



# 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, Feast: The Body & Blood of Our Lord, 5/6 June, 2021

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		<i>* Facebook Live-stream</i>	<i>Mass Intentions</i>
<b>Saturday</b> 5 June	Sacred Heart	5.00pm Mass	<i>Intentions Anita &amp; Paul Taylor</i>
<b>Sunday</b> 6 June	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass *	<i>Brian O'Connor Richard Gee</i>
Monday 7 June	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Mary McCluskey</i>
Tuesday 8 June			
Wednesday 9 June	Sacred Heart	9.30am Mass	<i>Bridie Ryan</i>
Thursday 10 June	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Yorkshire Brethren</i>
Friday 11 June	Sacred Heart	<i>10.00am Funeral Service</i>	Beryl Felstead
<b>Saturday</b> 12 June	Sacred Heart	5.00pm Mass	<i>Jennifer Howcroft</i>
<b>Sunday</b> 13 June	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Parish Family Beryl Felstead</i>

Covid distancing still requires limiting numbers in our Churches. Please pre-book for Weekend Masses.  
**To book for Mass: see our Parish Website, Parish Facebook Page, or telephone the Presbytery.**

**'I AM**  
the living  
bread  
which has  
come down  
from  
heaven,'



**'ANYONE**  
who eats  
this bread  
will live  
**FOR EVER,'**  
Says  
The Lord.

**Exposition of the Blessed Sacrament (in silence) -&- Also Sacrament of Reconciliation available**  
1st & 3rd Wednesday of each month, 5-6.00pm, at our Sacred Heart Church

**Sacrament of Reconciliation only**

1st & 3rd Thursday of each month, 10.00am, at our St Joseph's Church  
or by appointment with Fr Anthony

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

## From Fr Anthony

Many, this past week, have been asking how the Prime Minister got to be married in Westminster Cathedral, when he is twice divorced.

The venue can be answered by the Premier's City home, Downing Street, being in the Catholic Parish of Westminster Cathedral. The questions people are really asking, though, are about his being divorced, and whether he has been treated differently, because of his position.

'Once a Catholic, always a Catholic', is a fairly familiar saying. If someone is Baptised as a Catholic, then the Baptism is a fact and it has a permanent nature. It can be denied, but it cannot be reversed. It may never be followed through, if, for instance, a person never attends Church and follows a rather un-Christian way of life, but the Baptism is still part of their individual life story. Someone may decide to change their allegiance to another Church or even renounce any belief in Christianity; but while they may give up on our Church, should our Church give up on them? - the answer being no!

It is well recorded that Boris Johnson, as an infant, was Baptised as a Catholic, but while he was a student at Eton College, he opted to be Confirmed with the Church of England. I am not aware of any indication that he has been much of a Church goer, with any denomination, during his adult years. Nevertheless, however he views it, our Church recognises him, as it would any other who followed a similar route in religious matters - as a Baptised Catholic.

There is another well known phrase: 'They married outside the Church'. Marriage, in our Church, is believed to be regarded by Christ as such a special state, that it has the privileges and all the God given Graces of a Sacrament. It is such an important state in life, that our Church says that if one or both of the marrying couple is a Baptised Catholic, for the Church to recognise their marriage as true and valid, they must marry within a Catholic Rite of Marriage. Exceptions to this can arise, but in particular and very limited situations only (eg if the couple live on a remote island with the nearest Catholic neighbours living several hundred miles away).

In reality, within the canon law of our Church, Boris Johnson being Prime Minister or of a 'well-to-do' family make no difference. As a Baptised Catholic, he twice married outside of our Church, and so twice engaged in what our Church sees as invalid marriages. As these could, after official investigation, be declared invalid and null, he was left free to seek a marriage in a Catholic ceremony. To some, this may seem to be a case of 'being let-off on a technicality'. In my time as a priest, however, this has enabled me to assist a good number of divorced people to celebrate a Catholic wedding ceremony or return to receiving Communion - and none of these have had fame or fortune, or 'special' contacts or bishop friends.

*To be continued.*

It is a great joy to see an increasing number of our Parish Family returning to a regular coming together, at our Parish Masses.

As quite a few have noted:  
sharing in a TV Mass and having a spiritual Communion is a great benefit of modern technology,  
but it is still not the same as receiving Jesus in the form of the Consecrated Bread, in the hand, and together with others of our Parish Family.

## Things happening in our Parish

**Resuming Each Week** Mondays and Thursdays, at our St Joseph's Church, the Office of Morning Prayer of our Church, at 9.10am (with the Sacrament Exposed), as from this week.

**With Urgency** We always have a need for, and always are pleased to welcome more of our Parish Family, to help clean our Churches or/and assist with the flowers, and just now we have a particular urgency.

