# St Osmund's Catholic Church, Gainford

## Diocese of Hexham and Newcastle

***Parish Priest: Fr. Thomas Mason e-mail: gainford.stosmund@rcdhn.org.uk***
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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:** Nico Human, 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/Brx2TPnn3a?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 or at safeguarding@diocesehn.org.uk



## November: Month of the Holy Souls

**Theme: Using our talents**

*"Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master."*

**St Osmund's will be open for Parish Mass each Tuesdays at 10.00am.**
**Saturday 14th November 6.30pm**
**Sunday22nd November 9.30am**
**Saturday 28th November 6.30pm**
**Saturday 5th December 6.30pm**

**Church Restoration** – a great pleasure to be back in church for Mass, and especially to see the excellent work on the ceiling and walls. Thank you to everybody who worked hard cleaning the church; but especially to Rachael for tirelessly running the whole project.

## Children's Liturgy

There will be a Children's Liturgy Sunday 22nd November



**First Holy Communion – forms are available for First Holy Communion. If you know of any children in Year 4 who would be interested, please do pass forms on.**

## 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.*

**Mass Times Survey** – a reminder that forms are available at the back of church outlining two proposals for Mass times. If you have not already taken a form, please do so, and reflect on which you feel would suit you and the wider parish best.

## First reading proverbs 31: 10-13, 19-20, 30-31

**'She works with willing hands.'**
An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor and reaches out her hands to the needy. Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

## Responsorial Psalm 128(127): 1-5 R1

**Blessed are all who fear the Lord.**
Blessed are all who fear the Lord,
and walk in his ways!
By the labour of your hands you shall eat.
You will be blessed and prosper.

Your wife like a fruitful vine
in the heart of your house;
your children like shoots of the olive
around your table.

Indeed thus shall be blessed
the husband who fears the Lord.
May the Lord bless you from Sion.
May you see Jerusalem prosper
all the days of your life!

## Second reading 1 Thessalonians 5:1-6

**'Do not let the day of the Lord surprise you like a thief.'**
Concerning the times and the seasons, brothers and sisters, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, 'There is peace and security', then sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers and sisters, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober.

## Gospel Acclamation John 15: 4, 5

**Alleluia, alleluia.** Abide in me, and I in you, says the Lord. Whoever abides in me bears much fruit.
**Alleluia.**

## Gospel Matthew 25:14-30

**'You have been faithful over a little, enter into the joy of your master.'**
At that time: Jesus told his disciples this parable, 'The kingdom of heaven will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. 'Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, "Master, you delivered to me five talents; here, I have made five talents more." His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." And he also who had the two talents came forward, saying, "Master, you delivered to me two talents; here, I have made two talents more." His master said to him, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master." He also who had received the one talent came forward, saying, "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth." '

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**Feast days this week**
**Monday16th November:** St Margaret of Scotland, St Edmund of Abgdon
**Tuesday 17th November:** St Hilda of Whitby, St Hugh of Lincoln
**Wednesday 18th November:** Dedication of the Basilicas of Sts Peter and Paul
**Saturday 21st November:** The Presentation of the Blessed Virgin Mary

## The Cycle of Prayer

### All Victims of War

***Prayer***

*O God, merciful and strong,*
*who crush wars and cast down the proud,*
*be pleased to banish violence swiftly from our midst*
*and to wipe away all tears,*
*so that we may all truly deserve to be called your children..*

**Roman Missal**

## *In proportion to one's ability*

*We know from experience that different people have different abilities. A person with an ability to listen to others may not have the ability to be a good administrator. Someone who is well able to mend a leak or fix a washing machine may have little or no musical ability. An effective teacher may be a hopeless mechanic. We learn from experience whose good at what, and we relate to people accordingly. We tend to entrust people with tasks that are in proportion to their ability. We also learn from experience what our own abilities are, and what our limitations are, and we tend to take on tasks that correspond to our abilities and avoid tasks that do not.*

*The rich man in today's parable was well aware of the abilities of his servants. Before he set out on his journey he entrusted his property "to each in proportion to his ability." He knew what each of his three servants was able for, and he only gave as much responsibility to each of them as each could carry. The man who received five talents of money was capable of making five more; the one who received two talents was capable of making two more; the one who received one talent was capable of making one more. The first two servants worked according to their ability. The third servant did not, giving his master back the one talent he had been given, instead of the two talents he was capable of gaining. What held this servant back from working according to his ability was fear. "I was afraid, and I went off and hid your talent in the ground."*

