



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, Sunday 5, 1/2 May 2021

Getting in touch Father Anthony G Fenton
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		(FB) - Facebook livestream	Mass Intentions
Saturday 1 May	Sacred Heart	5.00pm Mass	<i>Kazia Andruszko</i>
Sunday 2 May	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass (FB)	<i>John Porter</i>
Monday 3 May			
Tuesday 4 May			
Wednesday 5 May			
Thursday 6 May			
Friday 7 May			
Saturday 8 May	Sacred Heart	5.00pm Mass	<i>Kazia Andruszko</i>
Sunday 9 May	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Michael Murtagh Parish Family</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.

This weekend, we thank Fr Sean Durcan, for celebrating our Masses with us, this and last weekend.

Jesus said to his disciples:

I AM THE
true vine,
And
my Father
is the
vinedresser.



I am the vine,
you are the
branches.
Whoever
remains in me,
with me in him,
bears fruit in
plenty;

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

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

From Fr Anthony

If the Word has truly been made flesh and we in very truth receive the Word made flesh as food from the Lord, are we not bound to believe that he abides in us naturally? Born as a man, he assumed the nature of our flesh so that now it is inseparable from himself; and also he conjoins the nature of his own flesh to the nature of the eternal Godhead, in the sacrament by which his flesh is communicated to us. Accordingly we are all one, because the Father is in Christ and Christ in us. He himself is in us through the flesh and we in him, and because we are united with him, our own being is in God.



He himself testifies that we are in him through the sacrament of the flesh and blood bestowed upon us: *In a short time the world will no longer see me; but you will see me, because I live and you will live. On that day you will understand that I am in my Father and you in me and I in you.* If he

wanted to indicate a mere unity of will, why did he set forth a kind of gradation and sequence in the completion of that unity? It can only be that, since he was in the Father through the nature of Deity, and we on the contrary in him through his birth in the body, he wishes us to believe that he is in us through the mystery of the sacraments. From this we can learn the perfect unity through a Mediator; for we abide in him and he abides in the Father, and while abiding in the Father he abides in us as well – so that we attain unity with the Father. For while Christ is in the Father naturally according to his birth, we too are in Christ naturally, since he abides in us naturally, in the flesh.

He himself has told us how natural this unity is: *He who eats my flesh and drinks my blood lives in me and I live in him.* No-one can be in Christ unless Christ is in him, because the only flesh which he has taken to himself is the flesh of those who have taken his.

He had earlier revealed to us the sacrament of this perfect unity: *As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me.* He lives because of the Father, and as he lives because of the Father so we live because of his flesh.

A comparison shapes our understanding, so that we may grasp the subject concerned by help of the analogy set before us. To summarise, this is what gives us life: that we have Christ dwelling within our selves through the flesh, and we shall live because of him, in the same manner as he lives because of the Father.

From the Treatise of St Hilary of Poitiers, on the Trinity.

First Communion Celebrations

Between the next two weekends (8/9 & 15/16 May), at all our Masses (except 15 May), we will be celebrating with sixteen of our Children, as they receive Our Lord for the first time in Holy Communion. While Covid-19 regulations will bring some limitations to how we celebrate these great events, we will do all that we can, as a Parish Family, to help our Children have a special day.

Please keep our First Communion Children in prayer.

It is hoped that the easing of Covid-19 regulations will allow a fully celebratory *Thanksgiving Mass*, at 11.00am on **Sat 3 Jul**, with all those who are to receive their First Communion or the Sacrament of Confirmation, during May. All will be welcome at that event, so do note the date now - and hopefully we'll have a shared lunch, too.

Things happening in our Parish

Please Note While our First Communions are to be over several Masses, during the next two weekends, to ease a problem of numbers on account of Covid-19 regulations, there is a possibility that some of those Masses will be over subscribed. All are urged to book in advance, to know at which Masses places are available.

Our Parish Prayer Trees are for any and all to use. If you have an intention you wish us all to pray for, write it on one of the cards provided and hang the card on the Prayer Tree, where it will remain for four weeks. If the need continues, after four weeks simply write another card and again hang it on the Prayer Tree. Whether any identifying names/details are given is completely up to the one who places the intention.



