

ST JOHN THE BAPTIST, TIMBERHILL with ST JULIAN, NORWICH

June 2021



PARISH PEOPLE

Parish Priest

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Liz Kilshaw

PCC Treasurer

Chris Bushnell

Gift Aid Secretary

Michael Watson

Organist

Keith Buxton

Head Server

John Foottit

Electoral Roll Secretary

Elizabeth Sutherland

Safeguarding Officer

Shirley Buxton

Deanery Synod representatives

Liz Kilshaw, Rhys Lewis

Parochial Church Council

Fr Peter Barnes-Clay, Sue Bisley, Harry Emerson, Judy Hall, Andrew Knights, Susan Snasdell, Elizabeth Sutherland, Melissa Symes, Jeremy Warren

Sidespeople

Garret Cronin, Barbara Donnelly, Andrew Knights (*Senior Sidesman*), Michael Rayner, Wendy Rayner, Nichola Rose, Diane Sheen, Susan Snasdell, Dorothy Tinkler, Richard Tinkler, Stuart Tinkler, John Woodrow

The Julian Centre Rouen Road, Norwich NR1 1QT
01603 767380 • www.julianofnorwich.org

The Centre is currently closed for refurbishment

A Eucharistic people

Dear friends,

Christ in the Blessed Sacrament is the heart of our life together – in every sense, since it is the Eucharist that continually makes and remakes the Church of God. At the beginning of June we are called back to this Eucharistic identity when we celebrate Corpus Christi, ‘keeping feast in glad array’ as we give thanks for the ‘sacred banquet, in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.’ That ancient text, probably from the pen of St Thomas Aquinas and called ‘*O sacrum convivium*’ from its opening words in Latin, is used in worship at Corpus Christi and also appears as the Church of England’s Prayer after Holy Communion on one of the Sundays after Trinity. It expresses the profound relation between the Eucharist – a sacrament, a sacrifice and a meal – and the Paschal Mystery, the death and resurrection of Jesus Christ.



*The censing of the gifts on Trinity Sunday.
‘Then did priests make offering of incense
and loaves of finest wheat to God.’*

In our own parish, we have the privilege of at least one Mass every day of the year, and it is the source of everything else that we do and are. Yet we all need to be constantly alert to the danger that, for us, superficial familiarity might breed contempt, and strive to renew within ourselves a deep understanding of what the Eucharist is, what its meaning is in our lives, what are the graces that come to us when we gather to ‘eat the bread and drink the cup’ and so ‘show forth the Lord’s death until he comes’. I long for more people to discover for themselves the joy of the daily Mass (some days,

especially Wednesday and Thursday, are very thinly attended indeed) and indeed to allow themselves to be drawn into the assembly of God's People on the Lord's own day, 'the first day of the week', when the Risen Lord makes himself known to us in the Breaking of the Bread. Are we a missionary community? Do we eagerly and actively seek the building-up of the Body of Christ in this place, especially in our Sunday gathering? Or are we simply content to nod politely if someone happens, by some chance, to end up in church near us?

Beyond that, though, I long too for us to be renewed in our awareness of ourselves as a truly Eucharistic People, and to recognise what that might mean for our common life. St Paul drives this home with some force when writing to the Corinthians, challenging them to face up to the import of what they do when they 'come together as a church... to eat the Lord's Supper' (*1 Corinthians 11.17-34*) and the consequences which it has for them. The bread which we break is a sharing in the Body of Christ; the cup which we bless is a communion in the Blood of Christ – these are very profound claims to make, and if we believe them, or if we *want* to believe them, then they should be shaping and characterising every aspect of our interactions with one another and the life we live together and (more than that) the life we lead beyond the churchyard gates. We who share the one Bread are called to be united in one body and so, as is sometimes sung during the Washing of Feet on Maundy Thursday:

*When we Christians gather, members of one Body,
let there be in us no discord, but one spirit;
banished now be anger, strife and every quarrel.
Christ our God be present always here among us.
God is love, and where true love is, God himself is there.*

Every local church needs to be alert and attentive to the degree to which we are allowing our Eucharistic offering to form us in the likeness of Christ or, conversely, are forgetting it and going our own way even though we have eaten the Lord's Bread and drunk of his Cup. Is love shared among us? The celebration of the Sunday liturgy, which is the high point of the parish's week, is trying to express a truth about our God (who feeds us with the bread of life and in his love allows us to share in the offering of Christ on the Cross) and also about ourselves, his People, who through baptism have become 'members incorporate in the Mystical Body of Christ... the blessed company of all faithful people.' The Eucharistic celebration becomes hollow and fails

to ring true when the life of a community is evidently at odds with the words, actions and offerings of that celebration.

