



The Parish of St Mary & St Catherine

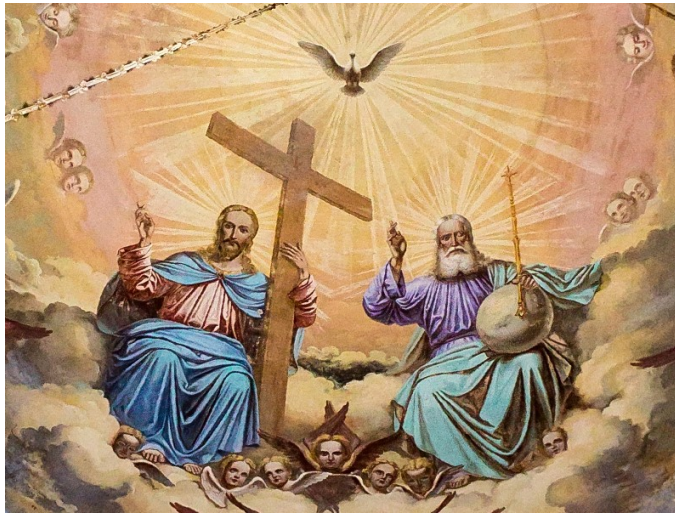


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Fr Simon Henry ECLJ GOMLJ BA(Hons) MA

The Most Holy Trinity



Saturday 14th June:	SC 5pm	Paco Cambra, Anniv
Solemnity of the Most Holy Trinity		Confessions following
Solemnity of the Trinity. Year C. 15th June	SM 8.30am	Alan Clarke
	SM 10.30am	Mary & John & Anna Sherrington
Mon 16th June: Feria. Week 11 Ordinary Time	SC 9.30am	The poor, disadvantaged & needy
Tuesday 17th June: Feria	SM 10.30am	Requiem for Sheila McGeown
Wed 18th June: St John Rigby	SC 9.30am	Rosemary & Michael Johnes (sick) & Family
Thur 19th June: Feria	SM 9.30am	Pope Francis, RIP
Friday 20th June: Feria	SC 10am	Requiem Mass for Barbara Fow
	SM 1pm	Funeral Service for Andrew Gilman
	SC 7pm	NOVENA & BENEDICTION
Saturday 21st June:	SC 11am	Baptism Theodora Guradetchi
Solemnity of Corpus Christi	SC 5pm	John & Lesley Chew & Family
		Confessions following
Solemnity of Corpus Christi. Year C. 22nd June	SM 8.30am	Pro Populorum (People of the Parish)
	SM 10.30am	Mary Sherrington, John & Anna Sherrington

THANK YOU for your offerings to the parish each week.

St Catherine's Church 100 Club: Maureen Shorrock (61)

Fr Simon's blog is at **offerimus tibi domine** (where you will also find the Mass times each week)

SAFEGUARDING REPRESENTATIVES: St Catherine, Elaine Carr. St Mary, Marie Tootell.

MISSALS: MASS CAN BE FOLLOWED: Sunday Pg 1099.

Unchanging parts of the Mass in the pink pages. Prayers before Mass, Pg 510. Prayers after Mass, Pg 153.



Saint John Rigby (Feast on Wednesday) was a Lancashire gentleman who played a significant role in the Catholic Church during a time of religious turmoil in England. Born in 1570 at Harrack Hall in Wigan, Lancashire, John was initially raised as a Protestant. However, his spiritual journey led him to convert to Catholicism, a decision that would have far-reaching consequences.

One of John's remarkable accomplishments as a devout Catholic was his success in converting others to the faith. Notably, he managed to convince his own father to embrace Catholicism as well. This act of persuasion demonstrates John's firm commitment to his beliefs and his natural inclination to share the truth of the Catholic Church with those around him.

Unfortunately, John's unwavering loyalty to Catholicism came at a great personal cost. As a result of his refusal to acknowledge Queen Elizabeth I as the head of the Church and his steadfast commitment to Catholic practices, he found himself imprisoned at Newgate. The next day, the feast day of St Valentine, he signed a confession saying that since he had been reconciled to the Roman Catholic Faith by Saint John Jones, a Franciscan Priest, some two or three years earlier, he had not attended Anglican services. Twice he was given the chance to recant his confession but twice refused. He told the Judge that his sentence to die for treason "is the thing which I desire."

John's resistance to conforming to Protestantism and his refusal to attend Protestant services ultimately led to his torture and execution. Justice Guady ordered his demise, a fate he shared with many others who resisted the religious changes taking place in England during that time.

