

# St Osmund's Catholic Church, Gainford

Diocese of Hexham and Newcastle

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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:** Nico Human, Kate Konig, Patrick Heffernan, Hilary Fletcher, Mike Griffiths, Luca Gallucci, Pat Aveson and Matthis Klein

### 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](tel:01912433305) or at [safeguarding@diocesehn.org.uk](mailto:safeguarding@diocesehn.org.uk)

**Copies of the Northern Catholic Calendar, and the Diocesan Ordo** (list of feasts for each day of the year) have arrived and are available at the back of church – suggested donation £3



## The Most Holy Trinity

### Theme: God so loved the world

*Brothers and Sisters: Rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you.*

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

**Saturday 30th May 6.30pm**

**Saturday 6th June 6.30pm**

**Sunday 14th June 9.30am**

**Saturday 20th June 6.30pm**

### Children's Liturgy

There will be a Children's Liturgy on Sunday 14th June

### Peace for the people of Ukraine

*We continue to pray earnestly for peace in Ukraine, joining our prayers 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.*

### First Holy Communion

We remember in our prayers Katey and Rosie who attend St Osmund's and Gabriella, Margaret and Raphael from St Mary's who will be making their First Holy Communion at Barnard Castle next week



## Welcome to Bishop Stephen

Today we welcome Bishop Stephen on his pastoral visit to our parish

## First reading Exodus 34: 4-6, 8, 9

**‘The Lord, the Lord, a God merciful and gracious.’**

In those days: Moses rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone. The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. The Lord passed before him and proclaimed, ‘The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.’

And Moses quickly bowed his head towards the earth and worshipped. And he said, ‘If now I have found favour in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.’

## Responsorial Psalm Dan 3: 52-56.R52

***To be praised and highly exalted for ever!***

Blessed are you, O Lord, the God of our ancestors.

***To be praised and highly exalted for ever!***

Blessed is your glorious and holy name,

***To be praised and highly exalted for ever!***

Blessed are you in the temple of your holy glory,

***To be praised and highly exalted for ever!***

Blessed are you on the throne of your kingdom,

***To be praised and highly exalted for ever!***

Blessed are you who look into the depths, seated upon the cherubim,

***To be praised and highly exalted for ever!***

Blessed are you in the firmament of heaven.

***To be praised and highly exalted for ever!***

## Second reading 2 Corinthians 13: 11-14

**‘The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit.’**

Brothers and Sisters: Rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

## Gospel Acclamation Cf. Revelations 1:8

**Alleluia, alleluia.**

Glory be to the Father, and to the Son, and to the Holy Spirit, the God who is and who was and who is to come.

**Alleluia.**

## Gospel John 3: 16-18

**‘God sent his Son in order that the world might be saved through him.’**

For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

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## Feast days this week

**Monday 1st June: St Justin**

**Tuesday 2nd June: St Marcellinus and Peter**

**Wednesday 3rd June: St Charles Lwanga and his Companions**

**Friday 5th June: St Boniface**

**Saturday 6th June: St Norbert**

## Cycle of Prayer

**A Deeper Understanding between Christians and Jews**

### Background

#### Prayer

*Let us pray also for the Jewish people,  
to who the Lord our God spoke first,  
that he may grant them to advance in love of his name  
and in faithfulness to his covenant.  
Almighty ever-living God,  
who bestowed your promises on Abraham and his  
descendants,  
graciously hear the prayers of your Church,  
that the people you first made your own  
may attain the fullness of redemption.*

**Diocesan Pastoral Strategy** Thank you to everybody who contributed to the Diocesan Pastoral Strategy. The next steps for reflection at the partnership level, have begun to take place. The parish response to the strategy can be found on the parish website

*In bygone times practically everybody agreed about the existence of God. At those days, religious divisions came from conflicting beliefs about God, rather than any conflict between theism and atheism. This is not the case nowadays. Not only do many openly profess their lack of faith, but the quality of life we pursue tends to promote a kind of atheism in all of us. Especially in our large cities, surrounded by a world of largely human inventiveness, people are at a distance from the things of nature. As a result even the rural-based of our population are bound to feel in some degree God's apparent remoteness from our situation, God's silence, remaining hidden to the end of our earthly days.*

