

# ST MARY'S

# THE HIDDEN GEM

# MANCHESTER



✘ WELCOME TO ST MARY'S CHURCH - The Hidden Gem of Manchester ✘

## THE WORD THIS SUNDAY

Today we commemorate and honour not an event but a reality: the Most Holy Trinity. We honour the eternal God revealed to us in Christ: the Father, and the Son, and the Holy Spirit. The Holy Trinity is a reality above our human comprehension that we may begin to grasp, but ultimately know through our daily worship and faith. It has been said that contemplating any mystery, especially the mystery of our faith, is not a wall to run up against, but an ocean in which to swim! There is always plenty for us to think about and to discover as people of faith as we grow deeper each day in our relationship with Christ and with one another. Glory be to the Father, and to the Son, and to the Holy Spirit. May God bless us all in the week ahead, as lockdown eases, and we look forward to when our churches re-open.

**WITH EVERY GOOD WISH AND BLESSING  
FOR THE COMING WEEK; KEEP SAFE!** *Fr Anthony*

## A WORD FROM POPE FRANCIS

"Let us now focus on ourselves, the Church of today. We can ask ourselves: "What is it that unites us, what is the basis of our unity?". We too have our differences, for example: of opinions, choices, sensibilities. But the temptation is always fiercely to defend our ideas, believing them to be good for everybody and agreeing only with those who think as we do. This is a bad temptation that brings division. But this is a faith created in our own image; it is not what the Spirit wants. We might think that what unite us are our beliefs and our morality. But there is much more: our principle of unity is the Holy Spirit. He reminds us that first of all we are *God's beloved children*; all equal, in this respect, and all different. The Spirit comes to us, in our differences and difficulties, to tell us that we have one Lord – Jesus – and one Father, and that for this reason we are brothers and sisters! Let us begin anew from here; let us look at the Church with the eyes of the Spirit and not as the world does. The world sees us only as on the right or left, with one ideology or the other; the Spirit sees us as sons and daughters of the Father and brothers and sisters of Jesus. The world sees conservatives and progressives; the Spirit sees children of God. A worldly gaze sees structures to be made more efficient; a spiritual gaze sees brothers and sisters pleading for mercy. The Spirit loves us and knows everyone's place in the grand scheme of things: for him, we are not bits of confetti blown about by the wind, rather we are irreplaceable fragments in his mosaic."

*From the [Homily of Pope Francis](#), Pentecost Sunday, 31 May 2020*

## MASS AND PRAYER INTENTIONS

The Holy Sacrifice of the Mass will be celebrated for the following intentions, received at St Mary's this week:

Holy Souls; Susan Johnson (B); Angela Davey (SI); Chris and Stella Etherington (SI); Dorothy Pastore (LD); Terence Pastore (S); Olive Muir (S); Holy Souls; Fr Anthony Cogliolo (S); Pauline and her son RIP; Fionola and family (S); Dawn Bailey's mum RIP; Riccardo Rock's dad RIP; Kathleen and Michael Finn (A); Kathleen and William Kingston (A); Sr Gerard of St Joseph (A) Pauline Bronson (LD); For the intentions of Cardinal Zen, Martin Lee and Jimm Lai

## MASS INTENTIONS AND MASS CARDS

During this time, Fr Anthony continues to celebrate Holy Mass each day for your intentions; If you have any particular Mass intentions, these can be posted to the Presbytery, in the usual way.

## THE WORD THIS SUNDAY

### Sunday 07 June THE MOST HOLY TRINITY

Scripture Readings: Exodus 34:4-6.8-9;  
Corinthians 13:11-13  
John 3:16-18

We begin our Summer 'Ordinary Time' by celebrating a strange feast - not of a particular saint or event, but of the awesome paradoxes of our God, the Three-in-One, Father, Son and Spirit: so immeasurably distant, yet so amazingly close, so full of power and so full of love. It is love that is the key to the mystery: the revelation of God, to Moses and in Jesus Christ, the Son of God, shows a perfect love - a perfect unity. In the beginning, in the story of Creation in Genesis, God made man and woman 'in the image and likeness of God', to live together as a community of love. So too, the Church is an image of this perfection of community which is Father, Son and Spirit. We, as many members of one Church, strive in our everyday lives to imitate God who is Three and One, perfect unity and perfect love.

