

St Osmund's Catholic Church, Gainford

Diocese of Hexham and Newcastle

Parish Priest: Fr. Thomas Mason e-mail: gainford.stosmund@rcdhn.org.uk

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Hogarth Partnership

St Anne, St Augustine, St Mary, St Osmund, Holy Family, St Teresa, St Thomas Aquinas, SS William & Francis De Sale

FoodBank: The Well:

46 East Green, West Auckland. DL14 9HJ. Opening times: Wednesday-Friday 9am - 3pm
Items may be left at the Foodbanks during their opening times or placed in St. Osmund's Church porch.

Please Pray for:

The sick of the Parish: Patrick Doherty, Nico Human, Alexandra Jüngst, Kate Konig, Patrick Heffernan, Hilary Fletcher, Mike Griffiths, Luca Gallucci, Pat Aveson and Susan Hunton

Offertory

If you wish to make your donations directly to St. Osmund's. Bank account details are:

HSBC: D.H & N Gainford St. Osmund's.

Account No. 41164015.

Sort Code 40-34-18.

Safeguarding

The Parish operates in accordance with Statutory Safeguarding Guidance and Catholic Safeguarding Standards Agency (CSSA) and Diocese's policies and procedures at all times. Details of our Parish Safeguarding Representative can be found on the notice board in the porch and the Parish Centre, or alternatively the Diocesan Safeguarding Team can be contacted on 0191 2433305 or at safeguarding@diocesehn.org.uk

St Vincent de Paul Society and CAFOD

The St Vincent de Paul Society and CAFOD are working together to offer a week of free residential work experience for 20 young adults in England and Wales. The experience will run from 22nd to 27th June in London. Candidates must be aged 18-25, have completed their first or second year at university and have a passion for social justice. Applications close on the 20th April. For any queries, please contact KeziaH@svp.org.uk



The 3rd Sunday of Easter

Theme: Victory

You have changed my mourning into dancing. O Lord my God, I will thank you for ever.

St Osmund's will be open for Parish Mass on Tuesdays at 10.00am.

Saturday 3rd May 6.30pm

Sunday 11th May 9.30am

Saturday 17th May 6.30pm

Sunday 25th May 9.30am

Children's Liturgy

There will be a Children's Liturgy on Sunday 11th May

Peace for the people of Ukraine

We continue to pray earnestly for peace in Ukraine, joining the Holy Father in his consecration of Russia and Ukraine to Our Lady's Immaculate Heart – may her prayers bring a swift end to the conflict, and consolation to the bereaved and to the many thousands of refugees.

Relaunch of the Diocesan Youth Council

YMT and the Diocese are thrilled to announce the upcoming relaunch of the Diocesan Youth Council, a vital platform for the voices of young people in the Diocese of Hexham and Newcastle. This initiative, paused during the COVID-19 pandemic, offers a space for young leaders to develop skills and engage in meaningful dialogue about the future of our Church.

The first meeting is scheduled for Sunday 18 May 2025, at St. Mary's Cathedral in Newcastle, from 2:30 pm to 4:00 pm. We are actively seeking motivated students from Year 9 and above to join this transformative council.

For more details on the council, how to nominate candidates, and to view the full announcement, visit: <https://diocesehn.org.uk/news/announcing-the-relaunch-of-the-diocesan-youth-council/>

Prayer for the Election of a new Pope (from the Roman Missal)

O God, eternal shepherd, who govern your flock with unfailing care, grant in your boundless fatherly love a pastor for your Church who will please you by his holiness and to us show watchful care. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

First reading Acts 5:27b-32, 40b-41

‘We are witnesses to these things, and so is the Holy Spirit.’

In those days: The high priest questioned the Apostles, saying, ‘We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man’s blood upon us.’ But Peter and the Apostles answered, ‘We must obey God rather than men. The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him.’

Having called in the Apostles, the council beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name.

Responsorial Psalm 30(29): 2-6, 11-13b. R2a

I will extol you, Lord, for you have raised me up.

