



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, Eastertide, Sunday 5, 15 May, 2022

Getting in touch Father Anthony G Fenton
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			Mass Intentions
Saturday 14 May	Sacred Heart	5.00pm Mass	<i>Parish Family</i>
Sunday 15 May	St Joseph's Sacred Heart Sacred Heart	9.00am Mass 10.45am Mass 1.00pm <i>Baptism</i>	<i>Jack Smith</i> <i>Victor Pizey</i>
Monday 16 May	St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass	<i>Deceased Kennedy & Clarke Fams</i>
Tuesday 17 May			
Wednesday 18 May	Sacred Heart Sacred Heart	9.30am Mass 5-6.00pm Exposition / Reconciliation	<i>James McNally</i>
Thursday 19 May	St Joseph's St Joseph's St Joseph's	9.10am Morning Prayer 9.30am Mass 10.30am Reconciliation	<i>Trevor Stones</i>
Friday 20 May	Sacred Heart	8.30am Mass	<i>Deceased of Frances Darcy</i>
Saturday 21 May	St Joseph's Sacred Heart	10.30am <i>Memorial Service</i> 5.00pm Mass	Trevor Jones <i>Kath Dixon</i>
Sunday 22 May	St Joseph's Sacred Heart	9.00am Mass 10.45am Mass	<i>Parish Family</i> <i>Intentions of Lea Gabriola-Watson</i>

This Sunday, we pray for and congratulate:
at our 9.00am Mass, on her being presented, prior to her up-coming Baptism
Ellie Nowak, with her parents, Ewelina and Krzysztof
and on the event of his Baptism
Lucas Caleb Palmer, with his parents, Lauren and Michael



At our Saturday/Sunday Masses, on 21/22 May
Our married Parishioners will be invited to
give prayerful thanks for their years of marriage and to
Renew their Dedication to Marriage



Couples of an age, do invite your children and grand-children, to come to share in the celebration

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

When Jesus was revealing to his disciples that he is the Bread that gives us life, he said this profound thing:

*Do not work for food that perishes
but for the food that endures for eternal life,
which the Son of Man will give you. (Jn 6:27)*



It is a great Easter reflection to ask ourselves - in what ways do I work for food that perishes? We can ask about this phrase in many ways. We can simply ask, *what am I working for?* Does it result in any kind of lasting food for me? Do I find

myself working hard for elusive and unattainable goals? Am I trying buy or attain happiness with consumables which can never really satisfy me? Am I addicted to patterns and a way of life that is taking away my happiness? Is what I have really very satisfying? Do I want even more in a hope that more will make me happy?

Jesus wants us to know that he is the Bread that gives life. When some of his listeners walked away, saying that this bread he was offering them was hard to swallow, they returned to their former way of life and no longer followed him. Jesus asked his disciples if they were going to walk away, too. Peter answered, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God." (Jn 6:68,69)

Jesus tells us that if we come to him, we'll never hunger or thirst again. He urges us to "feed" on him. The image is that of sheep who graze on a pasture. He is inviting us to allow him to be what nourishes and sustains us.

Too often we can try to have it both ways. We want to be connected with Jesus and we also want a steady diet of the things of this world. Jesus is the only food which will really satisfy us. He knows that we can live in this world, have a job in this world, support our families in this world, and do all the many non-sinful things we do in this world, as long as those things don't become what we principally work for, and look to, to sustain our hearts, minds and spirits. Jesus alone can be a life giving and sustaining source for our inner, real person and our nourishment for our immortal being. He offers us the "food that endures for eternal life."

Let us ask for this real hunger to be nourished by Jesus; that we be in communion with him. From that grace will come the deep and lasting desire to gratefully be like to him. More than this, it will cause us to desire to be in communion with others - to share what we have received. The one who is bread broken and given for us, will help us be bread which is broken and given for others who need us.

Courtesy of Creighton University
On-line Ministries (abbreviated)

Things happening in our Parish

Seniors Group Meets weekly on **Wednesdays**, in our Sacred Heart Parish Hall, 2-3.30pm. All aged 55+, both males and females, most welcome. Chat, refreshments, entertainments, all the order of the day. 

They would be delighted if you come and join them.

Confirmations Our next Programme of Preparation for Confirmation is due to begin **Sat 9 July**. Application forms are now available from Fr Anthony, **at weekend Masses**. Parents of Baptised Children who are now in school year 5, or older, are encouraged to apply. We await notice from our Bishop of a date, but it is likely he will administer Confirmations, for our local Parishes, early in 2023.

