

## St Osmund's Catholic Church, Gainford

Diocese of Hexham and Newcastle

**Parish Priest: Fr. Thomas Mason** e-mail: [gainford.stosmund@rcdhn.org.uk](mailto:gainford.stosmund@rcdhn.org.uk)

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Website: [www.stosmunds.co.uk](http://www.stosmunds.co.uk)**Hogarth Partnership**

St Anne, St Augustine, St Mary, St Osmund, Holy Family, St Teresa, St Thomas Aquinas, SS William &amp; 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:** Nico Human, Kate Konig, Patrick Heffernan, Hilary Fletcher, Mike Griffiths, Luca Gallucci, Pat Aveson and Matthis Klein

**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.

**Make Your Giving Go Further with Gift Aid!** Did you know that if you're a UK taxpayer, your donations to the parish can go even further at no extra cost to you? With Gift Aid, the government adds 25% to your gift, helping us support our church, ministries, and community projects even more!

Sign up today by contacting your local parish Gift Aid Organiser or visit <https://forms.office.com/e/Brx2TPm3a?origin=lprLink>

Together, we can strengthen our parish and continue our mission to serve God and our community. Thank you for your generosity!

**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)

**15th Sunday of Ordinary Time****Theme: The prodigal sower**

*Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.'*

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

**Sunday 12th July 9.30am**

**Saturday 18th July 6.30pm**

**Sunday 26th July 9.30am**

**Saturday 1st August 6.30pm**

**Children's Liturgy**

There will be a Children's Liturgy this Sunday 12th July

**Peace for the people of Ukraine**

*We continue to pray earnestly for peace in Ukraine, joining our prayers 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.*

**Diocesan Pastoral Strategy**

Thank you to everybody who contributed to the Diocesan Pastoral Strategy. The next steps for reflection at the partnership level, have begun to take place. The parish response to the strategy can be found on the parish website

**Second Collection** – today is Sea Sunday, and there will be a collection for the work of *Stella Maris* (the Church's work with seafarers).

**First reading Isaiah 55:10-11**

**'The rain makes the earth bring forth and sprout.'**

Thus says the Lord:

'For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.'

**Responsorial Psalm 65(64): 10-14 R Luke 8:8**

***Some seed fell into good soil and yielded its fruit.***

You visit the earth, give it water;  
you fill it with riches.  
God's ever-flowing river brims over  
to prepare the grain.

And thus you prepare it:  
you drench its furrows;  
you level it, soften it with showers;  
you bless its growth.

You crown the year with your bounty.  
Abundance flows in your pathways;  
in pastures of the desert it flows.  
The hills are girded with joy.

The meadows clothed with flocks.  
The valleys are decked with wheat.  
They shout for joy; yes, they sing!

**Second reading Romans 8: 18-23**

**'The creation waits with eager longing for the revealing of the sons of God.'**

Brothers and Sisters: I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption, and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

**Gospel Acclamation**

**Alleluia, alleluia.** The seed is the word of God, Christ the sower; all who find him will live for ever. **Alleluia.**

**Gospel Matthew 13: 1-23**

**'A sower went out to sow.'**

At that time: Jesus went out of the house and sat beside the lake. And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd

stood on the beach. And he told them many things in parables, saying: 'A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear.'

Then the disciples came and said to him, 'Why do you speak to them in parables?' And he answered them, 'To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: "You will indeed hear but never understand, and you will indeed see but never perceive." For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them. But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.'

'Hear then the parable of the sower: When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

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**Feast days this week**

**Monday 13th July:** St Henry

**Tuesday 14th July:** St Camillus of Lellis

**Wednesday 15th July:** St Bonaventure

**Thursday 16th July:** Our Lady of Mount Carmel

**Saturday 18th July:** Memorial of the Blessed Virgin Mary

*As a former teacher, I'm often surprised at what some past-pupils remember. It would be less embarrassing on occasions if they conveniently forgot. "I remember you saying one time. ..." and out it comes, if not word for word, at least in its general thrust as they heard it. Even merely spoken words can have an extraordinary life-span. Sometimes we remember things our parents said, long after they are gone; their words are not dead so long as we are alive and recall them.*

*What's true of the ordinary word is even more true of God's. That's what's stressed in today's readings. It's put in the strongest of terms in the reading from Isaiah 55:10-11: "So it is with the word that goes from my mouth: it will not return to me unfulfilled, or before having carried out my good pleasure and having achieved what it was sent to do." The only defence against God's word is inadvertent or deliberate deafness. And being deaf or hard of hearing is something today's Gospel does not recommend. In fact, it urges us to have our ears cocked. But it conveys that message in a different image. It urges us to let the Word fall into good soil, so that it can yield a rich harvest in our lives.*

*Even though we're meant to have our ears cocked in church, and even though there's no substitute for hearing God's word as a worshipping community, the richest soil in any parish has to be in the home. The home, more than any place else, is a good place for growth. If space is made for God in the home, if parents pray with their children from an early age, if parents treat one another well, if the relationships within the home are basically sound, if Mass, as Christ's memorial, is seen to matter to the older people, then there is a fair old chance that in the hearts and minds of the children, the seed will take root and grow! It doesn't always happen, but on balance, if we do the best we can, there's a fair old chance that it will! In a sense, education is what remains when you have forgotten the texts themselves. We forget so easily what was said in church or school. We never forget what happens in the home. The hate and the tension and the fighting, or the hope and the love and the peace. I knew a Pole once who used to get up every night and do a Holy Hour for one of their children who was sick. Wasn't that extraordinary? What family could ever forget that? What family could fail to be influenced by it? But in a sense it's a bad example because it's so exceptional. It's the ordinary things that make the impact on most of us, the daily effort, the daily drudgery, the repeated efforts a father or mother make separately or together to think of us and to remind us of God. It's only when somebody dies and people start looking back that the ordinary daily sacrifices take on a heroic pattern, and people say, "God, she was a great woman" or "he was a great man." If we receive God's word every day in our lives and try to live it, then we are scattering the seed ourselves for the younger generation and generations to come.*

