



# 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, Season of Lent, Sunday 4, 13/14 March 2021

*Getting in touch* Father Anthony G Fenton  
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		<i>FB - Parish Facebook live-stream</i>	<i>Mass Intentions</i>
<b>Saturday</b> 13 March	Sacred Heart	5.00pm Mass	<i>Paul Morris</i>
<b>Sunday</b> 14 March	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass <b>FB</b>	<i>Audrey Daley Barbara O'Donnell</i>
Monday 15 March	St Joseph's Sacred Heart	9.30am Mass 11.00am Funeral Mass <i>All places</i>	<i>Vic France</i> Kazimiera Andruszko
Tuesday 16 March		<i>allocated</i>	<i>Donor's Intention (MD)</i>
Wednesday 17 March	Sacred Heart St Joseph's	9.30am Mass 12.00nn Stations of the Cross	<i>Conway Family</i>
Thursday 18 March	St Joseph's	9.30am Mass	<i>Parish Family</i>
Friday 19 March			<i>Josephine Shaughnessy</i>
<b>Saturday</b> 20 March	Sacred Heart	5.00pm Mass	<i>Patricia Attwood</i>
<b>Sunday</b> 21 March	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass <b>FB</b>	<i>Intentions Janice Czajko Jerzy Gorecki</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.**

All are invited to join our Lent Activities each Wednesday of Lent: and to join in as many as you can, whether with all or just one or two.

### **Stations of the Cross, 12.00nn, at St Joseph's**

On-line Parish Sycamore Course, 7-8.00pm, (see pg 2 for details)

**Between next weekend's Masses, we will celebrate and pray with and for eight from among the younger members of our Parish Family, as we Elect them as Candidates for Confirmation**

Sacrament of Reconciliation: presently can be celebrated by appointment with Fr Anthony.  
Next weekend's Newsletter should have some set times for Reconciliation at both our Churches.

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

## From Fr Anthony

*From the Mirror of Love, by St Aelred, Abbot*

The perfection of love lies in the love of one's enemies. We can find no greater inspiration for this than grateful remembrance of the wonderful patience of Christ. He who is *more fair than all the sons of men* offered his fair face to be spat upon by sinful men; he allowed those eyes that rule the universe to be blindfolded by wicked men; he bared his back to the scourges; he submitted that head which strikes terror in principalities and powers to the sharpness of the thorns; he gave himself up to be mocked and reviled, and at the end endured the cross, the nails, the lance, the gall, the vinegar, remaining always gentle, meek and full of peace. In short, *he was led like a sheep to the slaughter, and like a lamb before the shearers he kept silent, and did not open his mouth.*



Who could listen to that wonderful prayer, so full of warmth, of love, of unshakeable serenity – *Father, forgive them* – and hesitate to embrace his enemies with overflowing love? *Father*, he says, *forgive them*. Is any gentleness, any love, lacking in this prayer?

Yet he put into it something more. It was not enough to pray for them: he wanted also to make excuses for them. *Father, forgive them, for they do not know what they are doing*. They are great sinners, yes, but they have little judgement; therefore, *Father, forgive them*. They are nailing me to the cross, but they do not know who it is that they are nailing to the cross: *if they had known, they would never have crucified the Lord of glory*; therefore, *Father, forgive them*. They think it is a lawbreaker, an impostor claiming to be God, a seducer of the people. I have hidden my face from them, and they do not recognise my glory; therefore, *Father, forgive them, for they do not know what they are doing*.

If someone wishes to love himself he must not allow himself to be corrupted by indulging his sinful nature. If he wishes to resist the promptings of his sinful nature he must enlarge the whole horizon of his love to contemplate the loving gentleness of the humanity of the Lord. Further, if he wishes to savour the joy of brotherly love with greater perfection and delight, he must extend even to his enemies the embrace of true love.

But if he wishes to prevent this fire of divine love from growing cold because of injuries received, let him keep the eyes of his soul always fixed on the serene patience of his beloved Lord and Saviour.



## Parish Sycamore course running Lent Wednesdays 7-8.00pm, on-line

Each session involves watching a video, and a little time for chatting; and you don't need to have joined previous ones to enjoy the next.

Email [catechist.sacredheartstjoseph@dioceseofleeds.org.uk](mailto:catechist.sacredheartstjoseph@dioceseofleeds.org.uk) for an invitation, by the Sunday before.

## Things happening in our Parish

**First Sacraments/Reconciliation** Our next Programme is to start during the summer term, with a view to those children who join celebrating their First Confession during July, and then going on to prepare for First Communion during Advent of this year. This Programme is for our baptised Children now in school year 3 or above. Parents of eligible Children need to obtain an Application Form from Fr Anthony, after any of our Parish Masses, and be sure to return it direct to him by **Sun 11 April**.