Cleaning can be done with others or particular jobs can be allotted for volunteers to work at their convenience. An eye for detail and willing hands are the best qualifications for a clean Church; and any with other qualifications can also apply!

More people than should down-play an ability to display cut flowers and/or potted plants. We're not seeking first prize at Harrogate Flower Festival. Half a dozen lilies or bloomers can be as effective as a large, fanned display. Many professionals use potted plants when effective or more suited than cut flowers.

Younger, older, male or female, if you can move under your own steam and have one hand that you can wave with, we need your help, so please volunteer - contact Margaret Whitehouse at St Joseph's, or Mary Day at The Sacred Heart, or Fr Anthony for either.

## & In our Diocese

**The Briery Retreat Centre**, in Ilkley, offers a variety of Retreats, Prayer Evenings, Day Conferences, and more, suited to a whole variety of individuals and groups. Some of these can be accessed on-line. For more details visit [www.briery.org.uk](http://www.briery.org.uk). The Centre is run by the Sisters of the Cross and Passion.

**Counselling Service** Catholic Care offer a confidential and free counselling service to members of our Catholic community. If you feel that you, a family member or friend might benefit from counselling support, please contact them - by email, at [counselling@catholic-care.org.uk](mailto:counselling@catholic-care.org.uk) - or by telephone, on 0113-388-5400 or 07739-975008.

**The Twelve** The Diocesan Youth Leadership Team is looking to recruit Catholic young people, aged 11-18, to continue collaborating with Bishop Marcus, giving a voice to young people in our Diocese. Applications deadline, Sun 20 June. For more information and recruitment pack, email Ryan Wilkinson at [youth@dioceseofleeds.org.uk](mailto:youth@dioceseofleeds.org.uk).

*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 Programme of Preparation is presently expected to begin following the summer holidays. The Application Forms should become available soon after the coming Spring Bank Holiday.

**First Reconciliation** Our Children who are registered to join our up-coming Programme of Preparation, will meet on **Sat 19 Jun**, in our - Sacred Heart Hall, **10.00-11.30am**.

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

## But seriously

### DO YOU KNOW?

Transubstantiation is the term Catholics might use when the substance of bread and wine changes and becomes the Body, Blood, Spirit and Divinity of Our Lord Jesus, whole and entire.

*In next Sunday's Gospel, Jesus refers to how a mustard shrub begins from a small seed but grows to be the biggest of shrubs. How tall does a mustard shrub grow?*

### AND SERIOUSLY!

A priest came to visit me and said that, at my age, I should be thinking of the hereafter.



I said: "I do that all the time, whichever room I am in. I ask myself 'Now what am I here after?'"

## Parish Monies

### Offertory Monies

10-16 May

Loose £ 78.21  
Envelopes £342.34

Many  
Thanks

## 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.

.....If I become so enamoured of my own health or of my power to control others, or of my own self-importance that I subordinate every other desire and value to it, then I am enslaved by these attachments. To be indifferent or detached is the condition of being free. I cannot possibly be free if I repress all my desires and inclinations and feelings, for the more I try to do so, the more I shall be enslaved by them.

I used to look after a black Labrador, called Beuno, from whom I learned much, including a daily illustration of the true meaning of indifference. Every morning I used to collect him from his kennel and take him round to the kitchen door. Once released, he leapt around with excitement, trying to move in all directions at once. If he caught the scent of any other human being, he would go after them, returning with a glove or scarf or, on one occasion, with a nun's veil in his mouth; but when I came out of the kitchen with a bone or bacon rinds I would find a transformed Beuno sitting at the entrance, looking as virtuous as his grandfather, a prize-winning gun dog, awaiting his award. He would then follow at heel to my room, ignoring any passers-by, even if they were carrying gloves, scarves or wearing veils, and sit motionless save for the saliva streaming from his sad mouth, his eyes fixed hypnotically on the bone in my hand. At 'heel' he would come to my side to receive his treasure.

Beuno was a good example of the meaning of indifference. His attachment to his bone controlled, at least momentarily, every other desire in him. Indifference, or detachment, describes the state of a person who is so attached to God that there is no created thing which they are not ready to let go if God's will should demand it. To be indifferent does not mean stifling every desire and inclination, but it does mean having such an attachment to God and the things of God that every other attachment is subordinated and in harmony with it. We can find God only in and through our relationships with other people and with the world around us. We need to love and be loved, because it is only through these relationships that we can come to know God, who is Love. It is through our attachments to other people and to things, and only through our attachments, that we can find God. We can no more find God through a complete detachment from every person and every thing than an express train can find its destination by being detached from the rails.