### Monday 08 June Weekday

Scripture Readings 1 Kings 17:1-6; Matthew 5:1-12

### Tuesday 09 June Weekday

Scripture Readings 1 Kings 17:7-16; Matthew 5:13-16

### Wednesday 10 June Weekday

Scripture Readings 1 Kings 18:20-39; Matthew 5:17-19

### Thursday 11 June Saint Barnabas, Apostle

Born in Cyprus, he became a companion of Saint Paul in his journeys, before returning to Cyprus to preach the Gospel. His name means "Son of Encouragement"

Scripture Readings Acts 11:21-26; 13:1-3; Matthew 10:7-13

### Friday 12 June Weekday

Scripture Readings 1 Kings 19:9.11-16; Matthew 5:27-32

### Saturday 13 June Saint Anthony of Padua, Priest and Doctor of the Church



Born in Lisbon in 1195, he first joined the Canons regular of Saint Augustine, but after being inspired by the stories of Franciscan martyrdoms in Morocco he joined the Friars Minor; though he desired to preach in Africa, he ended up in Italy, where he established a reputation as a great preacher and theologian. He died in Padua in 1231, aged 36.

Scripture Readings 1 Kings 19:19-21; Matthew 5:33-37

### Sunday 14 June CORPUS CHRISTI

Scripture Readings Deuteronomy 8:2-3.14-16;  
1 Corinthians 10:16-17; John 6:51-58

## THE READINGS AT HOLY MASS

If you would like to read and reflect on the Scripture Readings of Holy Mass each day, a good website to visit is [Universalis.com](http://Universalis.com). Click [here](#) to follow the link directly to today's readings.

✘ THANK YOU FOR BEING PART OF OUR COMMUNITY

## PREPARING FOR THE RE-OPENING OF THE HIDDEN GEM



The month of June is traditionally dedicated to the Most Sacred Heart of Jesus. If we ever need convincing of the great love God has for each one of us, we can contemplate the Sacred Heart of His Son, as the Preface of the Mass of the Sacred Heart beautifully describes:

"For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the wellspring of the Church's Sacraments, so that, won over to the open heart of the Saviour, all might draw water joyfully from the springs of salvation."

The door of our church has now remained closed for 75 days during this difficult time of Pandemic and, as I prepare this newsletter, I am reminded of the photograph that I took at the beginning of the lockdown.

This statue of the Sacred Heart of Jesus was in the church for many years, until the re-ordering of the church in the early 1990s. It has been in storage since that time in the presbytery. As we prepare ourselves for the opening of the Hidden Gem once again, hopefully during this month of June, the month of the Sacred Heart, let us continue to remain close the Sacred Heart of Jesus, as He remains so close to us in these difficult days.

The doors of all our churches have been closed since 23rd March, following instruction from the Government. All of us share a deep desire to re-open our churches as soon as the Government allows us to do so. Re-opening must, of course, happen in a safe manner, and is likely to happen in gradual stages. Each stage will be accompanied by guidance that we will have to follow, to ensure this can happen safely.

On Friday, we finally received official guidance from the Bishops of England and Wales on the initial re-opening of churches. As you can imagine, the requirements for public safety are quite demanding. However, once we have these provisions in place and can demonstrate that we can act safely and responsibly, which I feel is possible, we will have the basis to open our church for private prayer and gradually move towards the public celebration of Mass and the sacraments once again.

The guidance that we have received is intended to assist Parish Priests and their parishioners to be ready to re-open their churches as soon as permission is granted. The guidance notes focus on what is needed to open churches safely (i.e. providing the least possible risk of transmission of the virus) for private prayer, as a first step. This guidance has been compiled with detailed public health advice and scrutiny and complies with the Principles of the Government.

It is very clear that Parish Priests will not be able to manage the re-opening of our churches on their own; I will not be able to manage the re-opening of the Hidden Gem on my own. And so, in order to be able to be in a position to open the Hidden Gem in the near future, we will need to assemble a team of parishioners who will be able to act as stewards to ensure that the guidance that we have been given can safely be put into effect on a daily basis. The times that we will be able to open for private prayer will depend on the number of volunteers that we have.

I have asked one of our parishioners to act as a Safety Lead for this process, and David Raymond has kindly agreed to do this for us.