His sentence was carried out. He gave the Executioner, who helped him up to the cart, a piece of gold, saying, "Take this in token that I freely forgive thee and others, who have been accessory to my death."

John was hanged, drawn and quartered at St Thomas Waterings, in London on 21 June 1600. However, he was cut down too soon, being still alive, he landed on his feet but was thrown down and held, while he was disembowelled. According to Bishop Richard Challoner, "The people, going away, complained bitterly of the barbarity of the execution."

In the face of death, Saint John Rigby exhibited immense strength and courage. As part of the paperwork before his execution, he was asked about his marital status. In response, he declared himself as "both a bachelor and a maid," referring to his role as a servant in the household of Sir Edmund Heddleston, an avid Protestant. This witty reply showcases John's ability to maintain his faith and sense of self even in the face of imminent martyrdom.

Recognizing the exemplary faith and fortitude displayed by Saint John Rigby, the Catholic Church honored him as one of the Forty Martyrs of England and Wales. After centuries of veneration, Saint John Rigby was officially recognized by the Church on 8 December 1929 when Pope Pius XI declared him venerable, issuing a decree of martyrdom.

Subsequently, on 15 December 1929, Pope Pius XI beatified him.

Finally, on 25 October 1970, Pope Paul VI canonized Saint John Rigby, officially bestowing upon him the status of being a saint.

Today, Saint John Rigby is revered as a patron for bachelors and torture victims. His life serves as a testament to the power of faith and the unwavering commitment to the Catholic Church, even in the face of immense persecution.

THE BEAUTY OF SILENCE IN CHURCH BEFORE THE BLESSED SACRAMENT.

Give people space to pray.

"In the silence of the heart God speaks. If you face God in prayer and silence, God will speak to you. Then you will know that you are nothing. It is only when you realize your nothingness, your emptiness, that God can fill you with Himself. Souls of prayer are souls of great silence."

Mother Teresa of Calcutta



Your Prayers are asked for all the sick, including: Rita Swarbrick, Rosena Stacey, Vivienne Lee, Tom Miller, Paul Casey, Linda Melling, Tilly Gee, Kathleen Ward, Clare Butler, Maureen MacDonald, Louie Baines, Margaret McNiff, Elle Miller, Mark Duncan, Bill Sutton, Mary Ann Monaghan, Bernard Lawson, Mick Marshall, Carol Parkinson, Eric Nielson, Margaret Lawler, Catherine Thompson.

We pray for those who are housebound & for those who love & care for them.

O Mary conceived without sin - Pray for us who have recourse to thee.



PARISH MEETING: Friday 13th June 7.30pm at St Catherine's. Thank you to those who attended the parish meeting. And thanks to Fr Philip Inch from the Archdiocese Parish Development department for being there and relaying your thoughts, concerns and views back to the Archdiocese and the Archbishop. Let us pray for the guidance of the Holy Spirit and the prayers of Our Blessed Lady and St Catherine.

ALTAR SERVER TRAINING:

A morning of training for our new Altar Boys will take place on

Saturday 28th June 11am - 12 noon.

If you are interested, please speak to Fr Simon. Open to any young man who has made First Communion but if I can renew the appeal especially to those boys who made their first Holy Communion recently to think about joining us in serving God and the community in this way, while deepening your faith.

It's also an opportunity to learn some new - and unexpected - skills!



REFRESHMENTS AFTER MASS AT ST MARY'S.

All are welcome to come in for a cup of tea or coffee after Mass. Come and say hello!

PARISH PASTORAL COUNCIL:

We will meet this Thursday at 7pm in the Social Centre. Any items for the agenda should be passed to Chairman Michael Thompson as soon as possible.



**THE SACRAMENT OF CONFIRMATION
WILL CELEBRATED BY ARCHBISHOP JOHN
AT ST GREGORY'S CHURCH, WELDBANK ON
TUESDAY 17th JUNE at 7pm.**

As part of the preparation there will be an informal evening with a Pizza Supper in our Social Centre for the Candidates from our parish and the parishes of St Agnes, Eccleston and Ss Peter & Paul, Mawdesley, the evening before on **Monday 16th June at 7pm.** All Candidates will be expected to attend this if they are being Confirmed.

JUNE IS THE MONTH DEDICATED TO THE SACRED HEART OF JESUS.

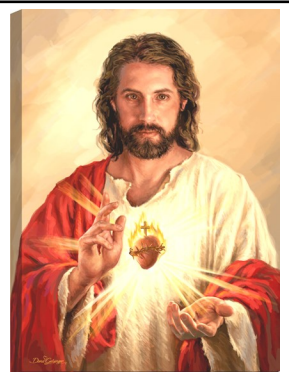
DAILY OFFERING.