*To be continued . . .*

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

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever.



**Please Keep  
in Prayer**

All whose **Anniversaries** occur about this time  
All who have **died recently**,  
especially Beryl Felstead, Stephen Jones, Sarah Sankey,  
Cynthia Potts, and their families



*Also:* All those **sick** or **infirm**, especially:

Br Hilarion Durkin, Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing  
George Potts, Peggy Heneghan, Liz Allen, Dennis Fricker, Elizabeth Taylor, Monica Lowe, Michael Moran  
John O'Brien, Nicola Glew, Tim Byrne, and all our housebound

**The Word: Year B, Feast of The Body & Blood of Our Lord, Commentary on the Readings**

**Gospel: Mark 14:12-16,22-26**

The original Old Testament covenant was sealed by a death and by the sharing of the blood between God (signified by the altar) and his people as a sign of new life (see today's first reading). Israel broke that covenant by persistently refusing to keep true to the way of life which the covenant enshrined. Now Jesus' new covenant engages us in a new alliance and gives us new life. The story told in this reading is the warranty and guarantee that, each time we receive the Body and Blood of Christ, we are bound anew into his covenant. The story is told in almost exactly similar terms in each of the first three gospels and in Paul's first letter to the Corinthians. It must have been learnt and repeated by heart. There is just enough difference to show that Mark and Matthew reflect the tradition of the Hebrew communities, while Paul and Luke reflect the tradition of the Greek-speaking communities. This narrative must have been repeated again and again from the very first years of Christianity. Each time we repeat these words 'This is my body. This is my blood', we are entering again into Jesus' covenant. There should be a health warning. The Mass is a serious business: are you ready to commit yourself to the Kingdom, to engage in a new and personal alliance with Christ and to live your life in Him?



**First Reading: Exodus 24:3-8**

The first reading gives the story of the making of the Covenant on Mount Sinai, the moment when Israel became God's people and took on themselves the joyful obligations of the Law. The Law was God's gift to Israel, explaining what they must do to be his people. It was not a set of constricting obligations but a liberating set of instructions. Obedience to the Law was a response in love to a gift in love, to behave towards God with the generosity which God showed to his people. The people must now behave towards

others as God had behaved towards them, by respecting the widow, caring for the orphan, welcoming the stranger. 'Be holy as I am holy', said the Lord. This reading is particularly apt at the Mass for Corpus Christi because this Old Testament ritual, just like the Mass, includes both instructions and sacrifice. In the first part of the Mass we listen to God's revealing Word, which tells us in various ways how to behave if we are to be God's people. Only after committing ourselves to God's Word can we go on to join in the new alliance of Christ's sacrifice through the shedding of his blood.

**Second Reading: Hebrews 9:11-15**

Blood plays an important part in all three readings of this Mass, and it is essential to understand its function in Israel's and in our sacramental system. Blood is an obvious symbol of life. Total loss of blood means total loss of life. As blood flows out, so life ebbs away. Therefore, just as life belongs to God, so blood belongs to God. In Israel blood is sacred. In recognition that life is the gift of God, blood may not be consumed. Sacrifice in Israel was not appeasing an angry God, by offering the death of an animal instead of my own death. Rather, it was a joyful sharing with God, the sharing of a meal, and the granting of new life. Death releases the blood, which can then be sprinkled over those offering the sacrifice to symbolize fresh life from God. The Letter to the Hebrews contrasts the old sacrifices and old sharing of blood, 'the blood of goats and bull calves,' with the gift of Christ's blood. How much more is the new life, given by the blood of the divine Son of God! The gift of Christ's blood from the chalice brings life.

*Courtesy of 'The Wednesday Word Trust'*

**The Word: Year B, Ordinary Time, Sunday 11**

1st Reading:  
2nd Reading:  
Gospel:

**Prayer of the Church**

**Psalter: Week 2**

**Sun** Of the Feast  
**Mon** Of the Weekday  
**Tue** + Common Pastors  
**Wed** + Common Pastors -/- + Proper of Saints  
**Thu** Of the Weekday  
**Fri** Of the Feast  
**Sat** + Proper of Saints

**This Week's Feasts & Saints**

**Mon** Of the Weekday  
**Tue** St William of York, Bishop  
**Wed** St Columba, Abbott / St Ephrem, Deacon & Doctor of the Church  
**Thu** Of the Weekday  
**Fri** Feast of The Sacred Heart of Jesus  
**Sat** The Immaculate Heart of Mary

**Gathering Verse: Praise, O Zion**

Sing forth, O Zion, sweetly sing  
The praises of thy Shepherd-King,  
In hymns and canticles divine;  
Dare all thou canst, thou hast no song  
Worthy his praises to prolong,  
So far surpassing powers like thine.