I am grateful to those parishioners who have so far indicated that they are willing to help in some way in the re-opening of the church, but we will still need a lot more volunteers to be in a position to re-open. Different tasks will need to be undertaken at different times of the day and week so, **if you feel that you will be able to help in any way at all**, even for a short period of time, please [email me](#) with your name and contact details. As we work through the guidance over the next few days, I will then be in touch with all those willing to help with some of the things that we will need to do. Training will be given for all who volunteer. It is, of course, important that those in the team should not be drawn from those instructed to shield themselves, nor, as a general rule, from groups considered more vulnerable to coronavirus.

**Many thanks** indeed if you are able to help in any way.

## CHURCH AT HOME - THE FIVE WAYS



As time in lockdown passes by, it is more important than ever that we continue to develop ways of living our Faith without access to church. We sometimes talk about the "five pillars" of our Catholic faith, which can be useful "tick boxes" to make sure that our Faith is alive and active. Especially at this time, therefore, in preparation for the time when we can gather in church once again, I thought it might be useful for everyone to have a think about these "five pillars"

1. **Belief:** at the centre of our religion is belief in God. This is something we can perhaps take for granted! Belief is not about being at church (though that can certainly strengthen and support it) - it is something that is with us always. Perhaps this is the ideal time to think about how we believe in God.
2. **Prayer:** prayer too is something that we can link with the church building, but as we have all been discovering lately, prayer is anywhere, anytime! Prayer is much more than "saying prayers": it works in conjunction with thinking about our faith in God, becoming a reflective conversation. Try this on your daily walk! The more we give ourselves to this type of prayer, the more God's closeness can be felt.
3. **Kindness:** another word is charity, Caritas, which is another word for love. We can't be followers of Jesus without kindness, without love. This is our nearest and dearest as well as those furthest away. We must look for the opportunities to show love and kindness to others, especially in a crisis!
4. **Goodness:** this could also be called morality- it's about those moments in our lives when we have a choice to be good or bad, to be saints or sinners. These are with us wherever we are - at home, even far from contact with others, we have the choice to be good or not. Our faith and our prayer should lead us into an awareness of our choices—and also our trust in God's mercy!
5. **Community:** this may seem the hardest to practise during lockdown - most of us will experience the community of the Church when gathering with other parishioners, especially on Sundays. And yet we are still linked with each other: we can pick up the phone and have a natter, or simply think of and pray for others. Remember, the Church community is not just here in Manchester - we are part of a family that extends throughout the world - perhaps if you are online, join in a Mass from France or Italy, or the USA or Africa, just to remind yourself that we are one community of faith throughout the world! Have a think about these five ways: don't judge yourself too harshly - just make sure that in some manner particular to yourself you can put a tick next to each of them every day!

## HOLY MASS FOR FRONT LINE WORKERS

This time of the pandemic is affecting every person in our countries. Those who are sick, and their families, are suffering many hardships of isolation from contact with those they love. Our front-line workers in hospitals and in care homes all over our lands are giving exceptional service to those who are vulnerable at this time. In order to show a spiritual solidarity with all those who are involved in the ways described above, each week on Thursday evening at 7pm, a Bishop will celebrate Mass in their Cathedral which will be live-streamed for us to join with. This week, on Thursday 11 June, the Mass will be celebrated in St Barnabas' Cathedral, Nottingham, by Patrick McKinney. The Mass can be accessed on the [Cathedral's website](#).

## THANK YOU FOR SUPPORTING ST MARY'S AT THIS TIME

These weeks of lockdown are difficult for all of us, and we are particularly mindful of those whose jobs and lives are put on hold because of the pandemic. We want to be here for you during these difficult times. Even so, the parish is entirely dependent upon your generous charity. So that we will be able to continue to provide the Liturgy of the Lord and our works, from our parish to the local community, we encourage those of you who are able to do so, to continue supporting the parish financially and, if you ordinarily contribute by way of the collection at Sunday Mass, to please think about taking out a monthly Standing Order and, if you pay tax, Gift Aiding that donation.