Quite a number of Parishioners read and pray for the intentions so placed and all are encouraged to do so. At both of our Churches, monthly on Sundays and weekly on weekdays, the intentions placed on our Prayer Trees are included in the Intercessions at Mass.

?Remember this little story?

This is a story about four people named Everybody, Somebody, Anybody and Nobody. There was an important job to be done and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that, because it was Everybody's job. Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn't do it. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have.

How can you help our Parish Family?

Fr Anthony is taking his Spring 'Jollies' until Thursday 6 May, inclusive. If a need arises for the arranging of a funeral, it is important that the family have their Funeral Director contact/leave a message at the Sacred Heart Presbytery. The Director should receive a response by the end of their next working day, at latest.

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 15 May**, and will be in our -

Sacred Heart Hall, **9.30-11.30am**.

It is important all arrive in good time, so as to start on time.

First Communions 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
12-18 April

**Many
Thanks**

Loose £ 39.70
Envelopes £412.15

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

General Directions for Digging

I lived once in the same house as Fr. Patrick Treanor, a Jesuit astronomer, a small man with a large brain and the face of a child. He would often dart out of his room, stop suddenly, spin round several times on his own axis, his finger tips on his lips, and explain to any passer-by, 'I've forgotten where I'm meant to be going'. Walking with him in the Oxford country-side, especially in spring, was always full of surprises, for he would disappear into a ditch without warning, appearing later gazing in wonder at a wild flower. Having contemplated it he would then give its genus, species and point out its particular qualities before disappearing again. He usually arrived home clutching a bouquet. He was never quite sure of his immediate direction, but there was a very clear general direction to his life. He was fascinated by all the wonders of God's creation on earth and in the heavens and this fascination determined the general direction of his life.



When St. Ignatius Loyola had written his Spiritual Exercises, he added a short preface, a skeletal summary of the inner journey to be made through his Exercises. Later commentators called this preface "The First Principle and Foundation." It may be compared to a small-scale map of a very long journey. Like any small-scale map, it does not look interesting at first sight and gives little detail, but it does give very clear general directions which we shall consider in this chapter. The opening sentence gives the basic direction, and the remaining sentences draw out some of its implications. The preface begins:

Man is created to praise, reverence and serve God, Our Lord, and by this means to save his soul.

The essence of this sentence is 'We are created to praise God', because reverence and service and the salvation of our souls follow from praise. This is the fundamental direction. The opposite direction would be to live as though all creation existed to praise, reverence and serve us!

To be continued . . .

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

But seriously

DO YOU KNOW?



The name Barnabas, Acts 4:36 tells, means 'son of encouragement' or 'son of consolation': an appropriate name for one who encouraged the first Christians to accept Paul as being no longer a persecutor of

Christians, but a keen supporter; and who was also a key Gospel worker himself.

Including in next week's first reading, there are several references in the Acts of the Apostles and St Paul's writings, to glossolalia. What is this?

AND SERIOUSLY!

Man walking past beautiful garden says to gardener, 'What a wonderful job you and God have made', the gardener replies, 'You

should have seen it when God looked after it by himself!



Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help or sought thy intercession, was left unaided.

Inspired by this confidence,

I fly unto thee, O Virgin of virgins, my Mother; to thee do I come, before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer them. Amen.

**Please Keep
in Prayer**

All whose **Anniversaries** occur about this time
All who have **died recently**,
especially Richard Gee, 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, 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, Sunday 5: Commentary on the Readings

Gospel: John 15:1-8

A vine is an extraordinary plant. It can grow to a huge size, spreading over a wide area, a whole garden wall or trelliswork, from one single root, and producing a rich sap which yields grapes at the end of countless little branches. And then there is the business of pruning: cut it back thoroughly on all its many shoots and tendrils, and it seems only more determined to grow thick and strong. So the vine was the symbol of Israel, drawing from the Lord a sap which penetrated to all its shoots, and lovingly pruned by the gardener in a way which best encouraged its growth. The image was taken over by Jesus for his own community, the new Israel. Pairing with last week's picture of the good shepherd, it is one of the greatest of Jesus' images. It perfectly sums up the two emphases of this Sunday's other two readings. The only source of fruitful energy for the Christian is union with and dependence on the life flowing from Christ. Without that, the branches wither and die; a trimming cut from a vine no longer has any chance of life. The vine itself, at pruning season, looks stark and suffering, but is in fact bursting with new life.