I will extol you, Lord, for you have raised me up,
and have not let my enemies rejoice over me.
O Lord, you have lifted up my soul from Sheol,
restored me to life from those who sink into the pit.

Sing psalms to the Lord, you faithful ones;
give thanks to his holy name.

His anger lasts a moment; his favour all through life.
At night come tears, but dawn brings joy.

Hear, O Lord, and have mercy on me;
be my helper, O Lord.

You have changed my mourning into dancing.
O Lord my God, I will thank you for ever.

Second reading Revelation 5:11-14

‘Worthy is the Lamb who was slain, to receive power and wealth.’

I, John looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honour and glory and blessing!’ And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, ‘To him who sits on the throne and to the Lamb be blessing and honour and glory and might for ever and ever!’ And the four living creatures said, ‘Amen!’ and the elders fell down and worshipped.

Gospel Acclamation

Alleluia, alleluia.

Christ is risen, who created all things
and has shown compassion on the human race.

Alleluia.

Gospel John 21:1-19

‘Jesus came and took the bread and gave it to them, and so with the fish.’

At that time: Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We will go with you.’ They went out and got into the boat, but that night they caught nothing.

Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, ‘Children, do you have any fish?’ They answered him, ‘No.’ He said to them, ‘Cast the net on the right side of the boat, and you will find some.’ So they cast it, and now they were not able to haul it in, because of the quantity of fish. That disciple whom Jesus loved therefore said to Peter, ‘It is the Lord!’ When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred metres off.

When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, ‘Bring some of the fish that you have just caught.’ So Simon Peter went aboard and hauled the net ashore, full of large fish, one hundred and fifty-three of them. And although there were so many, the net was not torn. Jesus said to them, ‘Come and have breakfast.’ Now none of the disciples dared ask him, ‘Who are you?’ They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Feed my lambs.’ He said to him a second time, ‘Simon, son of John, do you love me?’ He said to him, ‘Yes, Lord; you know that I love you.’ He said to him, ‘Tend my sheep.’ He said to him the third time, ‘Simon, son of John, do you love me?’ Peter was grieved because he said to him the third time, ‘Do you love me?’ and he said to him, ‘Lord, you know everything; you know that I love you.’ Jesus said to him, ‘Feed my sheep. Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.’ (This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, ‘Follow me.’

Feast Days this week

Monday 5th May: Bl Edmund Rice (Ireland)

Tuesday 6th May: St Dominic Savio

Saturday 10th May: St John of Avila, St Comgall (Ireland)

Do you really love me?

The meeting with Jesus beside the lakeshore can be seen as the story of Peter's repentance and restoration. Others prefer to see it as his Confession, or declaration of faith. His repeated answer "Yes, Lord!" is surely a declaration of love and loyalty. It is not so easy to see how it can be a confession of guilt. But it does correspond to Peter's threefold denial of Jesus.

*There are interesting uses of the word "love" in this text. In English, when Jesus asks "Do you love me?" and Peter answers, "Yes, I love you," it makes good sense. But in the Greek original of the New Testament, what Peter replies does not respond exactly to the question Jesus asked. Greek has several words to express various levels of affection. In his book *The Four Loves*, the Belfast-born author C.S. Lewis described them as follows: There is Storgé (affection) the quiet liking you might feel for a cheerful neighbour whom you meet from time to time. Then there is eros, a sensual or erotic love, the love that unites a couple and often leads to marriage. Another term is Philia, or friendship, a trusting companionship with people with whom we share some real interest. Finally there is Agapé, which means generous, self-giving love, which we value even when there is nothing tangible to be gained.*

Back to our gospel story. Jesus asks Peter, "Agapas me, Do you have agapé for me?" meaning "Do you love me enough to risk everything for me." Peter has not lived up to this kind of love. He had disowned Jesus in order to save his own skin. So what can he say? He answers, "Philo se. Yes, Lord, I love you as a friend." He was saying, "Yes, I admire you... but I was unable to risk my life for you." Jesus asks him a second time "Agapas me?" and again Peter answers at the level of friendship (philia). Finally, unwilling to embarrass him further, Jesus asks him "Are you really my friend?" (phileis me?) And Peter answers "Lord, you know everything; you know that I am your friend." (σὺ γινώσκεις ὅτι φιλῶ σε.) Jesus accepts Peter just as he is; even friendship (philia) is good enough, for now. Fullness of agapé would come later, when Peter was put to death for the faith.