Corpus Christi – followed swiftly by the other great celebrations which cluster into June: the Feast of the Sacred Heart, our Patronal Festival on June 24 and then at the end of the month the Feast of the great apostles St Peter and St Paul – invites us to reflect on how far we have understood the deep meaning of the Eucharist for the life of the baptised community, how far we genuinely *pray* the Mass, and how we carry it into our lives and allow it to mould and shape us. Our full, regular and active participation in the liturgy (which, remember, means ‘the work of the People’) imbues us with the Christian spirit, nourishes us to ‘perform the works of God’ in his world, and helps us to realise our identity as ‘a chosen race, a royal priesthood, a holy nation, God’s own People’ (*1 Peter 2*). Lord, give us this Bread always.

Your friend and parish priest,

Rv Richard



Patronal Festival

The Nativity of St John the Baptist • Thursday 24 June

12 noon Low Mass

7.30pm High Mass

with fine organ and choral music
followed (weather-permitting)
by sparkling wine in the garden

Come and celebrate together
on our Church Family festival

St John the Baptist, pray for us!

What's on in June

Saturday 5 June

10am Low Mass of Requiem for Sylvia Aldis RIP (*St Julian's*)
followed by the interment of her cremated remains

Sunday 6 June • Corpus Christi

11am High Mass, Procession of the Host and
Solemn Benediction in the churchyard, followed by drinks

Thursday 10 June

7pm Friends of Julian of Norwich Annual General Meeting (*online*)

Friday 11 June • Feast of the Sacred Heart of Jesus

12 noon Low Mass (*St John's*)
5pm Low Mass (*St Julian's*)

Sunday 13 June

9am Low Mass with the Baptism of Beck Colman (*St Julian's*)
11am High Mass (followed by Pimm's)
*Preacher: Edwin Wilton-Morgan, ordinand,
on the last Sunday of his placement in our parish*

Tuesday 15 June

Novena for our Church Family in preparation for the Patronal Festival begins

Wednesday 16 June

7.30pm PCC meeting (*St John's*) following Low Mass at 7pm

Saturday 19 June

10.30am Talk by Anne Aves on the work of the John Aves Education
Project in the Dheisheh Palestinian refugee camp (*St John's*)

Thursday 24 June • The Nativity of St John the Baptist

12 noon Low Mass (*St John's*)
7.30pm High Mass (*St John's*)

Tuesday 29 June • Feast of SS Peter and Paul, Apostles

12 noon Low Mass (*St John's*)
7.30pm High Mass (*St John's*)

From the Parish Registers

Communicants and collections

| | <i>Sunday</i> | <i>Weekday</i> | <i>Collection</i> <i>(envelopes and cash)</i> |
|-------------------------------|---------------|----------------|--|
| <i>Week beginning</i> 4 April | 110 | 40 | £239.70 |
| 11 April | 59 | 67 | £505.00 |
| 18 April | 55 | 42 | £71.50 |
| 25 April | 46 | 35 | £69.50 |
| 2 May | 65 | 57 | £141.05 |
| 9 May | 51 | 52 | £106.52 |
| 16 May | 61 | 61 | £251.00 |
| 23 May | 55 | 38 | £121.00 |
| 30 May | 58 | 44 | tbc |

The collection figure above does not include the amount given by standing order, which averages £3,000 a month.

Funerals and committals

'Lord all-pitying, Jesu blest: grant them thine eternal rest'

21 May Michael John COSSEY, aged 84

24 May Pauline Mildred WEST, aged 87

Parish notes

Annual Parochial Church Meeting

25 members of the Church Family gathered for our Annual Meetings on **Saturday 22 May** as we waited eagerly with the whole Church for the celebration of the coming of the Holy Spirit the following day. Twelve other people sent their apologies. **Shirley Buxton** and **Gudrun Warren** were elected as our Churchwardens for the coming year, and as there is no Central Visitation for a second year (owing to the pandemic) Fr Richard, with authority devolved from the Archdeacon of Norwich, will admit them to office during the High Mass of the Patronal Festival on Thursday 24 June.



