

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

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.** A donation of £1 is suggested.



15th Sunday of Ordinary Time

Theme: God's Word is near you

But the word is very near you. It is in your mouth and in your heart, so that you can do it.'

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

Sunday 13th July 9.30am

Saturday 19th July 6.30pm

Sunday 27th July 9.30am

Saturday 2nd August 6.30pm

Children's Liturgy

There will be a Children's Liturgy this Sunday 13th July

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.

Sunday Mass Times

When the times of weekend Masses were changed last year, it was noted that after a time to allow people to get used to the change there would be a consultation to see whether the new system was working or not. Please do take the time to reflect on the new times, and whether they should be retained, slightly tweaked, or significantly changed.

Today is Sea Sunday, there is a second collection for the work of *Stella Maris* (formerly the Apostleship of the Sea), gift-aid envelopes are available for tax-payers, and if you would prefer to donate electronically scan the Q.R. code on the poster in the porch. This collection will remain open next week.

First reading Deuteronomy 30:10-14

‘The word is very near you, so that you can do it.’

Moses spoke to the people: ‘Obey the voice of the Lord your God, keep his commandments and his statutes that are written in this Book of the Law, turn to the Lord your God with all your heart and with all your soul. ‘For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, “Who will ascend to heaven for us and bring it to us, that we may hear it and do it?” Neither is it beyond the sea, that you should say, “Who will go over the sea for us and bring it to us, that we may hear it and do it?” But the word is very near you. It is in your mouth and in your heart, so that you can do it.’

Responsorial Psalm 69(68) 14-17, 30-34, 36-37 R33

Seek God, you who are poor, and your hearts will revive.

I pray to you, O Lord,
at an acceptable time.

In your great mercy, answer me, O God,
with your faithful salvation.

Lord, answer, for your mercy is kind;
in your great compassion, turn toward me.

As for me in my poverty and pain,
let your salvation, O God, raise me up.
Then I will praise God’s name with a song;
I will glorify him with thanksgiving.

The poor when they see it will be glad,
and God-seeking hearts will revive;
for the Lord attends to the needy,
and does not spurn his own in their chains.

For God will bring salvation to Sion,
and rebuild the cities of Judah.
The children of his servants shall inherit it;
those who love his name shall dwell there.

Second reading Colossians 1:15-20

‘All things were created through him and for him.’

Christ Jesus is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the Church. He is the beginning, the firstborn from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Gospel Acclamation Cf. John 63,68

Alleluia, alleluia.

Your words, O Lord, are Spirit and life;
you have the words of eternal life.

Alleluia.

Gospel Luke 10:25-37

‘Who is my neighbour?’

At that time: Behold, a lawyer stood up to put Jesus to the test, saying, ‘Teacher, what shall I do to inherit eternal life?’ He said to him, ‘What is written in the Law? How do you read it?’ And he answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself.’ And he said to him, ‘You have answered correctly; do this, and you will live.’

But he, desiring to justify himself, said to Jesus, ‘And who is my neighbour?’ Jesus replied, ‘A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, “Take care of him, and whatever more you spend, I will repay you when I come back.” Which of these three, do you think, proved to be a neighbour to the man who fell among the robbers?’ He said, ‘The one who showed him mercy.’ And Jesus said to him, ‘You go, and do likewise.’

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Feast Days this week

Monday 14th July: St Camillus of Lellis

Tuesday 15th July: St Bonaventure

Wednesday 16th July: Our Lady of Mount Carmel

Saturday 19th July: Memorial of the Blessed Virgin Mary

**The Cycle of Prayer
Seafarers**

Prayer

*Lord God, Redeemer and inspiration of souls,
in the Blessed Virgin Mary, Star of the Sea,
you have provided a light in the storm;
by her favour and prayer,
grant that we may set a course through these times
to reach our safe haven in heaven with you.*

Feast of Stella Maris

The Samaritan Impulse

In our racially diverse and pluriform country, the English have largely retained values which were rooted in Christianity. Many of them take seriously the message of the good Samaritan parable. The Samaritans were started in 1953 by a London vicar, Chad Farah, in order to help people in trouble and on the verge of despair. It is a very Gospel-based movement.

The impact of the parable of the "Good Samaritan" is extraordinary when we remember that for the Jews the Samaritans were anything but good. What does the parable mean for us here and now? Jesus used it to illustrate the most important quality he wants in his followers. It was his answer to a specific question: "Who is my neighbour?" The answer is that everyone without exception, must be treated with love and respect.

We might wonder what the Samaritan had to gain personally from doing this act of charity. The answer, in material terms, is precisely nothing. Love that is really and truly love, is disinterested. What merit is there in being good only to our friends, who will reward us in return, should the need arise? Christian love must be more inclusive than that. Furthermore, if we do not show love to the neighbour whom we see, then no matter what commandments we keep, what ritual sacrifices we join in, as did the priest and Levite in the parable, we become incapable of loving the God we cannot see. If we join in the Eucharistic meal and receive God's Son into our hearts, we must first cleanse our heart of hatred, bitterness, ill-will, because the God we receive in this sacrament is love. **associationofcatholicpriests.ie**

Delving into the Scriptures - Maccabees

Last month in a reflection on the books of the Bible we considered Ezra and Nehemiah, which related the return of the people from exile in Babylon and the rebuilding of the Temple. This leaves two more books which relate the 'big picture' story of the history of God's people in the Old Testament – the books of Maccabees. There are actually several books of Maccabees, but the Catholic Church only counts 1 and 2 Maccabees as part of Scripture; 3 and 4 Maccabees are widely read among the Orthodox, and the others are somewhat obscure. The books of Maccabees are among the deuterocanonical books which are recognised as part of the Bible by Catholics and Orthodox, but which have been removed by Protestants.

