished,
struck by God, and brought low.
Yet he was pierced through for our faults,
crushed for our sins.
On him lies a punishment that brings us peace,
and through his wounds we are healed.
We had all gone astray like sheep,
each taking his own way,
and the Lord burdened him
with the sins of all of us.
Harshly dealt with, he bore it humbly,
he never opened his mouth,
like a lamb that is led to the slaughter-house,
like a sheep that is dumb before its shearers
never opening its mouth.
By force and by law he was taken;
would anyone plead his cause?
Yes, he was torn away from the land of the living;
for our faults struck down in death.
They gave him a grave with the wicked,
a tomb with the rich,
though he had done no wrong
and there had been no perjury in his mouth.
The Lord has been pleased to crush him with suffering.
If he offers his life in atonement,
he shall see his heirs, he shall have a long life
and through him what the Lord wishes will be done.
His soul's anguish over
he shall see the light and be content.
By his sufferings shall my servant justify many,
taking their faults on himself.
Hence I will grant whole hordes for his tribute,
he shall divide the spoil with the mighty,
for surrendering himself to death
and letting himself be taken for a sinner,
while he was bearing the faults of many
and praying all the time for sinners.

Responsorial Psalm 30

Father, into your hands I commend my spirit.
In you, O Lord, I take refuge.
Let me never be put to shame.
In your justice, set me free.

Into your hands I commend my spirit.
It is you who will redeem me, Lord.

In the face of all my foes
I am a reproach,
an object of scorn to my neighbours
and of fear to my friends.

Those who see me in the street
run far away from me.
I am like a dead man, forgotten in men's hearts,
like a thing thrown away.

But as for me, I trust in you, Lord.
I say: 'You are my God.'
My life is in your hands, deliver me
from the hands of those who hate me.

Let your face shine on your servant.
Save me in your love.
Be strong, let your heart take courage,
all who hope in the Lord.

Father, into your hands I commend my spirit.

Second Reading: Hebrews 4:14-16, 5:7-9

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

Gospel Acclamation

Praise to you, O Christ, King of eternal, glory.
Christ was humbler yet,
even to accepting death, death on a cross.
But God raised him high
and gave him the name which is above all names.
Praise to you, O Christ, King of eternal, glory.



Gospel: John 18:1-19:3:42

N. Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

✠ Who are you looking for?

N. They answered,

C. Jesus the Nazarene.

N. He said,

✠ I am he.

The Word: Year A, Good Friday, Liturgy of Our Lord's Passion

N. Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

✠ Who are you looking for?

N. They said,

C. Jesus the Nazarene.

N. Jesus replied,

✠ I have told you that I am he. If I am the one you are looking for, let these others go.

N. This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

✠ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

N. The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

O. Aren't you another of that man's disciples?

N. He answered,

O. I am not.

N. Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

✠ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

N. At these words, one of the guards standing by gave Jesus a slap in the face, saying,

O. Is that the way to answer the high priest?

N. Jesus replied,

✠ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

N. Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him,

O. Aren't you another of his disciples?

N. He denied it, saying,

O. I am not.

N. One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

O. Didn't I see you in the garden with him?

N. Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

O. What charge do you bring against this man?

N. They replied,

C. If he were not a criminal, we should not be handing him over to you.

N. Pilate said,

O. Take him yourselves, and try him by your own Law.

N. The Jews answered,

C. We are not allowed to put a man to death.

N. This was to fulfil the words Jesus had spoken indicating the way he was going to die.

So Pilate went back into the Praetorium and called Jesus to him, and asked,

O. Are you the king of the Jews?

N. Jesus replied,

✠ Do you ask this of your own accord, or have others spoken to you about me?

N. Pilate answered,

O. Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

N. Jesus replied,

✠ Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.

N. Pilate said,

O. So you are a king, then?

N. Jesus answered,

✠ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.

N. Pilate said,

O. Truth? What is that?

N. and with that he went out again to the Jews and said,

O. I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

N. At this they shouted: C. Not this man, but Barabbas.

N. Barabbas was a brigand.

Pilate then had Jesus

taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

C. Hail, king of the Jews!

N. and they slapped him in the face.

Pilate came outside again and said to them,

O. Look, I am going to bring him out to you to let you see that I find no case.

N. Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

O. Here is the man.

N. When they saw him the chief priests and the guards shouted,

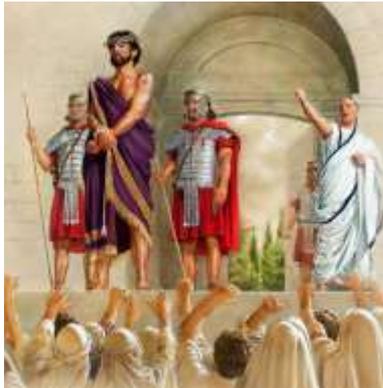
C. Crucify him! Crucify him!

