

St Joseph's Catholic Church  
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Parish Priest: Fr Ian Vane [ian.vane@abdiocese.org.uk](mailto:ian.vane@abdiocese.org.uk) Parish Office: [dorking@abdiocese.org.uk](mailto:dorking@abdiocese.org.uk)

Parish office hours: 10.15 am until 2 pm Monday, Tuesday and Friday. Parish Secretary: Maria O'Neil

The Arundel and Brighton Diocesan Trust is a Registered Charity, Number 252878.

## April 2026

### Saturday 4<sup>th</sup> HOLY SATURDAY

8.30 The Solemn Easter Vigil People of the Parish

### Sunday 29<sup>th</sup> EASTER SUNDAY

8.00 People of the Parish

10.00 Holy Souls

### Monday 6<sup>th</sup> Easter Monday

9.30 Celebrant's Int

### Tuesday 7<sup>th</sup> Easter Tuesday

9.30 Celebrant's Int

### Wednesday 8<sup>th</sup> Easter Wednesday

No liturgy today

### Thursday 9<sup>th</sup> Easter Thursday

No liturgy today

### Friday 10<sup>th</sup> Easter Friday

12.00 Celebrant's Int

### Saturday 11<sup>th</sup> Easter Saturday

9.30 Celebrant's Int

Saturday Evening

6.00 pm Second "Low" Sunday of Easter

### Sunday 12<sup>th</sup> SECOND SUNDAY OF EASTER

8.00 People of the Parish

10.00 Holy Souls

### The Sacrament of Reconciliation / Confession

is available after the Saturday morning Mass and from 5.15 to 5.45 Saturday afternoon.

Each Saturday Exposition of the Blessed Sacrament & the Rosary follow on from Mass until 11.00 am

**Peter Hudson R.I.P.:-** Will take place on Tuesday 21<sup>st</sup> April at 10.00 am. Peter's family would like us to have a small reception in the hall afterwards with the provision for his sisters to be able to speak to parishioners via 'what's app'. Our thanks to those who have offered to take care of catering after the Funeral Mass.

We continue to offer our prayers and sympathy to his family and friends at this time. May he rest in peace.

**Mass and Meet this Friday:-** Mass is at 12 mid-day followed by a light lunch in the hall.

**ROSARY CIRCLE FOR PRIESTLY VOCATIONS:-** If you haven't already done so, but would still like to commit to praying a decade of the Rosary each day during March, then please do put your initial or a tick in one of the boxes on the 'Rosary Circle' chart in the church porch.

The 'Chart' lists the 20 decades of the Rosary and a number of columns for people to put their initial or a tick in a box to indicate they will commit to praying the particular decade each day for the month of March, and hopefully, this will create a number of 'circles' praying for this intention. This is a very simple spiritual exercise many of us could join in with; at least 20 people praying one decade of the Rosary each day, so the whole of the Rosary is prayed for this particular intention, thus creating a 'Rosary Circle'. Let it be said, however, that anyone can join the Rosary Circles at any time.

**CONFIRMATION & FIRST HOLY COMMUNION PROGRAMMES 2025 /2026:-** Will continue after the schools Easter holiday on Thursday 16<sup>th</sup> April at 5 & 7 pm respectively.

**ADULT FORMATION:-** Our programme continues this Monday 20<sup>th</sup> April, when we look at the sacrament of Baptism. Please note we will begin at the earlier time of 7.00 pm; all are welcome.

**Life in the Spirit Seminars** from Tuesday from 14<sup>th</sup> April to 2<sup>nd</sup> June 2026 at St. Joseph's, Redhill, each week at 7.30.

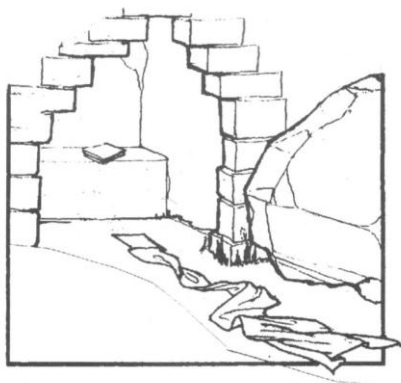
**Significant dates in May:-** On May 2<sup>nd</sup> we have a memorial Mass for Fr. Dominic Rolls, some ten years since his death; Mass will be at 11.00 am followed by a reception in the main hall. We welcome members of Fr. Dominic's family and other friends that day.