Many Thanks to those who have recently taken up - in favour of our Parish and its needs - the use of Offertory Envelopes, or donating by Standing Order, and/or a gift aid agreement. Regular donations by such means are a great help, and gift aids are a bonus without extra cost.

We much require Catechists from within our Parish Family, who regularly attend Mass and would like to help pass on our Faith to our Children. Catechists need to enjoy working with children and their families, alongside other Catechists, and to be able to give time when a programme is running.

The Confirmation Programme is mostly with children who are aged 10/11. The First Sacraments Programme is with children mostly aged 7-9.

Any who might be able to help, please ask Fr Anthony for details. Many Catechists are not trained teachers.

Holiday Days are Acoming God never stops thinking of and caring for us; and being away from home, on holiday or otherwise, is no reason to stop thinking of him. The location of many Churches, at home and abroad, and Mass times, can now so easily be found via the internet, especially if the name of the local Diocese is known. If you are to travel and need help to find such information, or you do not have access to the internet, Fr Anthony can try to help, if you ask him a week or two before you go. Local tourist information offices, and also hotel and holiday complex receptions, usually have information of this sort to hand

& In our Diocese

Briery Zoom Meditations Each Thursday 7.30-8.15pm. Opening on-line at 7.15pm for a chat, then a prompt start at 7.30pm. A simple format of praying with the Sunday Mass Readings and sharing in small groups. All invited. Email the Briery: briery@btconnect.com to register.

The Twelve The Diocesan Youth Leadership Team, are looking to recruit Catholic young people in Years 8-12, to continue their work of collaborating with Bishop Marcus on Diocesan decision making, giving voice to young people on Diocesan matters and priorities. Deadline for Applications 10 June. For more information email Ryan Wilkinson at youth@dioceseofleeds.org.uk. See poster on our Church notice boards.

*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.

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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.**

Note: this is only for Children who have already made a First Confession.

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

DO YOU KNOW?

The oil of Baptism or Catechumens is pure olive oil, blessed specifically for use at Baptisms. The oil of Chrism is also olive oil, but with balsam (the oily and fragrant resin from one or another of certain plants) added, and blessed for use at Baptisms, Confirmations and Ordinations. The oil of the Sick is blessed specifically for use with those sick, but like the oil of Baptism (Catechumens), it is also pure olive oil.

When and by whom are these oils blessed?

AND SERIOUSLY!

An advertisement in the Yorkshire Post did not mince words: 'Man offers marriage proposal to any woman with ticket for Leeds United v Sheffield United promotion game. Must send photograph (of ticket).'

Humour probably goes back to the beginning of the human race. There is a cartoon showing Adam and Eve expelled from the Garden of Eden, and Adam muttering to his wife: 'You and your vitamin C.'



Parish Monies

Offertory Monies	Many Thanks
8 May	
Loose	£181.87
Envelopes	£258.93
Door Collection	£213.43
<i>(Holy Places - Vatican)</i>	

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 problem is that common ownership often gives individual Religious a material security which only the wealthy individual can enjoy! However, those vowed to actual poverty should be the most effective people in working for the alleviation of material deprivation. If they are not the most effective, then it is a sign that the actual poverty they profess is no longer an expression of spiritual poverty and therefore that they are no longer living as channels of God's goodness, generosity and compassion.

Many Christians feel called to experience actual poverty in the sense of material deprivation, not because it is good in itself, but because they want to be at one with Christ in the materially poor. Material poverty, voluntarily undertaken, draws them more deeply into the life of Christ who chose to be poor. In this poverty we discover new values and new joys within ourselves and others which no one can take away from us, because our being is becoming a sharing and so we are living more in the life of God. In today's world of gross injustice and oppression of the poor, every Christian is called to grow in this kind of poverty. That is why the Roman Catholic, and many other Churches have pledged themselves in all their work and ministry to make the poor, not the powerful and influential, their primary concern.

It is relatively easy to be detached from material possessions. It is much more difficult to be spiritually poor in relation to what Ignatius calls 'honours', which include everything that can contribute to a false sense of self-importance: our popularity, status in society, our physical health, strength, beauty, our intelligence, qualifications, achievements, our ideas, including our ideas about God and spirituality. An indication of the tenacity with which we cling to honours can be measured by the hurt we feel when all that 'honour' stands for is impugned. We feel crushed when overlooked or not appreciated because our deepest securities are being attacked and our whole self-preservation instinct rallies all our forces to repel this attack on what we suppose to be our inmost being. What we are defending is not, in fact, ourselves, but our own false notion of our own worth and meaning.