*Today we celebrate the Most Holy Trinity, the revelation of the mystery of God's inner life. This mystery will remain for all of us as long as we live in this world, even though the veil which covers it is lifted ever so little. Our Bible assures us that not only is our God a personal God, but God exists as three Persons, Father, Son and Holy Spirit, while remaining one God. Although we cannot even begin to give a logical explanation for this, our faith enables us in some small measure to experience the presence of God. How this can happen is stated by St Augustine in a most beautiful passage from his "Confessions" (p. 211). "What do I love when I love my God?" he asks. Then he continues; "Not material beauty or beauty of a temporal order; not the brilliance of earthly light, so welcome to our eyes; not the sweet melody of harmony and song; not the fragrance of flowers, perfumes and spices; not manna or honey; not limbs such as the body delights to embrace. It is not these that I love when I love my God. And yet, when I love him, it is true that I love a light of a certain kind, a voice, a perfume, a food, an embrace; but they are of the kind that I love in my inner self." "So tell me something of my God," he asks. And loud and clear they answered, "God is he who made us."*

*Seeing God will change us utterly, and this salvation is a pure gift that always comes from the Father, announced and realised in his divine Son, and made effective in each of us through the action of the Holy Spirit. St Paul tells us that "in one Spirit we have access through Christ to the Father" (Eph 2:18). But the God's reaching down to us must be answered by the up-reach of our soul to God. To succeed in this we must break free from the sinful pursuits which hold us captive. Then as Paul says, like mirrors we will reflect the brightness of the Lord, until finally we are changed into that image which we reflect (2 Cor 3:17f). For this great promise, glory be to the Father, the Son, and the Holy Spirit, forever, Amen.*

### **The Fullness of Love**

*The Holy Trinity, whose feast we celebrate today, is beyond the reach of time and the grasp of human reasoning. It is a mystery of our faith. We can only fumble in the dark in search of glimmers of light. "Two is company, three is a crowd" is a popular expression. The gospel would have it otherwise. There, the figure three symbolises completeness and perfect symmetry, and re-appears at all the key moments of the Christ story. His life itself constantly reflected the Trinity. Three figures make up the nativity scene in Bethlehem — the Holy Family of Jesus, Mary and Joseph. Their first visitors were the three wise men. Later, in the desert preparing to begin his public life, Jesus was tempted three times by the devil. A good story should have a beginning, a middle and an end. Christ was a storyteller par excellence and three figures prominently in his parables. The Prodigal Son is about a father and his two sons; the Good Samaritan tells of the behaviour of three passers-by, the priest, the Levite and the Samaritan; the sower sowed his seed in three different types of terrain, yielding three different levels of harvest. The end of his life, as the beginning, has again the three motif. During his Passion, Peter denied him thrice. On the road to Calvary, he fell three times. The crucifixion scene has three figures, Christ between two thieves. Before his resurrection, he spent three days in the tomb.*

*God is love. There are Three Persons in the Trinity, the Father the Son and the Holy Spirit. Together they represent the fullness of love. The Father loves the Son, the Son loves the Father. The Holy Spirit is their love for each other. We are made in the image of a triune God. God the Father, who created us, his Son who saved us, and the Holy Spirit who continues to guide us. Our lives should reflect the Trinity. We should be always creative like the Father, compassionate like his Son, and dispose our talents in the service of others like the Holy Spirit.*

## The Most Holy Trinity

### S. Justin Martyr, the beginnings of Christian philosophy

This Monday we celebrate one of the earliest Saints for whom we have an understanding of his conversion to the faith, with many early martyrs we know about their deaths but with S. Justin the story of his becoming Christian is itself fascinating. He was born in the late first century into a family of Greek Romans in what is now Nablus in Palestine; despite being a mere 30 miles from Jerusalem, he seems to have had only the most passing contact with Judaism. He undertook philosophical studies, but found them unsatisfying; moving through different schools none seemed to satisfy a deep yearning within him. He came into contact with a Christian whose witness seemed to him more credible.