The APCM in progress on Saturday 22 May, the Parish Priest in the chair

Elizabeth Sutherland reported that there are now 95 names on the Electoral Roll, of whom 7 are resident in the parish. New members were elected to the PCC: **Sue Bisley, Judy Hall** and **Jeremy Warren** were elected for three years, and **Harry Emerson** was elected for a two year term which was unfilled last year.

In the financial report, Chris Bushnell noted that our total income in 2020 was £95,122.02 (£15,000 of which was grants for specific purposes), and total expenditure was £88,384. Planned giving has risen by 62% over the past two years and now stands at £41,000, continuing our journey to financial health, and our tax rebate via the Gift Aid scheme has also grown thanks to Michael Watson's invaluable work. For the first time in many years, we were unable to pay the Parish Share in full: we paid £61,500 out of £65,000 requested, but this is still the highest sum we have ever contributed.

Fr Richard, the Churchwardens and the meeting all expressed thanks to the many members of the Church Family who contribute in so many ways to the nurture and development of our shared life – through giving, through worship, through practical involvement and witness. Despite the extraordinary challenges of 2020 the consensus of the meeting was that we have many blessings for which to be thankful.

Charitable giving

Thank you for your generosity in recent weeks, which has resulted in the following gifts being made from our Church Family:

- **£553** for the **Bishop's Lent Appeal** which will support communities around the Anglican Communion

struggling with the effects of the pandemic.

- **£179.50** for the **Additional Curates Society**, which was given in a special collection on Good Shepherd Sunday, 25 April, and which will help the ACS to continue its work in supporting the provision of priests in poor and populous parishes and nurturing vocations.
- **£527.34** for **Christian Aid** which we raised during Christian Aid Week: £184.34 came from our Spring Sale of pre-loved household goods at St Julian's, and the remainder came in via the Christian Aid Week envelopes which we distributed.



Hard-working volunteers at the Spring Sale for Christian Aid Week at St Julian's on Saturday 15 May pause to smile and wave for the camera!

Fabric news

Over the past month various projects in and around our buildings have continued, and we're grateful for the time and energy which has been so generously given. The refurbishment of the porch at St John's will begin on Monday 7 June, so on some weekdays access to the church will be via the Spencer Room: we hope the work will be completed in time for the Patronal Festival. Our contractors, A & K Woodgate, will be removing cement pointing from parts of the external walls and replacing it with lime, cutting away plant growth and repairing downpipes, while inside the porch they'll be improving the ventilation behind the Victorian panelling, filling holes and cracks, renewing the plasterwork and then redecorating the porch with new limewash throughout. We want our church to have a smart and attractive entrance which tells worshippers and visitors that they are crossing the threshold to 'the house of God and the gate of heaven'.

June 2021

| | | |
|-----------|------------|---|
| 1 | Tue | St Justin Martyr |
| 2 | Wed | SS Marcellinus and Peter |
| 3 | Thu | St Charles Lwanga and Companions |
| 4 | Fri | of the Sacred Heart |
| 5 | Sat | St Boniface |
| 6 | Sun | CORPUS CHRISTI |
| 7 | Mon | Feria |
| 8 | Tue | Feria |
| 9 | Wed | St Columba |
| 10 | Thu | St Barnabas the Apostle (tr.) 12 noon LM |
| 11 | Fri | THE SACRED HEART OF JESUS 12 noon and 5pm LM |
| 12 | Sat | The Immaculate Heart of Mary |
| 13 | Sun | The Eleventh Sunday in Ordinary Time (Trinity II) |
| 14 | Mon | Feria |
| 15 | Tue | of Requiem |
| 16 | Wed | St Richard of Chichester |
| 17 | Thu | St Botolph |
| 18 | Fri | Feria |
| 19 | Sat | St Romuald |
| 20 | Sun | The Twelfth Sunday in Ordinary Time (Trinity III) |
| 21 | Mon | Feria |
| 22 | Tue | St Alban |
| 23 | Wed | St Etheldreda |
| 24 | Thu | THE NATIVITY OF ST JOHN THE BAPTIST: PATRONAL FESTIVAL 12 noon LM; 7.30pm HM |
| 25 | Fri | Feria |
| 26 | Sat | Patronal Festival Requiem |
| 27 | Sun | The Thirteenth Sunday in Ordinary Time (Trinity IV) |
| 28 | Mon | St Irenaeus |
| 29 | Tue | SS PETER AND PAUL, APOSTLES 12 noon LM; 7.30pm HM |
| 30 | Wed | First Martyrs of the Roman Church |