N. Pilate said,

O. Take him yourselves and crucify him: I can find no case against him.

N. The Jews replied,

C. We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.



The Word: Year A, Good Friday, Liturgy of Our Lord's Passion

N. When Pilate heard them say this his fears increased.

Re-entering the Praetorium, he said to Jesus

O. Where do you come from?

N. But Jesus made no answer. Pilate then said to him,

O. Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

N. Jesus replied,

✠ You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

N. From that moment Pilate was anxious to set him free, but the Jews shouted,

C. If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

N. Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

O. Here is your king.

N. They said,

C. Take him away, take him away! Crucify him!

N. Pilate said,

O. Do you want me to crucify your king?

N. The chief priests answered,

C. We have no king except Caesar.

N. So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

C. You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'

N. Pilate answered,

O. What I have written, I have written.

N. When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

C. Instead of tearing it, let's throw dice to decide who is to have it.

N. In this way the words of scripture were fulfilled:

They shared out my clothing among them.

They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved

standing near her, Jesus said to his mother,

✠ Woman, this is your son.

N. Then to the disciple he said,

✠ This is your mother.

N. And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

✠ I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

✠ It is accomplished;

N. and bowing his head he gave up his spirit.

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

Not one bone of his will be broken;

and again, in another place scripture says:

They will look on the one whom they have pierced.

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

The Cross is now shown and placed before the altar. A short time for personal veneration of the Cross is followed with ten reflections, based on the Stations of the Cross.

The Liturgy concludes with the General Intercessions and Dismissal.

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Text of the Psalms: Copyright © 1963, The Grail (England)



Pastoral Letter from Bishop Marcus, for Holy Week

HOW TO PARTICIPATE IN THE CELEBRATIONS OF HOLY WEEK, SUNDAY AND WEEKDAY MASS WHEN REMAINING AT HOME DURING THE COVID-19 CORONAVIRUS PANDEMIC

Dear Brothers and Sisters in Christ,

During this time of quarantine resulting from the Covid-19 Coronavirus pandemic, members of the Church are being asked to refrain from attending their places of worship. The pain of this requirement will be particularly felt during this coming Holy Week and on Easter Day.

Following the first live-streamed Sunday Mass on 22nd March from our Cathedral in Leeds, I received an Email with the following message from a mother of a family in our diocese: "Please pass on my thanks to ...all those who made the livestreaming of Mass possible ...At first, my older children were unenthusiastic about gathering around the TV in the front room to watch Mass. However, as we settled down, lit our candle, and started joining in the responses, it became quite a powerful experience. It is good to be able to bring the liturgy into our home."

I know that, similarly, many other Catholics are doing their best to join in the celebration of Sunday and weekday Mass, as well as the Liturgies of Holy Week, that are being livestreamed from our Cathedral and parish churches.

Others who do not have access to the internet and online media, are using their Missals, the Liturgy of the Hours or other devotional books of prayers to assist them to maintain their spiritual lives in union with the rhythm of the liturgical life of the Church.

I am aware that the faithful will want to participate as fully as they can at this time, particularly to pray for their families, friends, those who are sick and for all who care for the sick and dying. I am aware too that this new form of 'bringing the liturgy into our homes' is a challenge in terms of the way we participate; I hope therefore that the following reflections and suggestions may be of help with this.

The importance of the Liturgy The most important aspect of all our Catholic worship and liturgy is that we celebrate the sacred rites not as individuals but as members of the one Body of Christ, the Church. It is important too that we do this even in these difficult times: "For if we continue to love one another and to join in praising the Most Holy Trinity - all of us who are sons of God and form one family in Christ - we will be faithful to the deepest vocation of the Church"¹. This is a profound reality even if, or when, our circumstances force us to be separated from the other members of the church by physical space or time.

The word liturgy means a "common work" or a "service in the name of/on behalf of the people". The 'Mass' or 'Divine Liturgy' is the common work of the Catholic Church. It is the official action of the Church, the participation of the People of God in the 'work of God'. The liturgy is "the source and summit toward which the activity of the Church is directed; it is also

the font from which all her power flows"³.

For Catholics, both of the Western and Eastern liturgical traditions, the solemn gathering of the People of God for the praise and worship of the Most Holy Trinity is not an 'optional extra' to our personal spirituality or our individual life of prayer. No, the celebration of the Eucharistic Sacrifice is, "the primary and indispensable source from which the faithful are to derive the true Christian spirit". The celebration of the Holy Sacrifice of the Mass is central to our lives as Catholics and is why it is so painful for us now not to be able to gather together in our churches as a family.

We know that our churches are not just buildings; they are a 'sacred space', the House of God. Indeed, even within a church, there are separate dedicated spaces: the entrance hall or narthex which provides an area for the faithful to gather for visiting with each other both before and after the celebration of Mass; there is the main body of the church or 'nave' which is reserved for prayer, worship, and for making a 'visit to the Lord'; and, there are chapels or devotional areas which honour the Blessed Virgin Mary, St Joseph and the Saints and Martyrs of the Church. The sanctuary though is the 'Holy of Holies', the place where the Eucharistic Sacrifice is offered on the altar and the table from which we are fed the "one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ".