First Reading: Acts 9:26-31

This reading is the first news that we have had that the Church has spread beyond Jerusalem. Paul has received his vision of the Risen Christ and has joined the disciples, being baptised at Damascus. Then, according to his letters, he went off to Arabia for three years before going up to Jerusalem. Paul's arguing with the Hellenists (or Greeks) is a foretaste of his bringing the Gospel to those beyond the borders of Judaism. His fearless proclamation of the gospel message, both in Damascus and in Jerusalem, is a characteristic of the work undertaken by the early missionaries. We have already come across it when Peter preached the message before the Jewish authorities. It will continue throughout the Acts of the

Apostles, even till the end, when we see Paul proclaiming the message during his captivity in Rome. How are we to spread the gospel fearlessly? Maybe when we courageously uphold Christian principles in moral behaviour (such as the protection of life, the rights of the poor and disadvantaged), and fearlessly face the issues of justice, war and peace, and sexual morality. But our proclamation must also be made in love and charity.

Second Reading: 1 John 3:18-24

St John describes two commandments, and these will dominate the rest of the letter. They are not exactly the classic two commandments of the Law, reiterated by Jesus, to love God above all and our neighbour as ourselves. The two commandments of God here are firstly to believe in the power or name of the Risen Christ, and secondly to love one another. One might say that belief in the power of the Risen Christ is an application of love for God, an aspect which is especially relevant during Eastertide. The saving power of Christ flows out from God's care for us, and belief in it must both be a response in love within us and provoke love and gratitude. It must also make us fearless before God, full of the love which casts out fear, as the power of Christ's resurrection is a guarantee of God's acceptance of Christ's sacrifice for us; it saves us from our own sin and disobedience, and also helps us face a hostile world with the fearlessness of which we heard in Paul's preaching in the first reading. It must also inspire fulfilment of the second commandment, love of neighbour. Such belief, issuing in love, is the basis of understanding that the Spirit is dwelling within us.

Courtesy of 'The Wednesday Word Trust'

The Word: Year B, Eastertide, Sunday 6

1st Reading: Acts 10:25-26, 34-35, 44-48

2nd Reading: 1 John 4:7-10

Gospel: John 15:9-17

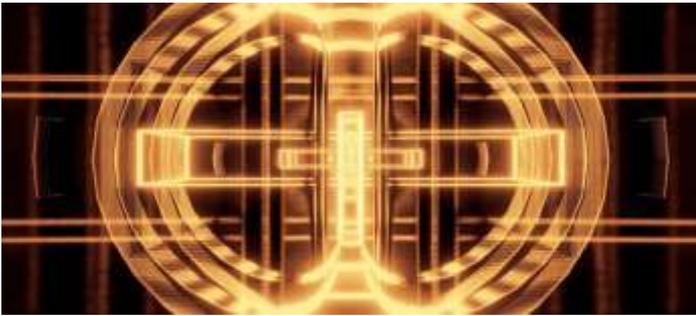
Prayer of the Church

Psalter: Week 1

Sun + Seasonal Proper
Mon Proper of Saints
Tue Common of Martyrs
Wed + Seasonal Proper
Thu + Seasonal Proper
Fri + Common Pastors
Sat + Seasonal Proper

This Week's Feasts & Saints

Mon Ss Philip & James, Apostles
Tue English Martyrs
Wed Of Easter 5
Thu Of Easter 5
Fri St John of Beverley, Bishop
Sat Of Easter 5



Gathering Verse: Psalm 103(104)

Bless the Lord, my soul!
Lord God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe!

You stretch out the heavens like a tent.
Above the rains you build your dwelling.
You make the clouds your chariot,
you walk on the wings of the wind,
you make the winds your messengers
and flashing fire your servant.