For more information we encourage you to visit the [Donations](#) page on our parish website. Many thanks to those parishioners who have set up a standing order recently, sent a cheque in the post, made a donation on line, or are keeping offertory envelopes at home until we can next gather in St Mary's. **Thank you** for your continued generosity to our parish

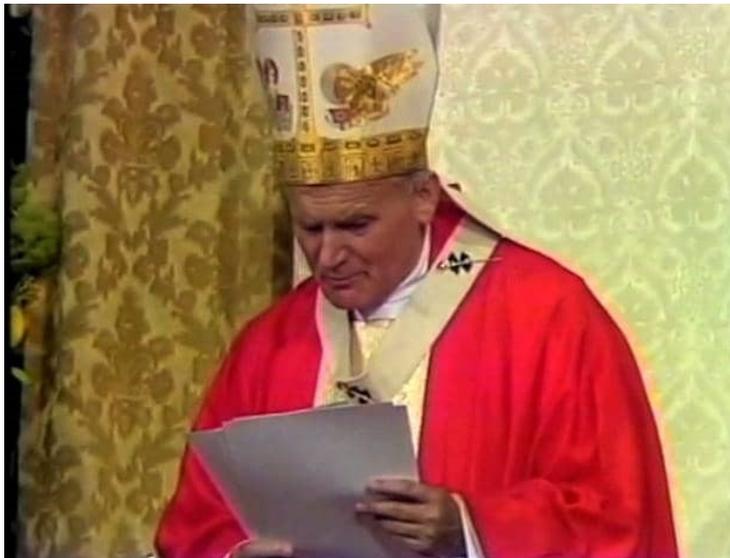
## PARISH NEWSLETTER BY EMAIL

Over the last few weeks, since the beginning of this time of lockdown, when our churches have been closed, we have started to send out the parish newsletter by email to a number of parishioners and friends for whom we have an email address. If you know of anyone would like to receive the newsletter by email on a regular basis going forward, please let Fr Anthony know by email and their names can be added to the list. It has been suggested by some that we continue this going forward, and we are happy to do so.

## 100 years since the birth of Karol Wojtyła Pope Saint John Paul II

Last month marked 100 years since the birth of Karol Wojtyła, Pope St. John Paul II. In 1982 we were blessed with a Pastoral Visit of Pope John Paul to Great Britain, the first time that a Pope had visited these islands.

Here below is the homily that the Holy Father preached on the historic celebration of Mass in Westminster Cathedral. Here is a recording of [the readings of the Mass](#) for that day and a recording of the [Pope's Homily](#).



### Pope John Paul II in Westminster Cathedral

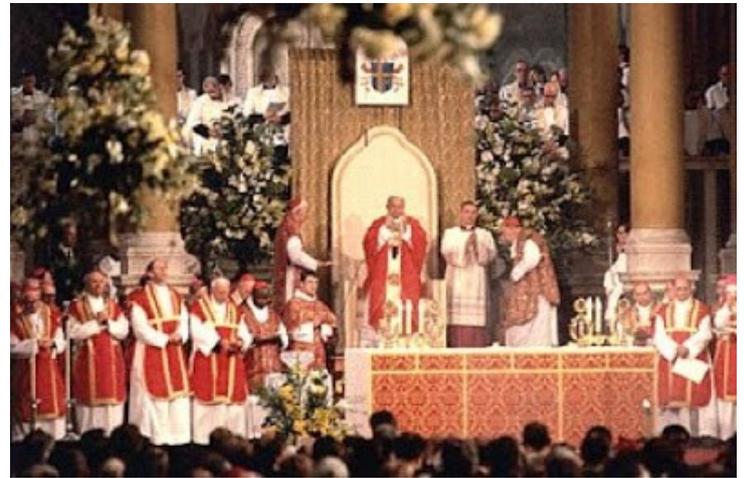
Friday, May 28th, 1982 @ 1:59 pm

My brothers and sisters,

With heartfelt gratitude and love I thank our Lord and Saviour Jesus Christ, that he has given me the grace of coming among you today. Today, for the first time in history, a Bishop of Rome sets foot on English soil. I am deeply moved at this thought. This fair land, once a distant outpost of the pagan world, has become, through the preaching of the Gospel, a beloved and gifted portion of Christ's vineyard.

Yours is a tradition embedded in the history of Christian civilization. The roll of your saints and of your great men and women, your treasures of literature and music, your cathedrals and colleges, your rich heritage of parish life speak of a tradition of faith. And it is to the faith of your fathers – living still – that I wish to pay tribute by my visit.