Tuesday 15 –
Wednesday
23 June
**Novena for our
Church Family
in preparation
for the
Patronal Festival**

We pray for...

| | |
|--|---------------|
| <i>Triduum for</i> | 1 |
| <i>Persecuted</i> | 2 |
| <i>Christians</i> | 3 |
| The depressed and the despairing | 4 |
| Norman and Graham, our Bishops | 5 |
| Our Parish and People: Thanksgiving for the Blessed Sacrament | 6 |
| The schools of our parish | 7 |
| The shops and businesses of our parish | 8 |
| Missionaries at home and overseas | 9 |
| Friends of Julian of Norwich | 10 |
| Thanksgiving for the Divine Compassion | 11 |
| True conversion of heart | 12 |
| Our Parish and People | 13 |
| The Coronavirus vaccination programme | 14 |
| The Departed: Year's Minds for June | 15 |
| Our Churchwardens and PCC | 16 |
| Travellers and pilgrims | 17 |
| Norwich Foodbank | 18 |
| Vocations to the Religious Life | 19 |
| Our Parish and People | 20 |
| The homeless in our city | 21 |
| Those to be ordained this Pentecost | 22 |
| Diocese of Norwich | 23 |
| Our Parish and People on our Patronal Festival | 24 |
| Community of All Hallows | 25 |
| Our founders and benefactors | 26 |
| Our Parish and People | 27 |
| Theologians | 28 |
| Faithfulness to the apostles' teaching and fellowship | 29 |
| Pope Francis | 30 |



Our Church Family supports the Norwich Foodbank. Current needs at the Foodbank include long life fruit juice, tinned sponge pudding, snack bars (e.g. breakfast biscuits), tinned fruit, wrapped biscuits and sweets or bars of chocolate. Contributions may be brought to St John's or to the Rectory at any time. In the twelve months to 31 May, Norwich

Foodbank gave 12,446 food parcels to local people, including 4,233 children.

Into the world

A Sermon preached by Fr Richard Stanton, Parish Priest,
at the Solemn Mass on the Seventh Sunday of Easter: 16 May 2021

Lections Acts 1.15-17, 20-26: *The lot fell to Matthias*

1 John 4.11-16: *He lets us share his Spirit*

St John 17.11-19: *Now I am coming to you*

'The world hated them... They do not belong to the world... As you sent me into the world, I have sent them into the world.' (*St John 17*)

It's recorded of the Venerable Bede, that great English saint, that during the days which led up to his death on the eve of Ascension Day in the year 735, one of the few verses which he managed to sing with his brethren was the verse before the Magnificat at Vespers. It's still used in the Church's worship today; it goes like this: 'King of Glory, Lord Almighty, today you have ascended victoriously above the heavens: do not leave us orphans without a guide, but send the One whom you promised, the gift of the Father, the Spirit of Truth, alleluia.' Bede summoned the strength to sing this, but, his biography tells us, 'when he reached the words "do not leave us orphans", he broke into tears and wept much.'

'Do not leave us orphans without a guide, but send the One whom you promised, the gift of the Father, the Spirit of Truth.' That's the gift for which we pray in these days. Today might be known as 'Expectation Sunday', because it falls in between the two great festivals of the Ascension, which we celebrated on Thursday, and Pentecost, which comes next Sunday to complete and crown the Easter season. On this Sunday we are reminded

forcibly of the Apostles, the holy women and the Mother of Jesus waiting in the Upper Room for what Jesus called 'the promise of the Father'. He had told them to return to Jerusalem from the holy mountain where he left them, and to wait in expectation and prayer for that great gift which the Father was to give them, a gift which would take men and women who had been diffident and frightened and feeble and send them out with boldness and confidence into all the earth: 'You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'

And so we unite ourselves with the Apostles and the Mother of Jesus in these nine days, who, waiting expectantly, were 'constantly devoting themselves to prayer', as they longed for the coming of the Holy Spirit, the promise of the Father. We rejoice today in the glorification of Christ, who has ascended into the Father's presence, bearing our humanity into the heart of God, there to intercede for us, and at the same time we are waiting eagerly for the promised outpouring of the gift of the Father, the life-giving Spirit of Pentecost.