Today no theme of common praise  
Forms the sweet burden of thy lays –  
The living, life-dispensing food –  
That food which at the sacred board  
Unto the brethren twelve our Lord  
His parting legacy bestowed.

Then be the anthem clear and strong,  
Thy fullest note, thy sweetest song,  
The very music of the breast:  
For now shines forth the day sublime  
That brings remembrance of the time  
When Jesus first his table blessed.

Within our new King's banquet-hall  
They meet to keep the festival  
That closed the ancient paschal rite:  
The old is by the new replaced;  
The substance hath the shadow chased;  
And rising day dispels the night.

Christ willed what he himself had done  
Should be renewed while time should run,  
In memory of his parting hour:  
Thus, tutored in his school divine,  
We consecrate the bread and wine;  
And lo – a Host of saving power.

This faith to Christian men is given –  
Bread is made flesh by words from heaven:  
Into his blood the wine is turned:  
What though it baffles nature's powers  
Of sense and sight? This faith of ours  
Proves more than nature e'er discerned.

Concealed beneath the two-fold sign,  
Meet symbols of the gifts divine,  
There lie the mysteries adored:  
The living body is our food;  
Our drink the ever-precious blood;  
In each, one undivided Lord.

Not he that eateth it divides  
The sacred food, which whole abides  
Unbroken still, nor knows decay;  
Be one, or be a thousand fed,  
They eat alike that living bread  
Which, still received, ne'er wastes away.

We break the Sacrament, but bold  
And firm thy faith shall keep its hold,  
Deem not the whole doth more enfold  
Than in the fractured part resides  
Deem not that Christ doth broken lie,  
'Tis but the sign that meets the eye,  
The hidden deep reality  
In all its fullness still abides.

*From Lauda Sion: St Thomas Aquinas*

**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: Deuteronomy 4:32-34, 39-40**

Moses went and told the people all the commands of the Lord and all the ordinances. In answer, all the people said with one voice, 'We will observe all the commands that the Lord has decreed.' Moses put all the commands of the Lord into writing, and early next morning he built an altar at the foot of the mountain, with twelve standing-stones for the twelve tribes of Israel. Then he directed certain young Israelites to offer holocausts and to immolate bullocks to the Lord as communion sacrifices. Half of the blood Moses took up and put into basins, the other half he cast on the altar. And taking the Book of the Covenant he read it to the listening people, and they said, 'We will observe all that the Lord has decreed; we will obey.' Then Moses took the blood and cast it towards the people. This' he said 'is the blood of the Covenant that the Lord has made with you, containing all these rules.'

**Responsorial Psalm: 115(116)**

R The cup of salvation I will raise;  
I will call on the Lord's name.

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.

R The cup of salvation I will raise;  
I will call on the Lord's name.

**Second Reading: Romans 8:14-17**

Now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, which is better than the one made by men's hands because it is not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption for us. The blood of goats and bulls and the ashes of a heifer are sprinkled on those who have incurred defilement and they restore the holiness of their outward lives; how much more effectively the blood of Christ, who offered himself as the perfect sacrifice to God through the eternal Spirit, can purify our inner self from dead actions so that we do our service to the living God.

He brings a new covenant, as the mediator, only so that the people who were called to an eternal inheritance may actually receive what was promised: his death took place to cancel the sins that infringed the earlier covenant.

**Gospel Acclamation**

Alleluia, alleluia!

I am the living bread which has come down from heaven, says the Lord.

Anyone who eats this bread will live for ever. Alleluia!



**Gospel: Matthew 28: 16-20**

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to Jesus, 'Where do you want us to go and make the preparations for you to eat the passover?' So he sent two of his disciples, saying to them, 'Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, "The Master says: Where is my dining room in which I can eat the passover with my disciples?" He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.' The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them. 'Take it,' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them, 'This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.'

After psalms had been sung they left for the Mount of Olives.

**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**

Behold the bread of angels, sent  
For pilgrims in their banishment,  
The bread for God's true children meant,  
That may not unto dogs be given:  
Oft in the olden types foreshowed;  
In Isaac on the altar bowed,  
And in the ancient paschal food,  
And in the manna sent from heaven.

Come then, good shepherd, bread divine,  
Still show to us thy mercy sign;  
Oh, feed us still, still keep us thine;  
So may we see thy glories shine  
In fields of immortality;

O thou, the wisest, mightiest, best,  
Our present food, our future rest,  
Come, make us each thy chosen guest,  
Co-heirs of thine, and comrades blest  
With saints whose dwelling is with thee.

Amen. Alleluia.

*From Lauda Sion: St Thomas Aquinas*

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