



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 C, Lent, Sunday 5, 3 April, 2022

Getting in touch Father Anthony G Fenton
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			Mass Intentions
Saturday 2 April	Sacred Heart	5.00pm Mass	<i>Albert Allan</i>
Sunday 3 April	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Parish Family Potenciana L Gabriola</i>
Monday 4 April	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Faithful Departed (November List)</i>
Tuesday 5 April			
Wednesday 6 April	Sacred Heart St Joseph's Sacred Heart	9.30am Mass 12.00nn Stations of the Cross 5-6.00pm Exposition / Reconciliation	<i>Valerie Bean</i>
Thursday 7 April	St Joseph's St Joseph's St Joseph's <i>St Helen's</i>	9.10am Morning Prayer 9.30am Mass 10.00am Reconciliation <i>7.00pm Stations of the Cross</i>	<i>Francis Byrne</i>
Friday 8 April	Sacred Heart	8.30am Mass	<i>Kath Dixon</i>
Saturday 9 April	Sacred Heart	5.00pm Mass	<i>Mark, Christopher, Derek, Stephen Jones</i>
Sunday 10 April	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Mary Walsh Adrian Tyrrell</i>

Next weekend, we celebrate Palm Sunday
At our Saturday and Sunday Masses, please collect a hymn book and palm cross, and gather at Sacred Heart, in the Hall - at St Joseph's (weather allowing), outside Main Door

Holy Thursday, 14 April - St Joseph's, 7.00pm - Mass of the Lord's Supper
Good Friday, 15 April - Sacred Heart, 3.00pm - Liturgy of the Lord's Passion
Holy Saturday, 16 April - Sacred Heart, 7.00pm - Paschal Vigil & First Mass of Resurrection
Easter Sunday, 17 April - St Joseph's, 9.00am & Sacred Heart, 10.45am - Mass of the Day

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

From ancient tradition, on Good Friday the only Sacraments that may be celebrated are those of the Anointing of the Sick and Penance, and this provision is mostly for the sake of any who are close to dying. The celebration of Mass is always prohibited.

In Catholic terms, the afternoon *Liturgy of the Lord's Passion* is a quite unusual ceremony.

While there are variations according to country and culture, locally the Servers and Ministers go to the Sanctuary in silence, they bow to the Altar of Sacrifice (the Tabernacle is empty) and then the Priest lay on the floor, down facing, while all others in the Church kneel. This is to remind of the depths to which our human nature can sink, and the sorrow of our Church Family that our sins caused the need for Christ to suffer so much. The telling of Jesus' Suffering and Death, on Good Friday, is always from the Gospel of Saint John.

The ten Intercessions, after the Homily, follow a very ancient format, and at least in general terms cover almost everything there is to be prayed for. Any variation on these might occur only under very serious circumstances, such as one added in the last two years, with the covid pandemic.

Next comes an Adoration of the Cross, which commonly happens at the rear of the church, in the middle, and at the foot of the Sanctuary. The Cross may be veiled with more of it being unveiled at each stop. The first to then make a personal adoration is the Priest-Celebrant.

The personal (as well as communal) Adoration of the Cross, in this Celebration, is an important



feature. Every effort should be made to allow all to take part, albeit that there should only be one cross used (*there being only One Lord, who came to save*

all). Once Adoration is completed, the Cross is placed in a central position, between lighted candles.

There have been times in history when it was not permitted to administer Communion on Good Friday. Now, from the Maundy Thursday Mass, enough of the Sacrament is reserved, so that *those at the Liturgy of the Lord's Passion* may receive Communion (but not at any other time - unless seriously ill).

At the end of the Celebration the Servers and Ministers leave in silence. However, they first genuflect *to the Cross* (not the still empty Tabernacle). The Cross is left with the lighted candles until most or all have left the Church; giving further opportunity for all to remember Christ's immeasurable love, as they leave.

Stations of the Cross: through Lent
This Wednesday, 12.00nn - at **St Joseph's**
This Thursday, 7.00pm - at **St Helen's CofE**

Things happening in our Parish

Covid Guidelines This weekend, we re-introduce a sign of peace, at Mass, but with a difference. All are asked *not to shake hands*. While evidence suggests that covid is passed on much more by droplets in the air than touch, we want as many as can to feel comfortable, at Mass. For the sign of peace, all are therefore asked to *give a bow of the head* to those by them and, to add emphasis, *may join their own hands together, at the same time*.

Very much needed Readers and Eucharist Ministers for our Holy Week ceremonies. We aim to have a mixture from *each* of our usual congregations at our Maundy Thursday, Good Friday, and Holy Saturday Services. Please add names against the listed Services, but next to the name of the Church that you usually read/minister at.

Also required for our Maundy Thursday Mass, for the washing of feet, **six males** and **six females**, hopefully with some from all our usual weekend congregations.