On Saturday, May 9<sup>th</sup> number of our young people will be Confirmed at St. Joseph's, Epsom and on Sunday 17<sup>th</sup> May we have our parish First Holy Communion Mass; please keep the children, young people and their families in your prayers at this time.

**EASTER OFFERING** A reminder that the collection at the Easter Vigil and on Easter Sunday is your personal offering to Fr. Ian. **PLEASE NOTE** that if you usually contribute by some kind of internal bank transfer, BACS / standing order etc. but you wish to make a personal offering, **then you will have to stipulate to your bank** that any such offering to Fr. Ian should be annotated accordingly; if offerings are not annotated as such, then they will go into the general parish funds, rather than to Fr. Ian!

The Easter Offering, along with the Christmas Day Offering, are the major source of personal income for the whole year for the diocesan priest in Arundel and Brighton, so we ask you to be as generous as you can. 'Easter Offering' envelopes are available at the church entrances and given the varied manner of financial transactions, the 'Easter Offering' envelopes are possibly the least ambiguous manner of offering. Many thanks.

He is not here,  
He is risen!



Alleulia, alleluia

*Wishing you all a Blessed  
and Happy Easter*

#### **The dawn crow of the cockerel in the Passion**

**Narrative:** - (Part 1) In Judaism there are 'interpretive commentaries which surround many of the text of the Old Testament, called 'Midrash'. One such Midrash is about King Solomon and the building of the First Temple. The Midrash talks of a tool, the 'shamir' which is required to cut the stone for the Temple. The shamir is in the charge of a wild cockerel, the hoopoe.

"An essential element in Solomon's construction of the Temple was the miraculous shamir stonecutter. In instructing us how to make the permanent altar to God, the Torah says, "do not build it out of cut stone" (Ex. 20:22). The shamir disappeared after the destruction of the Temple.

**The Nature of the Shamir:-** The word "shamir" in biblical Hebrew was used in two senses: a) a penpoint made out of a hard substance (Jeremiah 17:1); or b) sharp thorns (Isaiah 5:6).

Each usage relates to the ability of the shamir to pierce hard surfaces. The Talmud and later great rabbis

described how the passage of the shamir along the surface of a stone would cause it to split perfectly into two pieces.

Small as a barleycorn (less than one centimeter), the shamir did not have an inspiring physical appearance. According to Rabbi Bachiya in the Talmud, the shamir was first used at the time of the construction of the Tabernacle to engrave the names of the tribes on the precious jewels of the High Priest's breastplate. For safekeeping, the shamir was kept wrapped in wool, placed in a lead basket filled with barley bran (Talmud, Sota 48b.) The choice of these materials was specific, since no other materials were able to resist its penetrative powers.

A Midrash recounts that even King Solomon had no idea where to find the shamir, although he knew he needed it to build the Temple. Solomon went to great lengths to obtain the shamir, even to the point, evidently, of contacting demons who had some relationship with the shamir and the other supernatural phenomena. The Midrash relates that Solomon consulted the king of the demons, who did not have it but knew that the angel of the sea had given the shamir to the hoopoe bird (*dukhifat*, Lev. 11:19), a type of fowl who needed it to survive. In the end, King Solomon captured the shamir from the hoopoe, a 'wild cockerel'. (See:- <https://en.wikipedia.org/wiki/Hoopoe> )

The shamir was used by man only in the construction of the Tabernacle and the Temple. Supernatural beings created by God for specific functions do not exist forever. The Mishna (*Sota* 9:12) states that the shamir existed until the destruction of the Second Temple. According to the Tosefta, the shamir disappeared after the destruction of the Temple (my note: in the year 70 A.D, some 27 years after the events of the first Easter, that is, the Death and Resurrection of Jesus) since it was no longer needed." (Taken from:- [https://www.chabad.org/kabbalah/article\\_cdo/aid/380303/jewish/Modern-Physics-and-the-Shamir.htm](https://www.chabad.org/kabbalah/article_cdo/aid/380303/jewish/Modern-Physics-and-the-Shamir.htm) )

"Hoopoes will also feed on insects on the surface, probe into piles of leaves, and even use the bill to lever large stones and flake off bark." We can understand the origins of the idea of the 'rock splitter' in the Midrash from the observations made about this wild cockerel, the hoopoe.

