

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



## The 5th Sunday of Lent

### Theme: A new start

*'Has no one condemned you?' She said, 'No one, Lord.' And Jesus said, 'Neither do I condemn you; go, and from now on sin no more.'*

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

**Saturday 5th April 6.30pm**

**Sunday 13th April- Palm Sunday 9.30am**

**Saturday 19th April 6.30pm**

**Saturday 19th April Easter Vigil 8.30pm**

**Children's Liturgy:**

**(Sunday 13th April- Palm Sunday- to be decided)**

### Holy Week Service Times

The main services of Holy Week will be held jointly with Barnard Castle and the Ordinariate (as in previous years), this year they take place here at S. Osmund:

Maundy Thursday (17 April) – Solemn Mass of the Lord's Supper – 7pm (followed by watch until midnight)

Good Friday (18 April) – Solemn Liturgy of the Lord's Passion – 3pm

Holy Saturday (19 April) – Easter Vigil – 8.30pm

### 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.*

### Churches Together in Gainford – Stations of the Cross.

The annual Stations of the Cross organised by Churches Together in Gainford, takes place this Friday (11 April) at 2pm here at S. Osmund, all are most welcome.

**First reading Isaiah 43:16-21**

**'Behold, I am doing a new thing and I will give drink to my chosen people.'**

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings forth chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick:

'Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?

I will make a way in the wilderness and rivers in the desert. The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise.'

**Responsorial Psalm 126(125):1-6 R3**

**What great deeds the Lord worked for us!  
Indeed, we were glad.**

When the Lord brought back the exiles of Sion,  
we thought we were dreaming.

Then was our mouth filled with laughter;  
on our tongues, songs of joy.

Then they said among the nations,  
'What great deeds the Lord worked for them!'

What great deeds the Lord worked for us!  
Indeed, we were glad.

Bring back our exiles, O Lord,  
as streams in the Negeb.

Those who are sowing in tears  
will sing when they reap.

They go out, they go out, full of tears,  
bearing seed for the sowing;  
they come back, they come back with a song,  
bearing their sheaves.

**Second reading Philippians 3:8-14**

'For the sake of Christ I have suffered the loss of all things, becoming like him in his death.'

Brothers and Sisters: I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith — that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers and sisters, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus.

St. Osmund's Parish Gainford

**Gospel Acclamation Joel 2:12-13**

**Glory to you, O Christ, Son of the living God.**

Even now, says the Lord, return to me with all your heart, for I am gracious and merciful.

**Glory to you, O Christ, Son of the living God.**

**Gospel John 8:1-11**

**'Let him who is without sin among you be the first to throw a stone at her.'**

At that time: Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, 'Teacher, this woman has been caught in the act of adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?' This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.' And once more he bent down and wrote on the ground. But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. Jesus stood up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, Lord.' And Jesus said, 'Neither do I condemn you; go, and from now on sin no more.'

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**Feast Days this Week**

**Monday 7th April:** St John Baptist de la salle

**Friday 11th April:** St Stanislaus

**Youth Helpers for the Lourdes Pilgrimage 2025!**

Are you interested in joining our Lourdes Pilgrimage in 2025 as a youth helper? Now is the time to register and secure your spot! By registering, you will receive all necessary forms that need to be completed as soon as possible. Don't miss this incredible opportunity to serve and experience a unique spiritual journey. Registration Deadline: End of March 2025

Sign up today at [www.ymt.org](http://www.ymt.org) and be a part of this unforgettable experience. Hurry, spaces are filling fast!

**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.** This gives information, reflections, and prayers to help you enter into the holy year more deeply. A donation of £1 is suggested.

**Reflection on the Readings*****No more machismo***

*They brought in a woman they had caught in adultery. Three terms express their sense of dominance: "They caught her." "They brought her." "They made her stand before them all." They bristled with righteous indignation as they asked Jesus for his view. In their eyes, her fate is sealed: it must be death by stoning, according to the law. No one talks about the adulterous man involved. As always happens in a sexist society, the woman gets condemned and the man walks free. Their challenge to Jesus is head-on: "In the law, Moses has ordered us to stone women of this kind. What have you got to say?" Jesus opposes such arrogance and machismo. No sentence of death comes from God. With admirable audacity, he brings in truth, justice and compassion to bear on the act of judgment: "Let the one among you who is guiltless be the first to throw a stone at her".*

*The accusers go away shamefaced. They know that they are guilty of many things themselves. Then Jesus speaks with tender respect to the woman who has just escaped execution: "Neither do I condemn you". He encourages her to make her gift of forgiveness the starting point for a new life: "Go away, and from this moment on, sin no more". That's how Jesus is. Here, finally, is a man not conditioned by any oppressive law or power; a free, magnanimous individual who never hated or condemned, never returned evil for evil. In his defence of this sinner there is more truth and justice than in our resentful demands and name-calling.*