It is the gift of that Spirit which activates, animates, empowers the life of God within us, that divine life into which our baptism immersed us. We shared in his death and Resurrection in the font; through the gift of the Spirit, we continue in the new life which we received and are enabled to bear his fruits in the world. To be sure, we are subject to all the frailties of our fallen human condition: our conflict, our weakness, our vacillation and double-mindedness, our succumbing to temptation and our besetting sins. But the Spirit, who intercedes within us with sighs too deep for words, takes the raw material which we offer hopefully to God and works within us things which we can neither ask nor imagine.

This matters because the calling laid upon us is so very great. We are not meant to improve ourselves slightly, as though we're at some theological Slimming World session and are shivering a bit because we've only worn one layer so that the scales give a more favourable result. (So I'm told.) No: the calling of Christians is to attain to the holiness of God himself – this is key in that magnificent high priestly prayer which Jesus prayed on the night before he died: he asks the Father to 'consecrate' his friends (that's you and me) 'in truth' – that is, to make them holy on the plane, on the level, of absolute reality, and absolute reality is the God in whom we live and move and have our being. Jesus, who has taken our humanity with him in his Ascension, is



After High Mass on Whitsunday, the Feast of Pentecost. Fr Andrew Greany, the Chantry Priest of the Guild of All Souls, was our guest preacher. He is seen here with Edwin Wilton-Morgan (subdeacon), Fr Richard (celebrant), Fr Peter Barnes-Clay (deacon) and the servers (Lynton Johnson, Jackie Hazell, Nigel Waller, Sue Bisley and Andy Berry).

putting us into the very sphere of God's own life, activity, holiness and joy – hence the insistent call for Christians to be united, to be one, as the Father and the Son are one. How can there be dissension, suspension, intolerance and hatred among adopted brothers and sisters of Jesus? Why is it that 'See how these Christians love one another!' is said so often in sarcasm, and so rarely in truth?

Jesus prays – remember, the whole of today's Gospel is a *prayer* – Jesus *prays* that his friends, every baptised person, might continue in his love and abide in truth and unity, and he recognises in this prayer that this will cause problems for us: problems because the world in which we live does not understand. His friends, he says, 'do not belong to the world any more than [he] belong[s] to the world' and yet we are *in* the world for the world's sake, in it to have the same effect as yeast as dough, as light in darkness. Barely a moment after he has prayed for his friends and said 'the world hated them',

the Lord continues, ‘as you sent me into the world, I have sent them into the world.’

We are sent into the world: at the end of every Mass, we are charged to go into the world – *to which we do not belong* – like ambassadors or envoys to another country, and to live in it our Easter faith, to make of the world the stuff of our service, our prayer and our growth. Our share in the life and love of God, of which St John was speaking in the second lesson, ‘we living in him and he living in us’, is the source of *both* our dignity and joy as Christians *and also* of our tremendous responsibility to the world. From our sharing in the love of Christ flows Christian morality, Christian ethics, Christian politics, Christian charity.

We’ve expressed it in one way during this Christian Aid Week, in which our giving and advocacy have been directed to the needs of displaced peoples and those suffering the effects of climate change; we express it in a different way even in Saturday’s Annual Church Meeting which, seen spiritually, ought to be a serious opportunity for all of us as a Church Family to consider together how we are bearing the fruits of the Spirit, how we are witnessing compassionately and boldly to the community (‘the world’) within which we are set.

In this sense I would want to make my own the words of Fr St John Groser, who re-established the Royal Foundation of St Katharine in London’s East End after the Second World War. When he retired, he wrote, ‘It has been our aim to make this place a centre of life, Catholic in the deepest meaning of that word, concerned not only with enriching the Church, but always looking outward in concern for the world and forward in adventure, believing that the Holy Spirit, active both in Church and world alike, calls for such adventure for the Kingdom of God.’