I am happy that I can concelebrate this Eucharist with my brother Bishops who, together with me, are the successors of the Apostles, and whose task it is to sanctify and govern the portion of the Church entrusted to their pastoral care (cf. Lumen Gentium, 19).



Let us reflect on the spiritual significance of this moment.

Christ, "the chief Shepherd" (1 Petr. 5, 4), gave to Peter – as we have heard proclaimed in the passage from Saint John's Gospel – the task of confirming his brothers in their faith and in their pastoral duty: "Feed my lambs . . . Look after my sheep" (Io. 21, 15-16).

I come among you in response to this command of the Lord. I come to confirm the faith of my brother Bishops. I come to remind all believers who today inherit the faith of their fathers that in each diocese the Bishop is the visible sign and source of the Church's unity. I come among you as the visible sign and source of unity for the whole Church. I come at the service of unity in love: in the humble and realistic love of the repentant fisherman: "Lord, you know everything; you know that I love you."

Christians down the ages often travelled to that city where the Apostles Peter and Paul had died in witness to their faith and were buried. But, during four hundred years the steady flow of English pilgrims to the tombs of the Apostles shrank to a trickle. Rome and your country were estranged.

Now the Bishop of Rome comes to you. I truly come at the service of unity in love, but I come as a friend, too, and I am deeply grateful for your welcome.

I have always admired your love of freedom, your generous hospitality to other peoples in their adversity; as a son of Poland I have the strongest, most personal reason for this admiration and for the thanks that go with it.

With these sentiments, I am especially glad to do what Peter did in the early Church. I shall administer Baptism here this morning and meditate with you on its meaning.

In a mysterious but real way, there is repeated and re-presented in this hallowed place that moment of the early Church's life when, as we have read in the Acts of the Apostles, "Peter stood with the Eleven and addressed them in a loud voice" (Act. 2, 14) concerning the need to be baptized and to receive the gift of the Holy Spirit. As a result many "received his word" and were baptized, being added to the number of the household of the living God.

Through Baptism we are incorporated into Christ. We accept his promise and his commands.

The meaning of Baptism is reflected in the symbolism of the sacramental rite. Water, washing over us, speaks of the redeeming power of Christ's suffering, death and Resurrection, washing away the inheritance of sin, delivering us from a kingdom of light and love. By Baptism we are indeed immersed into the death of Christ – baptized, as Saint Paul says, into his death – so as to rise with him in his Resurrection (Cfr. Rom. 6, 3-5). The anointing of our heads with oil signifies how we are strengthened in the power of Christ and become living temples of the Holy Spirit.

We are on the eve of Pentecost, the feast of the Holy Spirit who descend on us at Baptism. One of the finest passages in the Pentecost liturgy was written by an Englishman, Stephen Langton, an Archbishop of Canterbury. In six short and vivid lines he calls

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**Thank you for your generosity; Please remember to Gift Aid any donations to St Mary's to help us in our Mission**

upon the Holy Spirit to work in us:

Wash what is unclean.  
Water what is parched.  
Heal what is diseased.  
Bend what is rigid.  
Warm what is cold.  
Straighten what is crooked.

Most of the ills of our age or of any age can be brought under that prayer. It reflects a boundless confidence in the power of the Spirit whom it invokes.

Through Baptism we are incorporated into the Church. The minister, our parents and godparents sign us with the sign of the Cross, Christ's proud standard. This shows that it is the whole assembly of the faithful, the whole community of Christ, that supports us in the new life of faith and obedience that follows from our Baptism, our new birth in Christ.



In Baptism we are drawn into the community of faith. We become part of the pilgrim People of God which, in all time and in all places, goes forward in hope towards the fulfilment of the "promise". It is our task to take our place responsibly and lovingly beside those who, from the beginning, "remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers" (Act. 2, 42).

Baptism creates a sacramental bond of unity linking all who have been reborn by means of it. But Baptism, of itself, is only a beginning, a point of departure, for it is wholly directed towards the fullness of life in Christ (Cfr. Unitatis Redintegratio, 22). Baptism is the foundation of the unity that all Christians have in Christ: a unity we must seek to perfect. When we set out clearly the privilege and the duty of the Christian, we feel ashamed that we have not all been capable of maintaining the full unity of faith and charity that Christ willed for his Church.