**Good Friday Liturgy** It is being considered whether, on account of the continuing limit to numbers in churches, the *Liturgy of our Lord's Passion* should be celebrated at our Sacred Heart Church at 3.00pm, and our St Joseph's Church at 5.00pm. Any who would attend St Joseph's as a first choice, or otherwise if The Sacred Heart is over subscribed, please indicate this to Fr Anthony or any of our Mass Stewards, by next Sunday, 21 Mar, at latest.

**Offertory Envelopes** The 2021/22 envelopes are now ready to be collected at - our Sacred Heart Church, in the Hall - St Joseph's, on the bench by the Confessional.

All who already use envelopes, please collect the pack with your name on it. If you cannot find it, please inform Jackie Ventom, Margaret Whitehouse or Fr Anthony.

Also, please have a word with one of them, if you wish to change from using envelopes to having a bank standing order in favour of our Parish - or to begin using envelopes. Standing orders have certainly shown some of their advantages during the past year, for users and our Parish both!

**!Envelope users - please don't forget to collect!**



## Our 2021 Lent Project

**Mary's Meals** presently feed, every school day, more than 1.6 million Children, within several developing countries.

Do, please, support them via our 2021 Lent Project. You can put money in the named collection basket, at either of our Churches, post donations at our Sacred Heart Presbytery (make sure to name the cause on or in the envelope), or donate electronically to a dedicated site for our Parish, using the link on our Parish Website (see link below *Register for Mass* buttons), Facebook Page, or at: [https://giving.marysmeals.org/en\\_gb/projects/sfx2-parish-of-the-sacred-heart-hemsworth-and-st-joseph-s--moorthorpe](https://giving.marysmeals.org/en_gb/projects/sfx2-parish-of-the-sacred-heart-hemsworth-and-st-joseph-s--moorthorpe)

*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 20 Mar**, and will be *on-line*, 9.30-10.30am. As before, parents will receive an invitation, via email, for parents and their children.

**First Communions** Our Children will rehearse for their celebration of their First Communion, on **Sat 13 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.

## But seriously

### DO YOU KNOW?

Jews were required to pay a temple tax. Many coins were used and accepted as valid in Israel, especially Roman coins while Israel was part of the Roman Empire. Many such coins, however, were considered profane, by Jews, especially any which included the head or emblem of 'false' gods or human beings as gods (eg Roman coins). Money changers were needed, outside the temple, to change such coins for Galilean shekels or temple shekels, the only currencies accepted in the temple.

*Nicodemus, John says (a few verses before those in today's Gospel), came to Jesus after dark. Why not in the daylight?*

### AND SERIOUSLY!

A teacher, looking at a little girl's drawing, asked: 'is this a magic snake?'

The little girl replied: 'No, of course not - it's a road.'

'What are the colours, then?' the teacher asked.

'They are diamonds, emeralds and rubies,' she replied.

'O so it's a magic road then?' said the teacher.

'No,' said the little girl, 'it's a Jewel Carriageway'.

## Parish Monies

**Offertory Monies** **Many Thanks**  
15-21 February

Loose	£123.04
Envelopes	£224.80
<b>Mary's Meals *</b>	<b>£271.04</b>

\* In Church/Presbytery only. Digital giving will be added later.

## 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)*

Let us suppose that a phrase which stands out is 'Don't be afraid, for I have redeemed you'. Having stayed with the phrase for a few seconds, it may well happen that the mind then begins to fill with questions and apparent distractions 'How do I know that I am not deceiving myself? How do I know these words are true, that God does really communicate himself through them? Do I really have faith in God?' These are valid questions, but let them wait for the time being, for if we begin to tangle with them at the beginning of the prayer, we shall never get started. "Unless you become as little children, you cannot enter the kingdom of heaven." Our questionings are like an artillery barrage which keeps God away from our hearts. If we can begin to let his words into our heart and feelings, then we may begin to see our questions differently.

When a child is frightened in the night, mother goes and lifts the



child and says, 'It's all right,' and the child gradually quietsens. But if she has a prodigy on her hands who replies, 'But mother, what epistemological and metaphysical assumptions are you making in that statement and what empirical evidence can you adduce in support of your contention?' then mother really has a problem in her arms. In prayer we act like that impossible child if we refuse to listen to God until he has measured up to whatever criteria we may care to lay down. We communicate with him first with our hearts. The heart is not mindless: it has its reasons, deeper

than we can see at first with our conscious minds.