Such is the aspiration we might have for the work we do and the life we live together here in this place, all founded in loving faithfulness to the truth of the Resurrection. In the first reading, when considering in the days after the Ascension how to restore the number of the Twelve, since Judas had left their company, Peter identified the role of the apostles as he saw it: ‘We must choose someone who has been with us the whole time... and he can act with us as a witness to the Resurrection.’

The apostolic mission of the Church continues the work which Christ began in his incarnate life, and its integrity is rooted in our own desire for

holiness and sanctification, our desire to continue in the risen life of Christ, and our desire for openness to the gifts of that Spirit by whom the love of God is shed abroad in our hearts, by whom we earthenware vessels become bearers of Good News, faithful witnesses of the Resurrection.

Amen.

Trinitarian identity

A Sermon preached by Fr Richard Stanton, Parish Priest,
at the High Mass on the Feast of the Holy and Undivided Trinity:
30 May 2021

Lections Deuteronomy 4.32-34, 39-40: *The Lord is God indeed, he and no other*
Romans 8.14-17: *We are children of God*
St Matthew 28.16-20: *Baptise them in the Name...*

‘God has sent into your hearts the Spirit of his Son, the Spirit who cries out, Abba, Father.’ (*Galatians 4.6: the Communion Antiphon*)

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

That’s where it begins, for us who are Christians; that’s where the journey of Life-with-a-capital-L moves off from the point of embarkation – our baptism, faithful to the Lord’s command in today’s Gospel, ‘in the name of the Father and of the Son and of the Holy Spirit.’ That’s the sacramental beginning of our immersion in the life of the holy and undivided Trinity whom we worship, whom with steadfast eye we seek to know in sacrament and in silence, in prayer and service, in scripture and in witness and, yes, in obedience to the ‘all the commands’ which Jesus gave us his friends – supreme among them, of course, the twin command to love the Lord our God with all our heart and all our soul and all our mind and all our strength, and to love our neighbour as ourselves for his sake who ‘first loved us’. The concrete living out of this way of love is *both* enabled by *and* reveals among us the life of the Trinity in whom we live and move and have our being. Our baptism in the name of the Trinity draws us into the eternal dynamic of love which passes between those three divine Persons – the Father, the Son and the Holy Spirit – and the life of grace which we are called to live as Christians is a progressive, steady immersion in that life and love, a bath which, being

eternal, has no beginning and no end. The Victorian priest Fr Faber said, 'We are sinking into the love of God, and we could do this for a million years and be no nearer the bottom.' Our baptism in the name of the divine Trinity is the beginning of this, and initiates in us a new relationship by which, as St Paul puts it in the second lesson, the Spirit has been sent into our hearts crying out, 'Abba! Father!', and teaching us to recognise what being children of God means both in this life and in the life of the world to come.



On Whitsunday, as on many Sundays through the year, the High Mass began with the Blessing of Water which was sprinkled on us as a memorial of our baptism 'in the Name of the Father and of the Son and of the Holy Spirit'

While other religious paths in human history have claimed either that God is an impersonal, majestic figure between us and whom an unbridgeable chasm is fixed, or that there are divine secrets known only to a privileged few, or that the God whom we worship is actually a composite hotch-potch of self-projection, we who are baptised in the name of the Trinity, who bind that strong name to ourselves, believe that God the Father so loved the world that he sends to his Son to reveal himself to us, and that this Son gave his life for us, rose from the dead and ascended into heaven to bestow on us the gift of the Holy Spirit, a Spirit who forms the image of the beloved Son within us, making us his adopted brothers and sisters, so that when the Father looks on us, he sees his own Son. The ceaseless, serene loving activity of the Trinity is thus extended into creation, extended to us, who are hooked and pulled into this life of love and sustained in it through the graces which are given to us in the life of the Church, the community of baptised believers. We renew our

acceptance of this truth that we are 'in' the blessed Trinity whenever we begin our prayers 'in the name of the Father and of the Son and of the Holy Spirit', whenever we make the Sign of the Cross, whenever we participate in any of the sacraments which are all given to offer the living, loving God to us his creatures, and at the end of our life on this earth we are sent on to continue our progress into the mystery of the Trinity as the Church prays for us on our deathbed or at a funeral:

*Go forth upon your journey from this world, O Christian soul;
in the name of God the Father who created you,
in the name of Jesus Christ who suffered for you,
in the name of the Holy Spirit who strengthens you,
in communion with the blessed saints,
and aided by angels and archangels and all the heavenly host.*

Could any prayer express more clearly that the Spirit we have received is bearing witness that we are each of us beloved children of God, and that beyond the borders and boundaries and confines of this visible, mortal life there is a new life which we have already begun to live and which is ceaselessly being offered to us as a gift to be accepted and made our own.

