



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 B, Eastertide, Low Sunday, 10/11 April 2021

<i>Getting in touch</i>	Father Anthony G Fenton The Sacred Heart Presbytery Market Street, Hemsworth, Pontefract, WF9 4LB	<i>Email</i>	anthony.fenton@dioceseofleeds.org.uk pp.sacredheartstjoseph@dioceseofleeds.org.uk
		<i>Tel</i>	01977-610733
		<i>Parish Website</i>	www.hemsthorpe.org.uk

			<i>Mass Intentions</i>
Saturday 10 April	Sacred Heart	5.00pm Mass	<i>Kazia Andruszko</i>
Low Sunday 11 April	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Ann & Sheila Dan & Grace Sullivan</i>
Monday 12 April	St Joseph's	9.30am Mass	<i>Peter Larkin</i>
Tuesday 13 April			<i>Donor's Intention (GF)</i>
Wednesday 14 April	Sacred Heart	9.30am Mass	<i>Galdys & Bill Tyrrell</i>
Thursday 15 April	St Joseph's	9.30am Mass	<i>Rita Bontoft</i>
Friday 16 April			<i>Parish Family</i>
Saturday 17 April	Sacred Heart	5.00pm Mass	<i>Joan Wilson</i>
Sunday 18 April	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Vic France Potenciana L & Jenito M Gabriola</i>

As numbers have to be limited at all Masses, to enable physical distancing, all are requested to pre-book.
To book for Mass: see our Parish Website, Parish Facebook Page, or telephone the Presbytery.

Thomas.
'YOU
 believe
 because
 you
 Can
 See
 me.'



'HAPPY
 are
 those
 who have
 not seen
 And
 yet
BELIEVE.'

Sacrament of Reconciliation with Fr Anthony, presently by appointment.
 It is expected that set times will resume by mid May.

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

From Fr Anthony

From the commentary on the first letter of Peter by Saint Bede the Venerable.

You are a chosen race, a royal priesthood. This praise was given by Moses to the ancient people of God, and the apostle Peter rightly gives it to the Gentiles who have come to believe in Christ, the cornerstone, who has brought the nations together in the salvation that belonged to Israel.

Peter calls them a *chosen race* because of their faith, to distinguish them from those who, by refusing to accept the living stone, have been rejected. They are a *royal priesthood* as they are united to the body of Christ, the supreme king and true priest. As sovereign he grants them his kingdom, and as high priest he washes away their sins by the offering of his blood. Peter says they are a *royal priesthood*; they must always hope for an everlasting kingdom and to offer to God the sacrifice of a blameless life.

They are called a *consecrated nation, a people claimed by God as his own*, in accordance with the apostle Paul's explanation of the prophet's teaching: *My righteous man lives by faith; but if he draws back, I will take no pleasure in him. But we, he says, are not the sort of people who draw back and are lost; we are those who remain faithful until we are saved.* In the Acts of the Apostles we read: *The Holy Spirit has made you overseers, to care for the Church of God which he bought with his own blood.* So, through the blood of our Redeemer, we have become a *people claimed by God as his own*, as in ancient times the people of Israel were ransomed from Egypt by the blood of a lamb.

In the next verse, Peter makes a veiled allusion to the ancient story, and explains that this story is to be spiritually fulfilled by the new people of God, *so that, he says, they may declare his wonderful deeds.* Those who were freed by Moses from slavery in Egypt sang a song of triumph to the Lord, after they had crossed the Red Sea, whereas Pharaoh's army had been overwhelmed; in the same way, now that our sins have been washed away in baptism, we too should express fitting gratitude for the gifts of heaven. The Egyptians who oppressed the people of God, and who can also stand for darkness or trials, are an apt symbol of the sins that once oppressed us but have now been destroyed in baptism.

The deliverance of the children of Israel and their journey to the long-promised land correspond with the mystery of our redemption: we are making our way towards the light of our heavenly home with the grace of Christ leading us and showing us the way. The light of his grace was also symbolised by the cloud and the pillar of fire, which protected the Israelites from darkness throughout their journey, and brought them by a wonderful path to their promised homeland.

Very many thanks

to all who in any way helped our Holy Week Services to be so prayerful and meaningful: to all who helped organise them, to those who cleaned and decorated our Churches, to all who undertook liturgical and stewarding ministries, and to all who came along to contribute in prayer.

Also, Fr Anthony much thanks all of our Parish Family for their kind and generous offerings, gifts, and greetings, given during the Easter Festival.

Things happening in our Parish

First Sacraments/Reconciliation This Programme is for our baptised Children now in school year 3 or above. Parents of eligible Children are reminded that application forms should be returned direct to Fr Anthony, by this **Sun 11 April**.