In that meeting beside the lake, Peter was not the boastful man who thought he was better than the other disciples but a wiser, humbler heart that would not claim more than he can deliver. Peter's confession is like that of the father of the possessed boy who said to Jesus, "I believe; help my unbelief!" Implicitly, what Peter said was, "I love you, Lord; help my lack of love."

In the hymn: The Love of my Lord Is the Essence we profess in church our love for God. Peter's meeting with the risen Christ reminds us that professions of love tell only side of the truth. In reality, our love is hardly ever unconditional, and we often back away when faced with danger. Like Peter, we need to bring our failures to God for healing. We can join Peter today when he declares: "I love you, Lord; help my lack of love." associationofcatholicpriests.ie

The Cycle of Prayer**Human Work**

Especially on St Joseph the Worker — 1 May

Background

The commemoration of St Joseph the Worker on 1 May was instituted by Pius XII in 1955. It proposes the example and intercession of Joseph as worker and provider.

Prayer

God our Father, creator and ruler of the universe, in every age you call men and women to develop and use their gifts for the good of others.

With St Joseph as our example and guide, help us to do the work you have asked and come to the rewards you have promised. Roman Missal (adapted)

Job Vacancies

The Diocese of Hexham and Newcastle is looking to appoint to the following vacancies:

Bookings Administrator for the Youth Ministry Trust, based at the Emmaus Village, Consett – full-time, permanent contract. Closing date: 14 May

Choral Director, Newcastle for the Diocesan Schools Singing Programme – full-time, permanent contract. Closing date: 12 May

Cleaner, St Augustine Parish Centre, Darlington – part-time, permanent contract. Closing date: 13 May

Please visit www.diocesehn.org.uk/job-vacancies for full details or contact us on 0191 243 3301.

Science and Faith: An Invitation to Conversation

Rev Prof David Wilkinson and the Youth Ministry Trust (YMT) warmly invite anyone interested in the conversation between science and faith to an open meeting on Wednesday, 28th May, at the Emmaus Youth Village, 5:30–6:45 pm.

We want to connect with those involved in science, technology, engineering, healthcare, and education, recognising, as Rev Prof David Wilkinson explains, that: "At ECLAS and YMT, we value the work and vocation of those who work in science, technology, and engineering; we value this as a gift from God and as an opportunity for the mission and ministry of the church. We would like to talk with those who are involved in science at whatever level in university, industry, schools, or the health service about the possibility of doing work in local churches in the diocese."

This is an open invitation to begin a conversation and explore how these gifts can enrich the life and mission of our parishes. All are welcome! For more information, please contact phillipsalkeld@ymt.org or 01207592244

Electing a new Pope

I'm not quite sure whether it is helpful or a distraction that such a popular film should have been released about the conclave. Having watched part of it, there are many things which it gets surprisingly right...but there are other things which certainly don't reflect reality.

Nevertheless, on Wednesday morning those Cardinals who were under the age of 80 when Pope Francis died will sequester themselves away, and the next we will hear from them is the announcement of the new Pope. The system looks quite mysterious, and given that they are comparatively rare (there have only been two so far in my lifetime), it is easy to misunderstand or be confused.

The first Pope (S. Peter) was directly chosen by Christ, which made his appointment easy; however, the means of choosing his replacement is not part of divine law and so it can (and has) changed over time. The current system, whereby Cardinals elect the new Pope dates from 1059 – before this significant secular powers would manipulate the process to try and ensure their favoured candidates were selected. This was part of a broader reform movement in the Church, seeking more independence from rulers (from local right up to the Holy Roman Emperor).