*Maybe we haven't yet managed to unpack all the consequences in Jesus' liberating action in the face of this woman's oppression. Working in a Church that is directed and inspired mostly by men, we often fail to be aware of all the injustices that women keep suffering in all areas of life. One theologian spoke a few years ago about the revolution ignored by Christianity.*

*We still live in a society where women often cannot move about freely without fear of men. Rape, physical abuse, humiliation aren't imaginary things. On the contrary, they form perhaps the most deeply rooted violence and the one that causes the most suffering. Doesn't the suffering of women need to echo more strongly and more concretely in our church celebrations, and have a more important place in our work of social conscience-raising? Above all, don't we need to be closer to each oppressed woman in order to denounce abuses, offer an intelligent defence and effective protection? [J A Pagola] [associationofcatholicpriests.ie](http://associationofcatholicpriests.ie)*

**The Cycle of Prayer****Survivors of Sexual Abuse**

especially on Friday of 5th Week of Lent

**Background:** It was a survivor of clerical child sexual abuse who, in fact, first made the proposal to the Commission for a "Day of Prayer" for all survivors of abuse. The Members then tasked the Working Group on Theology and Spirituality with drawing up the proposal. The Members accepted the proposal at the February 2016, Plenary Assembly and submitted it to Pope Francis for his approval.

The Holy Father welcomed the initiative and has asked that each episcopal conference choose an appropriate day in their nation or territory to hold a "Day of Prayer" for the survivors of sexual abuse.

**Prayer**

*Father, since your mercy has been revealed in the tenderness of your Son Jesus Christ, who said to his disciples: 'Suffer the little children to come unto me', we pray that your Church may be a secure home where all children and vulnerable adults are brought closer to your Beloved Son.*

*May all those who have been abused physically, emotionally and sexually by your ministers, be respected and accompanied by tangible gestures of justice and reparation so that they may feel healed with the balm of your compassion.*

*We ask this through Jesus Christ our Lord.*

*Amen Pontifical Commission*

**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/>

**Ignorance of Scripture is Ignorance of Christ – the Septuagint and Deuterocanon**

One point about the Bible which sometimes surprises people is that it is different among Christian communities. We all speak highly of the Scriptures, and look to them to guide and teach us – but if we look at the contents page of our Catholic Bibles and compare with those from Protestant we will notice a few differences.

This issue arose because there was no single agreed canon or list of Biblical books at the time of Christ. There were certain books which everybody accepted and were clearly Scriptural (most obviously the Torah: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy); but there were also some books which we widely read but only considered as ‘Scripture’ by some groups.

It was in the middle of this world that Christianity was born, and very rapidly it became mostly Greek speaking. The whole of the New Testament was written in Greek. Greek was the main language across the Eastern Roman Empire, and so using it was essential to spread the Gospel. This meant that when Bishops were teaching, or Apostles were seeking new converts, they needed to refer to the Old Testament in Greek – fortunately a Greek version did exist, the Septuagint.

The Septuagint had been translated a couple of centuries before. According to tradition Ptolemy, King of Egypt, had asked for a copy of the ‘laws of the Jews’ and a group of 72 scholars prepared it. There is a further tradition that they began by working apart then on comparing their proposed translations found them to be identical – a clear sign of divine intervention. This Greek version became the standard Old Testament in the Christian Church, and therefore the books within it were the norm for Christians – where the New Testament quotes from the Old it is from this Septuagint version.

Slightly later, as part of the refoundation of Judaism after the destruction of the Temple, the Rabbis and other leaders of the community moved towards a standard set of Scriptures in Hebrew. This became known as the Masoretic Text, and is still the standard among Jews today.

There are seven books which are in the Septuagint but are absent from the Masoretic Text; Christian theologians rapidly became aware of this difference, and it sparked a debate as to whether they should be considered as part of the Bible. One group considered that the Septuagint and the tradition of the Church meant that they should be considered as inspired by God and therefore fully part of the Bible. Others saw the Jewish list as definitive, and so thought that they could be read in Church and used for moral teaching, but not as the basis of doctrine. These books are called the ‘Deuterocanon’, which means ‘second list’; or (especially by protestants) the Apocrypha (meaning secret or of uncertain origin).

This argument trundled on in academic circles, but with the Reformation it became a major issue. The ‘reformers’ generally rejected these books, they thought that the Masoretic Text was the older version, and that the deuterocanonical books must have been added later. As the Church responded to the challenge which the Reformation presented, it considered these books – the Council of Trent held that they were to be included in the Bible, stating that the Church had always accepted them. As a result, our Catholic Bibles have 73 books (as do those of our Orthodox brothers and sisters), whereas Protestants have 66.

More recent scholarship (not least the Dead Sea Scrolls) have shown us more about the nature of Judaism at the time of Christ – in particular that there was not a settled exclusive set of books of the Bible (which was a major contention of the ‘reformers’ in rejecting the deuterocanonical books). As we continue to reflect on the different books of Scripture, we will encounter these books and see that there is a great deal which we can learn from them. – **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](mailto:BarbaraT@svp.org.uk)

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