We the baptized have work to do together as brothers and sisters in Christ. The world is in need of Jesus Christ and his Gospel – the Good News that God loves us, that God the Son was born, was crucified and died to save us, that he rose again and that we rose with him, and that in baptism he has sealed us with Spirit for the first time, gathered us into a community of love and of witness to his truth.

These are my thoughts as we gather to celebrate the sacrament of Baptism in this historic place.

This fine church where we meet is a symbol of the faith and energy of the English Catholic community in modern times. Its architecture is unusual for this country: it evokes memories of other parts of the Christian world, reminding us of our universality. Tomorrow I shall be welcomed in the much older cathedral of Canterbury, where Saint Augustine, sent by my predecessor Saint Gregory, first built a little church whose foundations remain. There indeed everything speaks of ancient common traditions, which, in this modern age, we are ready to stress together.

I, too, want to speak in this way – to mourn the long estrangement between Christians, to hear gladly our blessed Lord's prayer and command that we should be completely one, to thank him for that inspiration of the Holy Spirit which has filled us with a longing to leave behind our divisions and aspire to a common witness to our Lord and Saviour. My deep desire, my ardent hope and prayer is that my visit may serve the cause of Christian unity.

I would like to recall another aspect of Baptism which is perhaps the most universally familiar. In Baptism we are given a name – we call it our Christian name. In the tradition of the Church it is a saint's name, a name of one of the heroes among Christ's followers – an apostle, a martyr, a religious founder, like Saint Benedict, whose monks founded Westminster Abbey nearby, where your

sovereigns are crowned. Taking such names reminds us again that we are being drawn into the Communion of Saints, and at the same time that great models of Christian living are set before us. London is particularly proud of two outstanding saints, great men also by the world's standards, contributors to your national heritage, John Fisher and Thomas More.

John Fisher, the Cambridge scholar of Renaissance learning, became Bishop of Rochester. He is an example to all Bishops in his loyalty to the faith and in his devoted attention to the people of his diocese, especially the poor and the sick. Thomas More was a model layman living the Gospel to the full. He was a fine scholar and an ornament to his profession, a loving husband and father, humble in prosperity, courageous in adversity, humorous and godly. Together they served God and their country – Bishop and layman. Together they died, victims of an unhappy age. Today we have the grace, all of us, to proclaim their greatness and to thank God for giving such men to England.

In this England of fair and generous minds, no one will begrudge the Catholic community pride in its own history. So I speak last of another Christian name, less famous but no less deserving honour. Bishop Richard Challoner guided the Catholics of this London district in the eighteenth century, at what seemed the lowest point of their fortunes. They were few. It seemed they might well not survive. Yet Bishop Challoner bravely raised his voice to prophesy a better future for his people.

And now, two centuries later, I am privileged to stand here and to speak to you, in no triumphal spirit, but as a friend, grateful for your kind welcome and full of love for all of you.

Bishop Challoner's courage may remind all of us where the seeds of courage lie, where the confidence of renewal comes from. It is through water and the Holy Spirit that a New People is born, whatever the darkness of the time.

As the reading from the prophet Ezekiel reminds us, it is the Lord himself who is the true shepherd of this new People. He himself pastures his sheep. He shows them where to rest: "As a shepherd keeps all his flock in view . . . so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and the darkness . . . I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong" (Ez. 34, 12. 16).



May those of us who today renew our baptismal vows, as well as those who are now to be baptized, cry out and raise our plea to our heavenly Father through Jesus Christ his Son, our Lord:

"O Shepherd of Israel, hear us . . . implore, O Lord, come to our help. God of hosts, turn again, we look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted. And we shall never forsake you again: give us life that we may call upon your name" (Ps. 80, 1-2. 14-15. 18.). Amen.

My dear brothers and sisters, as we proceed to celebrate the mysteries of our faith, we cannot forget that an armed conflict is taking place.

Brothers in Christ are fighting in a war, that imperils peace in the world.

In our prayers let us remember the victims of both sides. We pray for the dead – that they may rest in Christ – and for the wounded, and for all the afflicted families. I ask you to join me at each step of my Pastoral visit, praying for peaceful solution of the conflict, praying that the God of peace will move men's hearts to put aside the weapons of death, and to pursue the path of fraternal dialogue.

With all our heart we turn to Jesus the Prince of Peace