If love of material possessions, the desire to have, is compared to the walls of the tomb we construct for ourselves, love of our own self-importance may be compared to hard scales which grow from our skin, encasing us firmly in its armour-like plating. While it is relatively painless to knock down the walls of our tomb, removing the scales is like scalping, a very painful operation. A very good indication of whether and where we are encased in such scales is to ask ourselves the question, 'What events in life disturb me most?' If we can locate the pain, we may be able to discover its source.

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, Eastertide, Sunday 5: Commentary on the Readings

Gospel: John 13:31-35

From now until Pentecost the readings from St John's Gospel are taken from the great final teaching of Jesus at the Last Supper about the future of his Church and his disciples. From the sayings of Jesus the evangelist has composed a great discourse of Jesus about the obligations, duties and dangers which will come upon his disciples after his own death and resurrection. There were probably slightly different versions of this discourse, which were handed down by word of mouth; the impression of repetition in the discourse probably results from the evangelist recording three versions one after another. As we approach the Birth of the Church at Pentecost we need to listen to how Jesus envisaged his community. Today's reading gives the essentials. At the head of the Christian community stands the glorified Son of Man, in whom God is glorified. But this Son is no distant figurehead, for he will come to be present among his disciples. How will this happen? Answer: in the love which his disciples show for one another. One is reminded of the legend about the aged St John, wheeled into the church at Ephesus. Asked for the message of Jesus, all he would say was, 'My little children, love one another.'

First Reading: Acts 14:21-27

Antioch was a big city, one of the largest in the ancient world. On the Mediterranean coast of the Roman province of Syria, it was at the end of the trade-route from the east. So it had a busy commercial life with a large colony of Jews among the traders. A considerable group of them accepted Jesus as Messiah and Lord, and it was at Antioch that the followers of Jesus were first called 'Christians' or 'Messianists'; other Jews thought that the Messiah had not yet come. It was at Antioch that the well-trained and eloquent Paul was appointed to accompany Barnabas (who at this stage was the leader) in spreading the Good News about Jesus as the Messiah. At the end of their journey they reported back to the community at Antioch. It is significant that

Barnabas and Paul appointed elders in each community they visited; this was the normal way in which a Jewish community was constituted. A synagogue is still today ruled by a body of elders, one of whom is chosen to preside at services. Obviously, in spite of the bad reception Paul and other Christians sometimes received, these Christian communities felt themselves to be like the other Jewish communities, though accepting Jesus as Messiah, and living by his Spirit.

Second Reading: Apocalypse 21:1-5

Like so much of the Book of Revelation, this prophecy of the New Jerusalem is heavily dependent on the prophets of the Old Testament. In the dark days of the Babylonian Exile the prophet Ezekiel had foretold that God would rebuild Jerusalem as a new city where God would dwell, a city named Hephzibah, that is, 'My pleasure is in her'. The prophets had long spoken of the relationship of Israel to God as that of a bride to her husband, a bride who was often unfaithful. Isaiah, however, had foretold a joyful marriage feast in which God would be the bridegroom and Jerusalem the bride, the final wedding of God to his people. God's bride, Israel, who had so often been unfaithful, would at last be wedded to him for ever in fidelity and happiness. This was the intended meaning of the marriage-feast at Cana and of the parables of Jesus about a wedding-feast of the great king, to which the poor and the outcasts would be invited. Here the Book of Revelation promises just such a festival to those who have sustained the grimness of Roman persecution. As we now celebrate Christ's triumph over death, we look forward to this same unalloyed happiness experienced in God's presence and his love.

Courtesy of 'The Wednesday Word Trust'

The Word: Year C, Eastertide, Sunday 6

1st Reading: Acts 15:1-2, 22-29

2nd Reading: Apocalypse 21:10-14, 22-23

Gospel: John 14:23-29

Prayer of the Church

Psalter: Week 1

Sun + Seasonal Proper

Mon + Seasonal Proper

Tue + Seasonal Proper

Wed + Seasonal Proper (or + Proper of Saints)

Thu + Seasonal Proper (or + Common of Pastors)

Fri + Seasonal Proper (or + Proper of Saints)

Sat + Seasonal Proper (or + Proper of Saints)

This Week's Feasts & Saints

Mon Of Easter Weekday

Tue Of Easter Weekday

Wed St John I, Pope, Martyr

Thu St Dunstan, Bishop

Fri St Bernadine of Siena, Priest

Sat St Christopher Magallanes, Priest and
Companion Martyrs