Please see lists on our Church notice boards.

Altar Servers should please attend rehearsals:

if they can serve Maundy Thursday Evening, then at

St Joseph's, Mon 11 Apr, 10.30am;

if they can serve Good Friday Afternoon

and/or Holy Saturday Evening, then at

The Sacred Heart, Wed 13 Apr, 1.30pm.

If any wish to serve at any of these ceremonies, but are unable to attend a rehearsal, please talk with Fr Anthony.

Ukrainian Crisis At our recent Parish Council meeting, all were agreed we should offer St Joseph's Presbytery, as a safe place to welcome refugees, from Ukraine. We have registered with our Diocesan Property Office, who are acting as an agent for potential Diocesan properties. If our Presbytery is found practicable, speedy help of our Parish Family will be important as it will need furnishings, re-decoration, and kitchen repairs. Details will be given as and when known. Present indications are that it would be for a minimum of 6 months and maximum of 3 years.

Ukrainian Refugees If you speak Russian or Ukrainian, or would like to be part of our Diocesan Catholic Care welcomers, to support refugees arriving in our parishes, please contact: sue.parsons@catholic-care.org.uk. Also, please see updates at: <https://www.catholic-care.org.uk/>.

Red Missio Boxes Are due for emptying. Please bring to either of our Churches, as soon as you can.

Our Lent Project

Pontefract Hospice



After each Lent Weekend Mass, a collection will be taken at the Church door, for the Hospice (next weekend last).

Our Chocolate Raffle Draw (tickets, at £1 a strip), will be held **after 10.45am Mass, this Sun 3 Apr.** in our Sacred Heart Hall. Remember to bring your tickets.

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 8 & 15 Jun.** To join a Programme, Parents need to talk with Fr Anthony, after one of our weekend 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 for Confirmation is due this coming summer. Application forms should be available soon after Easter.

First Communion Our Children who had their First Confession, during Lent, will begin the Preparation Programme for First Eucharist, in our Sacred Heart Hall, **Sat 2 July**, 10.00-12.00am.

This is only for Children who have had their First Confession. Application Forms for the 2023 First Reconciliation and Eucharist Programmes should be available during the coming Autumn.

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

Day of Reconciliation

Leeds Cathedral, **Tue 5 Apr**, 7.00am-7.00pm. There will be priests available to hear confessions and Exposition of the Blessed Sacrament, throughout.

DO YOU KNOW?

A bit of a trick question, last weekend. In the Tridentine Missal, used before the Second Vatican Council (1960s), the fifth Sunday of Lent was known as Passion Sunday. Still, from this same Sunday, statues and crucifixes may be covered in passiontide purple cloths. In our Roman Missal, as used from the Second Vatican Council, however, the sixth Sunday of Lent is known both as Palm Sunday and Passion Sunday.

The word Maundy (as in Maundy Thursday) comes from the Latin word mandatum (commandment). Which aspect of the Last Supper Mass is commonly referred to as The Mandatum?

AND SERIOUSLY!



The mother of two notoriously unruly teenagers was asked if she'd have children, if she had it to do again. - "Yes," she replied, "but not the same ones."

Parish Monies

Offertory Monies **Many Thanks**
20 March

Loose	£152.11
Envelopes	£289.00
Lent Project	£149.90
Ukraine	£165.00

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

Knowing Christ

For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. (Phil. 3:8-9)

The Father is also represented as financially imprudent, forgiving the debtor who owes ten thousand talents, a fortune of many millions of pounds in our terms, without a qualm, but getting into a rage with that same debtor when he tried to squeeze a paltry sum from someone else. The wrath of the Father is reserved for the mean and the stingy, like this extortionate debtor, or like Dives who feasts richly while Lazarus starves at his gate. The Father is pictured as so careless about money that he could be accused of conniving at dishonesty, as in the parable of the unjust steward who, knowing he is in trouble and to secure some friends, fiddles the accounts in favour of the king's debtors, the king commends him for his dishonesty! He pays last-minute workers as much as full-day workers and seems opposed to prudence in money matters. The careful steward who kept his talent safe and intact for his master's return is condemned: the other two stewards who took risks and produced more talents are praised.

In the parables, the Father is represented as lavish, prodigal and somewhat foolish by our standards. His value system would not get him very far in this world! His expression in human terms, his Word, Jesus, shows the same lavish characteristics as the Father. At Cana, he produces an unnecessarily high quantity of wine, 180 gallons and unnecessarily high quality for the tail end of a feast. When he feeds the five thousand, there are twelve full baskets left over. His carelessness in money matters is criminal and contributed to his final downfall after he had thrown over the money-changers' tables and driven them from the Temple.