The discovery of our identity within the life of the Trinity seems very far from the self-actualisation, self-discovery, self-construction, self-finding which characterise the restless and fragmented culture in which we live. For Christians, our identity is disclosed to us only as far as we understand our fundamental, inescapable relation to the divine Trinity, recognise *that* as the sphere in which we live our life, and *then* are drawn on to discern what unique gift and calling is mine, what part *I* am to play in extending with all the powers and gifts at my disposal the love which will still be the enduring stuff of existence even after the refining fire has purged away the cheap and the tawdry, the shameful and the oppressive, which hide from our sight and rob from others the fresh, clear air which is theirs by right: the life of the Trinity here and hereafter. God the Holy Trinity calls each of us into a relationship with him, which begins but not does not end in our baptism, and through that new birth by water and the Spirit we can confidently and joyfully name the God whom we worship as 'Father' and know him through his Son.

And all of this matters because it helps us to answer one of the most important questions which confronts any of us: how are we to live? My use of my time and abilities, my money, my politics, the way in which I love (or

fail to), the relations I form, the work I do, my disposition towards others and to the created world around me: all this for Christians has to begin in God's revelation of himself as Father, Son and Holy Spirit, and there is no private department of our life which can trundle along in some sort of different time zone. The one God in three Persons has revealed himself to us and, more than that, has incorporated us in his own life, we must heed his commands to love and follow in his paths, becoming truly 'real' in the process. Not easy, to be sure, as all of us know only too well as we falteringly try to live the Christian life, but each and all of us are called on this Trinity Sunday to (as St Patrick's Breastplate puts it)

*...bind unto myself today
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three.*

The kernel, the beginning of faith within us is itself the gift of the Spirit, and leads us to worship, love and serve the Trinity in whom also is our end, our purpose, our destination, and when we make the Sign of the Cross we mark ourselves out as children of God, sharers in the sufferings and the glory of Christ, people of faith who find their beginning and their ending in the Father and the Son and the Holy Spirit.

Amen.



Feast of SS Peter and Paul

Tuesday 29 June

12 noon Low Mass

7.30pm High Mass

followed by refreshments

The feast of these two great Apostles offers us an opportunity to be renewed in our own apostolic zeal, and in this parish to give thanks for the Catholic life and witness of the church of St Peter Parmentergate, from which St John's congregation came in 1980. ***Join us on St Peter's Day!***

WORSHIP WITH US

We warmly welcome you.

| | | |
|----------------|------------------------------|--------------------|
| Sundays | 9am Low Mass | <i>St Julian's</i> |
| | 11am Solemn Mass and Sermon | <i>St John's</i> |
| | 6pm Low Mass and Benediction | <i>St John's</i> |

Weekdays

| | | |
|-----------------|------------------|--------------------|
| <i>The Mass</i> | Monday 10am | <i>St Julian's</i> |
| | Tuesday 12 noon | <i>St John's</i> |
| | Wednesday 10am | <i>St Julian's</i> |
| | Thursday 12 noon | <i>St John's</i> |
| | Friday 5pm | <i>St Julian's</i> |
| | Saturday 12 noon | <i>St John's</i> |

| | | |
|-------------------|----------------|--------------------|
| <i>The Rosary</i> | Monday 10.30am | <i>St Julian's</i> |
|-------------------|----------------|--------------------|

Morning and Evening Prayer

The Daily Office is currently said privately in church, before opening and after closing

The Sacrament of Reconciliation (Confession)

Physically-distanced Confessions may be heard at any time by arrangement with the Parish Priest

St John's and St Julian's are both **open daily** for prayer, quiet and visiting (except St John's which is currently closed on Mondays). The Blessed Sacrament is reserved on the High Altar of both churches for the Communion of the Sick and the devotion of the faithful.

We warmly welcome enquiries about **baptisms and weddings**. We will be pleased to help you in any way we can.



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On the cover:

'Behold the Lamb of God': the Agnus Dei on the embroidered hood of a white cope at St John's