How then should we pray and participate in the Mass at home? Whether we are sharing in the celebration of the Mass through live-streaming or reading the sacred texts for the Liturgy of the Word and the prayers in our Missal, we should try to set apart an area of a room in our house that is given over to the Lord. This area does not have to be large; it simply needs to be the little 'sanctuary' of our home.

What should there be in this sanctuary? Pride of place should be given to a crucifix; this is the altar of our home, for "Christ, our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption." On Good Friday especially, we can spend some time in prayer before the crucifix, praying the Stations of the Cross, and at 3:00pm or thereabouts kissing the crucifix or touching it lovingly with our hand, recalling that it was at this hour⁷ that Our Lord and Saviour gave up His life for us and for the salvation of the world.

An icon or statue of the Blessed Virgin Mary, Mother of God, should also be present. For as Our Lord hung dying upon the cross, nearby stood Mary his mother to whom he entrusted us as her children and she as our mother.

Live-streamed Liturgies We also have to learn how to differentiate when we participate in a liturgy on our computer or television screen from the experience of watching other live-streamed events, videos or programmes. In church we have learnt, often from

Pastoral Letter from Bishop Marcus, for Holy Week

our childhood, how to watch and participate in the sacred actions of the liturgy in a 'holy way'. Learning how to do this using the various forms of electronic media alone will be entirely new to most of us.

Part of this learning means being aware of how we might physically differentiate in our home the way in which we watch and participate in a live-streamed liturgy. This simple action, changing how we watch, can help us to make our spiritual participation more fruitful.

In the room where we will watch the liturgy, we must try to turn-off and to remove anything that is likely to distract us. We should as far as possible use the same bodily postures that we would adopt as if we were in the church itself; this will give us a sense of being united with the sacred actions that are taking place in the church.

For example, if possible we should stand at the opening to make the sign of the cross and for the penitential rite; join-in by making all the responses; sit down for the readings and stand for the Holy Gospel (and make the sign of the cross on our forehead, on our lips and over our heart); kneel or bow our heads for the Eucharistic Prayer and for the moment when we make a Spiritual Communion; and stand for the final prayer and the blessing.

We might also, provided we take care and it is safe to do so, light a candle for the duration of the celebration. The lighted candle, like those on the altar in the church, symbolizes that Christ is "a light to enlighten the nations", and that His brightness shines out in the Church and throughout the whole human family.

Whether we are taking part in a liturgy online or in person in a Church, our "fully conscious, and active participation in liturgical celebrations" requires us to foster both an internal and external participation. Our participation is not really about us 'doing things' in the liturgy but means that we need to engage both our minds and hearts in the celebration. We are body and spirit; the expression of our love for God therefore will always be manifest in our worship of Him, both in our words and our actions.

We should try to remember too, that often there can be many others who are also participating in the same liturgy that we are watching; sometimes hundreds and even thousands! It is not just us a case of us watching the priest or sacred ministers

celebrating the liturgy remotely in the isolation of our home, we are joining other Catholics, sometimes from other countries around the world, to offer a period of time in prayer, worship and thanksgiving to God who is our loving and merciful Father.

Praying with the Word of God for those who do not have access to the internet and online media, one of the ways we can unite our prayer with the celebration of the Mass and the liturgies of Holy Week is through the use of Sunday and Weekday Missals to read the Word of God in the Holy Scriptures as given in the Church's lectionary and to make an act of Spiritual Communion.

Although the offering of these prayers may be separated by physical space from where the sacred liturgy is being celebrated in a church, eternity breaks through into human life whenever Christians are united in prayer, especially when this prayer is offered at the same time and when they unite their intention to that of the sacred ministers celebrating the liturgy.

Our constant desire for the Lord Deep in our hearts, we know though, that neither watching and participating in a livestreamed liturgical celebration nor uniting ourselves in prayer with that liturgy, can ever replace or be a substitute for that 'fully conscious, and active participation in liturgical celebrations' which our Holy Mother the Church calls us to strive for when we are personally present at the sacred liturgy celebrated within a church.

As members of the clergy and faithful, may our constant desire to be close to and receive the real presence of Christ in the Holy Sacrifice of the Mass, and to experience His presence in the community of the faithful gathered visibly and physically as one, burn within our hearts each day until together we can return to our churches to assemble again as the Church.

Until that time, let us do all we can to remain united in faith, hope and love. Let us pray throughout this time of tribulation that God our Father will drive all pestilence from our world, relieve the pain of the sick, give strength to those who care for them, welcome into His peace those who have died and grant that we may all find comfort in His merciful love.

□ Marcus Stock, Bishop of Leeds