Both of these books deal with the same subject, the revolt of the Jewish people against the tyranny of Antiochus Epiphanes and the creation of a liberated homeland where God could be properly worshipped. This story is well within the bounds of classical history, the land of Israel had been conquered by Alexander the Great, and when he died his empire was split between his senior generals with one of these founding the Seleucid Empire which came to include modern day Palestine/Israel. The Empire, following on from Alexander's foundation, had a Greek orientation and elite, but for the most part was tolerant of the various different cultures and nations within it.

This situation allowed the Jewish people to continue their lives and religion; however, within the Jewish elite there was a widespread adoption of various Greek customs and culture. This partially 'Hellenised' world is the background for the two books. The toleration for Judaism was to come to an end in 168 B.C. when the then king (Antiochus IV Epiphanes) interpreted internal squabbles as a rejection of his authority. Laws were passed which prohibited several aspects of Jewish observance – in particular circumcision was banned, work on the sabbath was required, and pork had to be

eaten (indeed pigs were offered in the altar of the Temple).

The books of the Maccabees relate the response to this persecution. The two accounts come from different sources and follow quite different styles, as such they are not two separate volumes of the same work. 1 Maccabees was written in the independent kingdom which arose from the revolt probably by an author close to the royal court, as he had access to records. It is a work of history, though as one would expect from the time, with less objective accuracy than today; but also seeks to draw out the working of God in history. 2 Maccabees looks at a wider scope of history and has a more explicit religious theme, it includes certain important developments which lead us towards the New Testament (e.g., a clear affirmation of the resurrection of the dead).

The books record that many accepted (however reluctantly) the religious changes, but there were some groups who refused – 2 Maccabees 7 relates the story of the martyrdom of seven brothers along with their mother, they had been required to eat pork as proof of their obedience to the king but one-by-one they refused despite torture. (They are recognised by the Catholic Church as martyrs, and for a long time were celebrated on 1 August.)

The main story is that rather than offer a pagan sacrifice, a Priest (Mattathias) tore down the altar and fled with his family. They then formed a militia which rose in revolt, against all military odds they succeeded in establishing an independent Jewish state (which would survive until the arrival of the Romans). The books detail the various elements of this struggle for liberation, including the cleansing of the Temple and its rededication (which Jews celebrate each year at Channukah).

As with the earlier historical books, Maccabees encourages us to see the working of God in history; and the rewards which flow to those who trust in him and remain obedient to his commands. – **Fr. Thomas.**

Pope Leo welcomes young people and teachers on pilgrimage to Rome

Pope Leo XIV welcomed pilgrims from Denmark, Ireland, England, Wales and Scotland to the Vatican as part of their visit to Rome for the Jubilee Year.

To the young people

Addressing the young people present, the Pope reminded them that God has a plan for each of their lives. "God has created each one of you with a purpose and mission", he said. He encouraged them to use the pilgrimage as an opportunity for prayer and discernment, urging them to "hear more clearly God's voice calling you deep within your hearts".

To their teachers

Turning then to the educators, Pope Leo spoke of their role in forming future generations. "Children will look up to you as models of faith, particularly in how you teach and live", he said. He encouraged them to cultivate their own relationship with Christ, who "gives us the pattern of all authentic teaching".



Pope Leo meets Caris Weatherall on a Jubilee Pilgrimage to Rome by group of young people and teachers from Denmark, Ireland, England, Wales and Scotland.

Caris was chosen as one of 15 young teachers to represent England on this International Jubilee Pilgrimage.

Caris lives in Barnard Castle and was educated at St Mary's Primary and Carmel College. She currently teaches English at Our Lady and St Bede Stockton

Prayer for Pope Leo XIV

Lord of life, love and hope, we thank you for the election of our new Pope.

Watch over, protect and bless Pope Leo XIV

We pray that, led by the Holy Spirit, his faithful witness will be a beacon of hope in our fragile and often divided world.

May the joy of the Gospel inspire him with compassionate understanding so that, together, we can be peacemakers and life-givers.

May Pope Leo be a good and courageous shepherd, concerned for "the least, the last and the lost" of "every tribe and tongue and people and nation". Guide him to be a leader after your own heart, which is more loving than we can possibly imagine.

We ask you, Lord, to surround Pope Leo with people of pastoral wisdom as he adjusts to his new role. Fill him with confidence in the power of prayer. Help us to help him.

Amen.

School Governors – please take a moment to look at the poster in the porch regarding schools governors, and consider whether this could be a way in which you would be willing to help in the life and mission of the Church.

Best wishes for a safe, happy and healthy week ahead