Having left the questions to one side for the time being, what do I do with all the other distractions which flood my mind? I may begin to wonder whether I turned the gas off, or remember a letter I forgot to post, or a phone call I should have made. If the distraction is urgent, like the gas, the safest thing is to go and check. With other matters that can wait, perhaps jot them down on a piece of paper to be attended to later. Any other matters which come to mind, far from being distractions, can become the substance of my prayer. It is as though the phrase of Scripture is a searchlight which plays upon my stream of consciousness, thoughts, memories, reflections, daydreams, hopes, ambitions, fears, and I pray out of the mixture of God's word and my inner thoughts and feelings...



*To be continued . . .*

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

Please Keep  
in Prayer

All whose **Anniversaries** occur about this time  
All who have **died recently**  
especially Kazimiera Andruszko, and her 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, Season of Lent, Sunday 4: Commentary on the Readings

### Gospel: John 3:14-21

After Jesus' conversation with Nicodemus comes this reflection on Nicodemus' visit. Is it Jesus' reflection or the evangelist's? The text does not make it clear. Throughout the gospel of John people are coming to Jesus and judging themselves by their reactions to Jesus. The Father judges no one, but has given all judgment to the Son. In his turn the Son does not judge, but we judge ourselves by our reaction to him. So at the wedding at Cana the disciples believe in him and see his glory. In the Temple the Jews refuse belief and are condemned. Then comes Nicodemus in secret and in fear. At this point he is sitting on the fence, afraid of the Pharisees - but by the time of the burial he has decided for Jesus. After Nicodemus the Samaritan woman approaches Jesus. Cheeky and unbelieving at first, she is won over by Jesus' playful persistence. And so on - the Jews on one side, the man healed at the Pool of Bethzatha on the other: the Jews on one side, the man blind from birth on the other. The decision is ours too.



### First Reading: 2 Chronicles 36:14-16, 19-23

In the first readings for Sundays in Lent we have worked through the promising but tragic history of Israel. It is a history of promises by God, of broken promises and fresh starts by Israel. We have seen this in the stories of the covenant with Noah, of Abraham's obedient trust, and of the commands given to Moses to keep Israel faithful to the Lord. Now we come to the story of great disaster, inevitably brought on by Israel's repeated failure and infidelity. There is an underlying theme to this history of Israel: fidelity brings prosperity and healing punishment is the inevitable consequence of desertion of the Lord. In this final chapter of Chronicles the historian looks

back at the ultimate catastrophe of Exile in Babylon, and the return of a renewed Israel to the Holy City. Even then the promised blessing of God would seem long delayed. God's people were an oppressed little community, huddled round Jerusalem, harassed by their neighbours and dominated by one foreign power after another. After some years they did summon up energy and resources to rebuild the Temple, but they continued to yearn for the decisive intervention of God which would enable them to serve their Lord in freedom and total dedication.

### Second Reading: Ephesians 2:4-10

The Letter to the Ephesians is usually considered to be an early commentary on Paul rather than from the Apostle's own hand. The Letter reflects on the salvation won by Christ. After the record in the first reading of the repeated failures of Israel, the message (twice repeated) that salvation is by grace alone, is particularly apt. Grace here means not a substance poured into our souls to provide some sort of salvific energy, but is the unmerited favour and choice by God. It is a personal relationship rather than something material. God has smiled on each of us and invited us into his friendship. In the light of this gift of friendship we are strengthened and encouraged to serve him, so that this gift of his friendship becomes an ever stronger and more important element in our lives. God shows us his love and we respond. He shows us even greater love: the greatest gift of all is his Son and his salvation, the new life won for us by Christ.

*Courtesy of 'The Wednesday Word Trust'*

### The Word: Year B, Season of Lent, Sunday 5

1st Reading: Jeremiah 31:31-34

2nd Reading: Hebrews 5:7-9

Gospel: John 12:20-33

### Prayer of the Church

#### Psalter: Of Week 4

**Sun** + Seasonal Proper

**Mon** + Seasonal Proper

**Tue** + Seasonal Proper

**Wed** Proper of Saints

**Thu** + Seasonal Proper

**Fri** Proper of Saints

**Sat** + Seasonal Proper

### This Week's Feasts & Saints

**Mon** Weekday of Lent

**Tue** Weekday of Lent

**Wed** St Patrick, Bishop

**Thu** Weekday of Lent /

St Cyril of Jerusalem, Bishop & Dr of Church

**Fri** St Joseph, Husband of Mary

**Sat** Weekday of Lent



**Gathering Verse:**

Our years pass like grass;  
but you, God, are without beginning or end.

O Lord, you have been our refuge  
from one generation to the next.  
Before the mountains were born  
or the earth or the world brought forth,  
you are God, without beginning or end.