Because he is at one with the Father, therefore Christ is no respecter of persons and does not need the support of rank or status. His own description of himself as 'Son of Man' is, according to some commentators, the translation of Aramaic slang for 'an ordinary bloke'..... His being, as man, is the reflection of God's own being and therefore, although in himself he is best described as 'for the Father', to us he appears as 'the man for others', for it is the nature of God to be for us. This essential characteristic of Christ is expressed most vividly on the accounts of the Last Supper. Christ one with the Father,



....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 us from table, removed his outer garment and, taking a towel, wrapped it around 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. (John 13:2ff).....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**, and their families



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

Margaret Hinchliffe, Isabelle Blake, Elizabeth Olbison, Catherine Brown, Karen Dearing, Betty O'Donnell
Liz Allen, Elizabeth Taylor, Monica Lowe, Nicola Glew, Jerry O'Mahony, John Lovely, Tim Byrne
and all our household

The Word: Year C, Lent, Sunday 5: Commentary on the Readings

Gospel: John 8:1-11

Why this reading from John? All the other gospels during this Lenten season have been from Luke. The answer is that it is an independent, floating story which does not even fit into the Gospel of John. In early manuscripts of the gospels this story moves around and is found in various places before it becomes anchored as an example of Jesus' teachings just after he says, 'Our Law does not allow us to pass judgement on anyone without first giving them a hearing' (John 7:51). It is appropriate for this Year of Luke because the tone of the story and the theme of welcome for the repentant sinner are both thoroughly Lukan, a theme constantly stressed in Luke's Gospel). What did Jesus write on the ground, or was it that he was just doodling to allow the accusers time to reflect on their self-righteousness? The latter is certainly one of the main concerns of St Luke's Gospel, where it is made clear that you cannot be a follower of Christ without first admitting your sinfulness: when Peter meets Jesus, he tells Jesus to go away, because he (Peter) is a sinner; Zacchaeus recognises that he is a sinner and promises to make multiple restitution for his embezzlements; the woman at the supper weeps for her sins at Jesus' feet.

First Reading: Isaiah 43:16-21

During Lent we have been working through the story of Israel preparing – or being prepared – for the coming of Christ: we have heard of Adam, Abraham, Moses, the monarchy, and now we hear of the promise of a new beginning. For that is what Easter is. This part of Isaiah was written during the Exile of the Jews in Babylon, a traumatic event which seemed to them to be the end of all their hopes; it seemed to be permanent condition of exile and slavery, far from their beloved Jerusalem - 'There we sat and wept,' says the Psalmist. But the prophet (whose work is attributed to Isaiah) set out to re-invigorate them with the promise that they would return to Jerusalem, and that the wonders of the

Exodus from Egypt would be renewed. There would be a new road across the desert and miraculous supplies of water for the travellers. The desert would bloom afresh (for the slightest supply of water brings the withered plants to life in the spring), and the curious beasts of the desert, jackals and ostriches, would praise the Lord. There is a lesson for us too. Our trust in God teaches us – and our own experience eventually grudgingly reinforces this – that seemingly total disaster can become a source of strength and instruction.

Second Reading: Philippians 3:8-14

As we prepare for the celebration of the Passion next week, we read of Paul's own struggle in this letter to his special friends at Philippi in Northern Greece. He is tired, probably already quite elderly, and longs to finish his race and be with Christ in tranquillity. The games and athletic contests were the football tournaments of the ancient world. Corinth, where Paul spent so long, was the centre for the Isthmian Games (more important at the time than the Olympics) and Paul often uses imagery of running and even boxing. He knows the thrill of the contest, but at the same time he recognizes that all our power comes from the Resurrection of Christ. Christ endured and was raised by the Father. Often for us Christianity consists of also enduring – enduring slights, insults or neglect and replying with a cheerful word or gesture which dissolves the hurt and seeks to renew friendship and genuine relationship. There is no need aggressively to turn the other cheek; it needs more of the courage of Christ to reply with a positive advance. If I can bring myself to ask, 'What would Jesus have done?' I am already sharing in his strength. In this way, the aggression of the athlete is redirected

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Holy Week, Palm Sunday

1st Gospel: Luke 19:28-40 / 1st Reading: Isaiah 50:4-7

2nd Reading: Philippians 2:6-11

Gospel: Luke 22:14-23:56

Prayer of the Church

Psalter: Week 1

Sun Of the Season

Mon Of Weekday + Lent Proper

Tue Of Weekday + Lent Proper

Wed Of Weekday + Lent Proper

Thu Of Weekday + Lent Proper

Fri Of Weekday + Lent Proper

Sat Of Weekday + Lent Proper

This Week's Feasts & Saints

Mon St Isidore, Bishop, Doctor of the Church

Tue St Vincent Ferrer, Priest

Wed Of Weekday of Lent

Thu St John Baptist de la Salle, Priest

Fri Of Weekday of Lent

Sat Of Weekday of Lent