Offertory Envelopes The new packs start this weekend and a few still remain to be collected. Those yet to collect theirs are asked to please have them collected at the earliest opportunity

Returning to Church If any are anxious about returning to Church, they might try coming to one of our Monday, Wednesday or Thursday Masses, when we usually have no more than a dozen or so attending. Once they gain some comfort with this, they might feel better able to move on to being with a larger congregation.

Parish Pastoral Council Is to meet this **Thu 15 Apr**, in our Sacred Heart Hall, at 7.00pm. The major item will be *Evangelisation* - looking at increasing our Parish Family in both the short and long term.

Any Parishioners are always welcome to attend our Parish Council Meetings.

Gift Aid Please remember that if you pay anything more than a minimum amount of income tax, we can reclaim the tax you have already paid on the money you give to our Parish. If you do not already Gift Aid, all you need do is sign a Gift Aid Form and allow us to record what you give (eg by numbered envelopes or a bank standing order): and it wont cost you a penny more than what you are already giving. For more information, please consult Jackie Ventom, Margaret Whitehouse or Fr Anthony.

Please note: one off donations, favouring our Parish, can also be gift aided by income tax payers.

Our 2021 Lent Project

Our Lent Project has now concluded.

We have raised a truly generous and worthy amount, especially considering that so many have had reduced incomes, during the past months.



Direct Internet giving	£ 324.86
Via our Churches	£1089.90
Sacred Heart School	£ 117.00
Grand total	£1591.76

Very many thanks to all who have contributed.

Notices for our Parish Newsletter need to be received by Wednesday 12.00noon, at the latest.

Sacraments

Baptism Our Preparation Programme, for Parents of Children to be baptised, will next take place 7.00-8.30pm, in our Sacred Heart Hall, **Weds 16 & 30 Jun**. To join a Programme, Parents need to talk with Fr Anthony, after one of our Parish Masses, to arrange an initial meeting with him.

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

Confirmations Our next Preparation Meeting will be on **Sat 17 Apr**, and will be in our -

Sacred Heart Hall, 9.30-11.00am. It is important all arrive in good time, so as to start on time.

First Communion Our Children will rehearse for their celebration of their First Communion, on **Sat 8 May** -

9.30-10.30am, *St Joseph's*, for all who are to receive Communion there, 11-12.00am, *Sacred Heart*, for all who are to receive Communion there.

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

Parish Monies

Offertory Monies **Many Thanks**
22-28 March

Loose	£ 78.90
Envelopes	£380.04
<i>Mary's Meals</i>	£188.71

Donations to our Parish

Can also be made by texting -
CHURCH SHSJ to 70500
to contribute £5 - weekly
- fortnightly - other;
- or by using the **Donate Button**
on our Parish Website Home Page.

GOD OF SURPRISES

Tools for digging – Some Methods of Prayer

Be still and know that I am God (Psalm 40:10)

After feeling excluded from the scene, they then conclude that their prayer is a failure and abandon it. It has not failed, for imagination is revealing an aspect of their own reality, and it is important to stay with the scene and keep praying to Christ from wherever our imagination may take us. Just as in the previous method of praying from Scripture we saw that what are termed 'distractions' can become the substance of our prayer, so here the meanderings of the imagination can form the subject matter of the prayer. If, for example,

I go blank as soon as Christ enters and I cannot see him, or hear him say to me 'Peace', this may be revealing my tendency to keep him out of my mind and heart, to hide my own fears even from myself, to keep the doors of my own inner life firmly shut,



letting Christ in only when I decide. The imagination is revealing deep layers of consciousness which are closed to the Risen Christ and to the peace which he gives. The prayer is revealing to me my need for his peace and so I can now pray to him from a deeper level of my being.

In general, in this method of prayer let imagination lead, but keep the focus on your attention on Christ, so that the imagining does not degenerate into a Walter Mitty type of fantasy, in which the focus of attention becomes yourself, whether relishing your imagined heroism or deploring your imagined wickedness. Even if this were to happen, it can still be a revealing prayer, showing a tendency to take over from Christ and to make ourselves the centre of everything. One person in contemplating the upper room found himself trying to soothe the fears and cheer up the depressed and frightened apostles, doing it so successfully that he felt resentment when Christ appeared and said, 'Peace be with you'. This was a shattering experience for the man because he was able to recognise the truth in his own life which his imaginings had mirrored, a refusal to admit his own fears and his own needs and a tendency to forbid other people to admit theirs, pouring platitudes and dogmatic statements upon them in the name of Christ, whom he had never permitted entry into his own inner self.

Could this method of prayer be dangerous for someone with a very vivid imagination and little emotional stability? It could be dangerous for such a person, especially if practised without constant reference back to Christ, but for the majority, there is no danger.

To be continued . . .

Abridged from: *The God of Surprises* – Gerard W. Hughes

But seriously

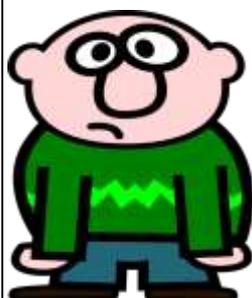
DO YOU KNOW?