You turn men back into dust  
and say: 'Go back, sons of men.'  
To your eyes a thousand years  
are like yesterday, come and gone,  
no more than a watch in the night.

You sweep men away like a dream,  
like grass which springs up in the morning.  
In the morning it springs up and flowers:  
by evening it withers and fades.

So we are destroyed in your anger,  
struck with terror in your fury.  
Our guilt lies open before you;  
our secrets in the light of your face.

All our days pass away in your anger.  
Our life is over like a sigh.  
Our span is seventy years,  
or eighty for those who are strong.

And most of these are emptiness and pain.  
They pass swiftly and we are gone.  
Who understands the power of your anger  
and fears the strength of your fury?

Make us know the shortness of our life  
that we may gain wisdom of heart.  
Lord, relent! Is your anger for ever?  
Show pity to your servants.

In the morning, fill us with your love;  
we shall exult and rejoice all our days.  
Give us joy to balance our affliction  
for the years when we knew misfortune.

Show forth your work to your servants;  
let your glory shine on their children.  
Let the favour of the Lord be upon us:  
give success to the work of our hands,  
give success to the work of our hands.

Glory be to the Father and to the Son  
and to the Holy Spirit,  
as it was in the beginning,  
is now, and ever shall be,  
world without end. Amen.

Our years pass like grass;  
but you, God, are without beginning or end.

**First Reading: 2 Chronicles 36:14-16, 19-23**

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke through Jeremiah, 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.'

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."'

**Responsorial Psalm: 136(137)**

R O let my tongue cleave to my mouth  
if I remember you not!

By the rivers of Babylon  
there we sat and wept  
remembering Zion;  
on the poplars that grew there  
we hung up our harps.

For it was there that they asked us,  
our captors, for songs,  
our oppressors, for joy.  
"Sing to us," they said,  
"one of Zion's songs."

O how could we sing  
the song of the Lord  
on alien soil?  
If I forget you, Jerusalem,  
let my right hand wither!

O let my tongue  
cleave to my mouth  
if I remember you not,  
if I prize not Jerusalem  
above all my joys!

R O let my tongue cleave to my mouth  
if I remember you not!



**Second Reading: Ephesians 2:4-10**

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ – it is through grace that you have been saved – and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

**Gospel Acclamation**

Praise to you, O Christ, king of eternal glory!  
God loved the world so much that he gave

his only Son:

everyone who believes in him has eternal life.  
Praise to you, O Christ, king of eternal glory!



**Gospel: John 3:14-21**

Jesus said to Nicodemus:

'The Son of Man must be lifted up  
as Moses lifted up the serpent in the desert,  
so that everyone who believes  
may have eternal life in him.

Yes, God loved the world so much  
that he gave his only Son,  
so that everyone who believes in him may not be lost  
but may have eternal life.

For God sent his Son into the world  
not to condemn the world,  
but so that through him the world might be saved.

No one who believes in him will be condemned;  
but whoever refuses to believe  
is condemned already,  
because he has refused to believe  
in the name of God's only Son.

On these grounds is sentence pronounced:  
that though the light has come into the world  
men have shown they prefer darkness to the light  
because their deeds were evil.

And indeed, everybody who does wrong  
hates the light and avoids it,  
for fear his actions should be exposed;  
but the man who lives by the truth  
comes out into the light,

so that it may be plainly seen  
that what he does is done in God.'

**Creed**

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of

God the Father almighty;  
from there he will come to judge the living  
and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

**Communion Verse**

Sweet Saviour, bless us ere we go;  
thy word into our minds instil,  
and make our lukewarm hearts to glow  
with lowly love and fervent will.  
*Through life's long day and death's dark night,  
O gentle Jesus, be our Light.*

Grant us, dear Lord, from evil ways  
true absolution and release:  
and bless us more than in past days,  
with purity and inward peace.  
*Through life's long day and death's dark night,  
O gentle Jesus, be our Light.*

Do more than pardon; give us joy,  
sweet fear, and sober liberty,  
and simple hearts without alloy  
that only long to be like thee.  
*Through life's long day and death's dark night,  
O gentle Jesus, be our Light.*

Labour is sweet, for thou hast toiled.  
and care is light, for thou hast cared;  
let not our works with self be soiled,  
nor in unsimple ways ensnared.  
*Through life's long day and death's dark night,  
O gentle Jesus, be our Light.*

For all we love, the poor, the sad,  
the sinful, unto thee we call;  
O let thy mercy make us glad:  
thou art our Jesus, and our all.  
*Through life's long day and death's dark night,  
O gentle Jesus, be our Light.*

*F.W. Faber (1814-63)*

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