This Christian spoke of the prophets as laying the foundation, seeking not their own glory but following only the promptings of the Holy Spirit. He also heard of the witness of the martyrs, their willingness to undergo torture and death for the sake of Christianity spoke to Justin of the truth of Christian claims. He was then baptised and converted to the Faith, seeing it as the true philosophy. (Note here, the word philosophy means love of wisdom.)

Thereafter he set himself up as a teacher and journeyed to Rome when he ran his own school. As well as teaching, he would engage in debates and disputations, after one of these his opponent denounced him to the authorities who arrested him with a group of friends. As they were unwilling to offer sacrifice to the pagan gods, they were beheaded. As well as teaching, he wrote a number of texts, sadly most have been lost to history though some are extant. Perhaps the most significant is his 'First Apology', this is addressed to the Emperor Antoninus Pius and seeks to argue for an end to persecution by demonstrating that Christians present no threat to the Empire, and that Christian philosophy is entirely reasonable.

Justin speaks of Christ as 'the Word' (λογος, *logos*); as *logos* is the root of 'logic' and the 'ology' suffix of so many words he is presenting him as the origin of philosophical reason. This was a major step in the relationship between Christianity and philosophy, a strong opening argument in a debate which would rumble on for centuries, up to S. John Paul II's encyclical *Fides et Ratio* (Faith and Reason). Justin does this not as part of a debate within the Church, but to suggest to the Emperor that there is nothing in Christian teaching which makes it worthy of persecution.

As well as presenting a defence of Christian philosophy, he also provides one of the most detailed accounts of early Christian practice. He describes baptism as the entrance into the Church, and proceeds to a discussion on the Eucharist. He speaks of this as fulfilling Christ's command, and as a means of eating and drinking his flesh and blood. Again, this was written to dispel mistaken ideas which had arisen (one can easily see how language about the Mass suggests cannibalism, for example); but also provides us with concrete information about the Sunday Masses of our predecessors.

As well as this 'First Apology' he also wrote a 'Second Apology' which also sought to defend the Faith against Roman persecution. He also engaged in a dialogue with a Jew named Trypho. In this he presents Christianity as the fulfilment of the Old Testament – this is the longest Christian text from the first 150 years (longer even than the first three Gospels put together).

Justin is not particularly famous for his individual teaching; however, he essentially founded the fields of Christian apologetics and philosophy. His example of reasoning, and his vision of reason as being linking to God's reasonableness can continue to inspire us today. – Fr. Thomas.

### Diocesan Pilgrimage to Rome and Assisi

Led by Bishop Stephen  
22nd – 29th October 2027  
£1725 per person

Places are limited to 50 pilgrims and places are allocated on a first come first served basis with payment of the deposit securing your place.

The itinerary and booking details can be found on the diocesan website ([www.diocesehn.org.uk](http://www.diocesehn.org.uk)) or alternatively via the parish office.

**Canon Eileen Harrop** As many of you will already know, Eileen is leaving her post as Vicar of Gainford at the end of the month. Throughout her time in Gainford she has been a strong supporter of Churches Together in Gainford, and a very good friend of S. Osmund's. We send best wishes to her and Brian for their futures; if members of the congregation would like to contribute to a leaving gift from S. Osmund, there is an envelope in the sacristy.

Eileen's final service will be at S. Mary's, Gainford, 4pm on 31 May – all are invited.

**Second collection** there will be a second collection today for the Lay Training Fund, it remains open until 14 June.

**Best wishes for a happy and healthy week ahead**

### SVP Camp – Holy Island

Calling all young adults 18+. Do you have a week to spare to spend on Lindisfarne this Summer helping out at the Holy Island SVP Camp? Volunteers are needed to work alongside the children who stay in the SVP purpose-built centre on the island. Weeks, 3, 5 and 6 of the Summer have 60 children ready to have a great time rock pooling, walking, arts and crafting and enjoying outdoor activities but we need more helpers to ensure they have the best time!

Week 3 Sat 1st August - 8th August

- Week 5 Sat 15th August - 22nd August
- Week 6 Sat 22nd - 29th August

If you are interested have a look at the website <https://svp.org.uk/microsite/ozanam-camp> or email Barbara Taws [barbarat@svp.org.uk](mailto:barbarat@svp.org.uk)