You make springs gush forth in the valleys;
they flow in between the hills.
They give drink to all the beasts of the field;
the wild-asses quench their thirst.
On their banks dwell the birds of heaven;
from the branches they sing their song.

From your dwelling you water the hills;
earth drinks its fill of your gift.
You make the grass grow for the cattle
and the plants to serve man's needs,
that he may bring forth bread from the earth
and wine to cheer man's heart;
oil, to make his face glad
and bread to strengthen man's heart.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.

Gloria

Glory to God in the highest
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

First Reading: Acts 4:8-12

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

Responsorial Psalm: 21(22)

R You, Lord, are my praise in the great assembly.

My vows I will pay before those who fear him.
The poor shall eat and shall have their fill.
They shall praise the Lord, those who seek him.
May their hearts live for ever and ever!

All the earth shall remember and return to the Lord,
all families of the nations worship before him;
They shall worship him, all the mighty of the earth;
before him shall bow all who go down to the dust.

And my soul shall live for him, my children serve him.
They shall tell of the Lord to generations yet to come,
declare his faithfulness to peoples yet unborn:
'These things the Lord has done.'

R You, Lord, are my praise in the great assembly.

Second Reading: 1 John 3:1-2

My children,
our love is not to be just words or mere talk,
but something real and active;
only by this can we be certain
that we are children of the truth
and be able to quieten our conscience
in his presence,
whatever accusations it may raise against us,
because God is greater than our conscience
and he knows everything.
My dear people,
if we cannot be condemned by our own conscience,
we need not be afraid in God's presence,
and whatever we ask him,
we shall receive,
because we keep his commandments
and live the kind of life that he wants.
His commandments are these:
that we believe in the name of his Son Jesus Christ
and that we love one another as he told us to.
Whoever keeps his commandments
lives in God and God lives in him.
We know that he lives in us
by the Spirit that he has given us.

Gospel Acclamation

Alleluia, alleluia!
Make your home in me, as I make mine in you.
Whoever remains in me bears fruit in plenty.
Alleluia!

Gospel: John 10:11-18

Jesus said to his disciples:
'I am the true vine,
and my Father is the vinedresser.
Every branch in me that bears no fruit
he cuts away,
and every branch that does bear fruit
he prunes to make it bear even more.
You are pruned already,
by means of the word that I have spoken to you.
Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
I am the vine, you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
Anyone who does not remain in me
is like a branch that has been thrown away
– he withers;
these branches are collected and thrown on the fire,
and they are burnt.
If you remain in me and my words remain in you,
you may ask what you will and you shall get it.
It is to the glory of my Father that you should
bear much fruit,
and then you will be my disciples.'

Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate
of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven and is seated
at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,

who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the
dead and the life of the world to come. Amen.

Communion Verse

God is love; His the care,
Tending each, ev'rywhere.
God is love, all is there!
Jesus came to show Him,
That we all might know Him:
God is good! Good is truth!
God is beauty! Praise Him!

None can see God above;
Humankind we can love;
Thus may we Godward move,
Finding God in others,
Sisters all, and brothers:
God is good! Good is truth!
God is beauty! Praise Him!

Jesus shared all our pain:
Strove and died, rose again,
Rules our hearts, now as then;
For he came to save us
By the truth he gave us:
God is good! Good is truth!
God is beauty! Praise Him!

To our Lord praise we sing,
Light and life, friend and king,
Coming down love to bring,
Pattern for our duty,
Showing God in beauty:
God is good! Good is truth!
God is beauty! Praise Him!
Peter Dearmer (1867-1936)

Concluding Verse

As I kneel before you,
As I bow my head in prayer,
Take this day, make it yours
and fill me with your love.
*Ave Maria, gratia plena,
Dominus tecum, benedicta tu.*

All I have I give you,
Ev'ry dream and wish are yours,
Mother of Christ, Mother of mine,
Present them to my Lord.
Ave Maria

As I kneel before you,
And I see your smiling face,
Ev'ry thought, ev'ry word
Is lost in your embrace.
Ave Maria
Maria Parkinson

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