O Jesus, through the Immaculate Heart of Mary,

I offer you al the prayers, works sufferings and joys of this day.

For all the intentions of your most Sacred Heart,

In union with the Holy Sacrifice of the Mass offered throughout the world.



THE TRINITY IN THE LIFE OF THE CHURCH by Pope Saint John Paul II. On her pilgrimage to full communion of love with God, the Church appears as *"a people made one with the unity of the Father, the Son and the Holy Spirit"*. St Cyprian's marvellous definition takes us into the mystery of the Church, which has been made a community of salvation by the presence of God the Trinity. Like the ancient People of God, she is guided on her new Exodus by the pillar of cloud by day and the pillar of fire by night, symbols of God's constant presence. In this perspective, let us contemplate the glory of the Trinity which makes the Church one, holy, catholic and apostolic.

First of all the Church is one. The baptized, in fact, are mysteriously united to Christ and form his Mystical Body by the power of the Holy Spirit. As the Second Vatican Council says: *"The highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit"*. Although in the past this unity has suffered the painful trial of many divisions, the Church's inexhaustible Trinitarian source spurs her to live ever more deeply that koinonia, or communion, which was resplendent in the first community of Jerusalem (Acts 2:42; 4:32).

The Church is holy because God has consecrated her. Ecumenical dialogue draws light from this perspective, since all Christians are aware of the Trinitarian foundations of communion: we stress *"the God-givenness of the koinonia [communion] and its Trinitarian character. The point of departure is the baptismal initiation into the Trinitarian koinonia by faith, through Christ in his Spirit. The Spirit-given means to sustain this koinonia are the Word, ministry, sacraments, charisms"*. In this regard the Council reminds all the faithful that *"the closer their union with the Father, the Word and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love"*.

The Church is also holy. In biblical language, even before being an expression of the moral and existential holiness of the faithful, the concept of "holy" refers to the consecration wrought by God through the election and the grace offered to his people. It is the divine presence, then, which "sanctifies" the community of believers "in the truth" (Jn 17:17, 19).

The loftiest sign of this presence is constituted by the liturgy, which is the epiphany of the consecration of God's People. In it there is the Eucharistic presence of the Body and Blood of the Lord, but also "our 'eucharist', that is to say, our giving God thanks, our praise of him for having redeemed us by his death and made us sharers in immortal life through his Resurrection. This worship, given therefore to the Trinity of the Father and of the Son and of the Holy Spirit, above all accompanies and permeates the celebration of the Eucharistic liturgy. But it must fill our churches also" and the life of the Church. And precisely, *"if we continue to love one another and to join in praising the Most Holy Trinity ... we will be faithful to the deepest vocation of the Church and will share in a foretaste of the liturgy of perfect glory"*.

The Church is catholic, sent to proclaim Christ to the whole world in the hope that all leaders of the peoples will gather with the people of the God of Abraham. As the Second Vatican Council says: *"The Church on earth is by her very nature missionary since, according to the plan of the Father, she has her origin in the mission of the Son and the Holy Spirit. This plan flows from 'fountain-like love', the love of God the Father. As the principle without principle from whom the Son is generated and from whom the Holy Spirit proceeds through the Son, God in his great and merciful kindness freely creates us and graciously calls us to share in his life and glory. He generously pours out, and never ceases to pour out, his divine goodness, so that he who is Creator of all things might at last become 'all in all' (1 Cor 15:28), thus simultaneously assuring his own glory and our happiness"* (Ad gentes, n. 2).

Lastly, the Church is apostolic. In accordance with Christ's command, his Apostles must go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that he has commanded them. This mission is extended to the whole Church, which through the Word is made living, luminous and effective by the Holy Spirit and the sacraments, and thus "fulfils God's plan, to which Christ lovingly and obediently submitted for the glory of the Father who sent him in order that the whole human race might become one People of God, form one Body of Christ, and be built up into one Temple of the Holy Spirit" (Ad gentes, n. 7).

The one, holy, catholic and apostolic Church is the People of God, the Body of Christ and the Temple of the Holy Spirit. These three biblical images point to the Trinitarian dimension of the Church. In this dimension are found all disciples of Christ, who are called to live it ever more deeply and in an ever more intense communion. In the Church, then, we find a magnificent epiphany of Trinitarian glory. Let us therefore accept the invitation which St Ambrose extends to us:

**"Rise, you who were lying fast asleep.... Rise and hurry to the Church:
here is the Father, here is the Son, here is the Holy Spirit".**