The Cardinals were initially the senior clergy of the Diocese of Rome – given that the Pope is Bishop of Rome, that made some sense. Since the eleventh century non-Romans have been added to their ranks; at this point the Cardinals became advisors and assistants to the Popes, and so wider representation of the Church was desirable. Today the link between Cardinals and the Diocese of Rome is entirely titular and ceremonial.

The link with the Pope is still central to the nature of the Cardinals, a large proportion of them are senior figures in the Roman Curia – the central offices of the Church – and so assist the Pope in governing matters, an example would be Cardinal Roche (formerly Bishop of Leeds) who headed the department which deals with liturgy and worship. The others are chosen by the Pope to represent the wider Church – usually they are senior Bishops, for example all of the Archbishops of Westminster have been appointed Cardinal. In recent years there has been a desire to spread the net wider, with Pope Francis appointing Cardinals from places which do not have such a large Catholic population, and so could easily be forgotten, for example Cardinal Marengo of Ulan Bator.

The term 'conclave' literally means 'with a key' and refers to the Cardinals' being locked away during the process. This is designed to prevent undesirable external pressure, a real threat including recently as secular powers tried to manipulate the choice to reflect their preferences.

The process begins with a Mass, indeed the whole election is considered to be a matter of prayer rather than of politics. When John Paul II prepared new accommodation for the conclave, he was clear that the election must take place in the Sistine Chapel so that Cardinals would be looking at the famous last judgment as they cast their votes.

Voting is done in secret and then counted immediately in the presence of all. There is no list of candidates as every male Catholic is theoretically eligible. To be elected a person has to receive two thirds of the votes, if a candidate receives those votes he is asked whether he accepts the election, if he does so he becomes Pope immediately. Famously the decision is shown to the world be a smoke signal – the ballots and other paperwork is burned in a stove whose chimney goes through the roof of the chapel, if the vote is unsuccessful traditionally damp straw was added to make the smoke black and if the vote is successful dry straw to make it white (other chemicals are now used to make the distinction clearer). About half an hour later, one of the Cardinals will appear on the balcony and proclaim to the world '*Annuntio vobis gaudium magnum; habemus Papam:*' (I announce great joy to you, we have a Pope) followed by which Cardinal has been elected and his new papal name. The new Pope then appears to give his blessing to the world.

While we, as non-Cardinals, are kept out of the room, we are certainly not kept out of the process. We are all encouraged to pray for the Cardinals, that they would receive the guidance of the Holy Spirit. – **Fr. Thomas.**

Holy Island SVP Vinnies Camp- Volunteering is a Work of Heart

Holy Island Children's Camp is looking for new volunteers to help in their Holiday Centre on Holy Island. They are in need of young adults to help the children have a great week's holiday on the island in Summer 2025. Full training and support will be given and would suit someone wanting to give back to the Community by helping 9-12-year-olds have fun for a week.

They are also keen to attract people who would like to help by volunteering in the Kitchen/Dining room and with caretaking. Term Time Camps need lots of volunteers if they are to survive. If you could find a few days in term time to help out with serving meals, prepping salads and washing dishes they would be truly grateful. By running term time camps, Summer Vinnies Holidays for children can be sustained.

Further information can be found at <https://svp.org.uk/microsite/ozanam-camp> or if you'd like to chat about the role please email BarbaraT@svp.org.uk

Jubilee 2025: We celebrate this year of pilgrimage and prayer, celebration and reconciliation, seeking to be Pilgrims of Hope There's more information about the Jubilee Year on the Diocesan website at <https://www.bit.ly/DHNjubilee2025>. To aid your journey through this jubilee year, **copies of a companion booklet are available at the back of church.** A donation of £1 is suggested.

Best wishes for a safe happy and healthy week ahead