When the Israelites escaped slavery in Egypt and were led by Moses into the desert, the promise made to them by God, through Moses, was that he would bring them to a land flowing with milk and honey - and bees, of course, produce both beeswax and honey.

When Jesus came to the Apostles in the Upper Room, they first thought he was a ghost. To show them he was not, Jesus asked for something to eat. What did they give him?

AND SERIOUSLY!

A husband and wife were having a disagreement and not speaking. The husband needed waking early next morning to catch a business flight, so left a note for his wife to wake him at 5 am. Next



morning the man woke at 7 am. having missed his flight. He was furious but noticed a paper by the bed saying "It is 5 am, Wake up."

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, Peggy Heneghan, Liz Allen, Dennis Fricker, Elizabeth Taylor, Monica Lowe
John O'Brien, Nicola Glew, Ann Stoner, Tim Byrne, and all our housebound

The Word: Year B, Eastertide, Low Sunday: Commentary on the Readings

Gospel: John 20:19-31

Two aspects of this meeting of the disciples with Jesus are especially striking. This is the last scene of the gospel of John, for chapter 21 is an appendix added later. At the end of this gospel, before the concluding reflection, Thomas gives the only direct acclamation in the New Testament of Jesus as God. Nowhere else is Jesus directly hailed as 'God', though there are other ways in which readers come to recognise Jesus as God. So, in a way, this acclamation of the Risen Christ is the climax of the New Testament. Secondly, it is striking that Jesus' final blessing is of peace and forgiveness. The mission of all Christians is to bring peace and forgiveness to a troubled world. Throughout the Bible God is a God of forgiveness. The Old Testament consists of a series of covenants of forgiveness, each in turn broken by God's chosen people: the covenant with Noah after the Flood, the covenant with Abraham, the covenant with Moses after the worship of the Golden Calf, finally the new covenant promised by Jeremiah when unfaithful Israel is exiled to Babylon. Christianity is not for the perfect but for sinners. Forgiven sinners must bring forgiveness to all those around them.

First Reading: 1 John 5:1-6

On the six Sundays of Eastertide we hear the story of the earliest Christian community. Each Eastertide the Church puts these readings forward as a model for us, emphasising important aspects of that early Christian life. This Sunday's first reading stresses the unity of the community and the mutual caring among members of the community to ensure that no one is in want. This care of those in need, and particularly in financial matters, remains a strong challenge to us today. Care for the needy receives strong emphasis throughout the Bible, from the earliest part of the Law Codes of Israel right up to the Letter of James and beyond. The Bible teaches us that, as man and woman are made in the image of God, so we are to care for one another and for those in need as God

cares for us; this is part of the human obligation to foster life and to care for creation. The gospel of Luke especially stresses the dangers of wealth and the need to use wealth responsibly and generously. In the Acts of the Apostles (the continuation of Luke's gospel) this care for others is part of what it means to be 'united, heart and soul'. Another feature of this earliest description of Christian life together is the bold proclamation of the Resurrection of the Lord.

Second Reading: John 20:19-31

The second readings for the Sundays of Eastertide this year are all from the first letter of John. The main topic is Christian love. It is quite significant that this Sunday's passage occurs towards the end of the letter and so is read out of order to underline the importance of its message for the Church. It centres on two overarching aspects of Christian love, which are vital for any genuine manifestation of that love. The first aspect is that this love, which conquers the world, is built on faith in Jesus as Son of God. 'The world' here stands for all the evil and godless attitudes standing in opposition to Christian values. By raising Jesus from the dead God has shown the vanity of these attitudes, and has made the victory of Christian love over them sure. These are the true values which in the end will prevail. The second aspect is that by Christian love we are raised to be sons of God, co-heirs with Christ and able to cry 'Abba, Father' truly to God. To the Hebrew mind to be a 'son of' is wider than mere physical generation. It involves respect, devotion, obedience, keeping an eye fixed on the other, and careful conformity in desire, ability and behaviour. It is much like being 'in the image of', but closer, stronger, more heartfelt and more intimate.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Eastertide, Low Sunday

1st Reading: Acts 3:13-15

2nd Reading: 1 John 2:1-5

Gospel: Luke 24:35-48

Prayer of the Church

Psalter: Week 2

Sun + Seasonal Proper

Mon + Seasonal Proper

Tue + Seasonal Proper (or + Proper Saints)

Wed + Seasonal Proper

Thu + Seasonal Proper

Fri + Seasonal Proper

Sat + Seasonal Proper

This Week's Feasts & Saints

Mon Of Easter Week 2

Tue Of Easter Week 2 / St Martin I, Pope & Martyr

Wed Of Easter Week 2

Thu Of Easter Week 2

Fri Of Easter Week 2

Sat Of Easter Week 2