*I wouldn't like to give the impression that it's only parents or older people who are expected to receive God's word and live it! I think God's call comes to us at its most personal and urgent when we are young. That's when most of us felt called to our particular vocations. That's when I felt the call to be a priest! God's word has fresh soil and a great future when it falls in a young heart. So if you are young, be generous with God. Be truthful and just and caring and good-living. Be faithful to your Sunday Eucharist and give it continued life throughout the week in the great commandment of love. One of the greatest saints the Church has ever produced, St Thérèse of Lisieux, "the little flower," was only twenty-four when she died. What use she made of her youth! She had one great objective: At the heart of the Church, my mother," she said, "I shall be love." Make that your own. Make it your personal resolution, your greatest objective, your life-long ambition! At the heart of the Church, my mother, I shall be love."*

[associationofcatholicpriests.ie](http://associationofcatholicpriests.ie)

**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.*

Last year we took some time to reflect on the Council of Nicaea, it was the 1700<sup>th</sup> anniversary of that profoundly important moment in the life of the Church; back in 2023 we also looked at various aspects of Vatican II, marking the 60<sup>th</sup> anniversary of the most recent Œcumenical council. Between these two great events, there have been a further 19 councils, as well as various other gatherings which attempted to have been claimed to be Œcumenical.

The second council met at Constantinople in 381, along with Nicaea and those following it, it was a major theological council; the Church was sorting out the major fundamental aspects of the Faith, and rightly for matters of such importance, a Council was the means. As you may remember, Nicaea had been called because of the Arian crisis; Arianism is the idea that Christ is not fully God, that he is secondary and subordinate to the Father. The profession of faith which Nicaea produced had not ended the controversy, and a large number of Arian sympathisers continued. Additionally, Nicaea had not spoken about the nature of the Holy Spirit; a group variously known as Macedonians (after their founder, Macedonius) or *Pneumatomachi* (which means, fighters against the Spirit), they claimed that the Holy Spirit was a creation of the Son, rather than a fully part of the Godhead.

Additionally, there was a split over the appointment of a new Patriarch of Constantinople, which even involved the local magistrates entering the cathedral while an attempt was being made to ordain a new Bishop there. The Emperor sought the advice of Pope Damasus, who requested that he gather a council to settle the issue of the Patriarch of Constantinople, as well as to consider the right response to the growing Pneumatomachian movement.

The Council gathered in May 381 at the new imperial capital of Constantinople. Several delegates were refused admission as they would not accept the Nicene Creed; the Council saw itself as continuing the work of the earlier council, and so those who rejected it couldn't be a part. The division caused by the *Pneumatomachi* was mostly in the Greek speaking parts of the Empire. In the West, Pope Damasus condemned it early on and it found comparatively little support. As such, there was little western presence at the Council, though it was always recognised by the Pope.

There was much to and fro over the position of the Patriarch of Constantinople; however, to allow calm to continue, the winning candidate, Gregory Nazianzus, resigned. He stated that the good of the Church was more important than his own position. (He is now venerated as a Saint, and as a Doctor of the Church for his own great theological work.)

The main work of the Council was to continue Nicaea's earlier work. It repeated the Nicene condemnation of Arianism, and to that added rejections of Macedonianism and Apollinarianism. Apollinaris taught that Christ did not have a human mind, but that part of him was made up by his divinity – this involved denying that he was fully and completely human, it would also imply that our own salvation requires us to lose or at least reject our human minds.

The Council considered the position of the Holy Spirit. Nicaea had affirmed only 'we believe in the Holy Spirit'. Constantinople enlarged this part of the Creed to the words we are used to today which speaks of the Holy Spirit as being alongside the Father and Son in the Trinity. It also made some other changes to the Creed which Nicaea professed, and that amended Creed is what we profess at Mass each Sunday.

The nature of God as both one and three persons is a complex area, and so we should not be surprised that it took some time for this to be fleshed out in detail. We can give thanks for those who were willing to debate and pray about these issues so that we can have sureness in that Faith today. – **Fr. Thomas.**

**Diocesan Pilgrimage to Rome and Assisi** - Led by Bishop Stephen 22nd – 29th October 2027 £1725 per person

Places are limited to 50 pilgrims and places are allocated on a first come first served basis with payment of the deposit securing your place.

The itinerary and booking details can be found on the diocesan website ([www.diocesehn.org.uk](http://www.diocesehn.org.uk)) or alternatively via the parish office.

### **SVP Camp – Holy Island**

Calling all young adults 18+. Do you have a week to spare to spend on Lindisfarne this Summer helping out at the Holy Island SVP Camp? Volunteers are needed to work alongside the children who stay in the SVP purpose-built centre on the island. Weeks, 3, 5 and 6 of the Summer have 60 children ready to have a great time rock pooling, walking, arts and crafting and enjoying outdoor activities but we need more helpers to ensure they have the best time!

Week 3 Sat 1st August - 8th August

- Week 5 Sat 15th August - 22nd August
- Week 6 Sat 22nd - 29th August

If you are interested have a look at the website <https://svp.org.uk/microsite/ozanam-camp> or email Barbara Taws [barbarat@svp.org.uk](mailto:barbarat@svp.org.uk)

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