*Many of us may find ourselves having some sympathy for the third servant, because, deep down, we are only too well aware how fear can hold us back and prevent us from doing what we are well capable of doing. Fear can be a much more powerful force in the lives of some than others. There can be many reasons for this. Those who have experienced a lot of criticism growing up can be slow to take a risk and may develop a fearful approach to life. We are familiar with the Irish proverb, Mol an oige agus tiochfaid siad. Praise the young and they will make progress. The converse can also true. Criticize the young and they will be held back. Unfair criticism can stunt our growth and prevent us from reaching our God-given potential. We hide what we have been given in the ground. There it remains safe, but useless.*

*Jesus was only too well aware of the disabling power of fear in people's lives. It is striking the number of times in the gospels he addresses people with the words, "Do not be afraid." When Simon Peter fell down at Jesus' knees saying, "Depart from me, Lord, for I am a sinful man," Jesus replied to him, "Do not be afraid, from now on it is people you will catch." When fear threatened to hold Peter back, Jesus called him forward into a new way of life. Jesus was present to people in ways that released them from their fear. In particular, he did not want fear of failure to hold people back. He could cope with failure in others. He knew that many people could learn from failure. There was little to be learned from staying put. There was much to be learnt from striking out, even if failure was experienced along the way.*

*The tragedy of the third servant in the parable today is that, out of fear, he hid what had been entrusted to him, even though he had the ability to use it well. We have each been graced in some way by the Lord for the service of others. If I hide what the Lord has given me, others are thereby deprived. Most of us need a bit of encouragement to place our gifts at the disposal of others. Part of our baptismal calling is to give others courage, to encourage others. A couple of verses beyond where today's second reading ends, Paul writes: "Encourage one another and build up each other, as indeed you are doing." In these difficult times for the church, the ministry of encouragement is all the more necessary. There is much to be learned from the mistakes of the past, but the Lord would not want us to go to ground. Now is not the time to hide our Good News in the ground out of fear. Rather, it is a time to encourage each other to share this treasure so that the church may become all that God is calling it to be.*

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## The Second Council of Constantinople

Back in September we looked at the Council of Chalcedon, and how the 'Tome of Leo' (whose feast we celebrated during the week) established a firm basis for Christology (understanding the nature of Christ). But we also noted that the Council was not universally accepted, with most of the Church in Egypt, Ethiopia, Armenia, and parts of Syria refusing to accepts its decrees and teaching.

This split had a divisive effect in the life of the Roman Empire as well as the lives of Christians in the affected regions; this was a time of growing interaction between the Empire and the Church. As such, Emperor Justinian sought to reconcile the two sides, in doing this he was following a number of his predecessors who believed that their role as emperor involved guiding the Church as much as civil society. Justinian took aim at three targets, known as the Three Chapters, which he claimed were pulling back towards Nestorianism. You may remember that Nestorianism was opposed by the Council of Ephesus as it divided Christ too much into separate Divine and human elements. Justinian hoped that taking a strong line against these alleged Nestorian writings would help the strongly anti-Nestorian theologians to reconcile themselves to the decisions of Chalcedon.

From our perspective, that the Emperor would make such theological moves seems odd, but did reflect the vision of the unity of the Church and Empire which was around at the time. Bishops in the East (where Justinian's power was strongest) were forced to support his decree opposing the Three Chapters; and in due course he summoned the Council to consider the situation as well. Meeting in 553 in Constantinople, the Patriarch took the chair. Notably Pope Vigilius declined to attend even though he was resident in Constantinople at the time – he was concerned that it could weaken the position made clear at Chalcedon.

Despite this division, the Council proceeded to provide further definitions of Christology, building on the work of Chalcedon. In particular it was made clear that speaking of two natures (Divine and human) was speaking of two sets of attributes which were both present in the one person (Christ). It has been speculated that this might have been sufficient to allow for reunion with those who had rejected Chalcedon; however, the Muslim invasion prevented effective contact between the two sides shortly after the Council.

Once the Council had completed its deliberations and issued its decisions, a copy was given to Pope Vigilius. Notably this was translated into Latin, as one of the problem earlier had been that he was being asked (told) to condemn texts written in Greek which he as a Latin speaker would not fully understand. Eventually, and clearly with pressure being applied by Justinian, he wrote accepting the Council.

The Council, even though accepted as an œcumenical council for the whole Church, never had much effect in the West. It was in the Greek speaking East where the division over Chalcedon had its greatest impact. We can see the continued desire for unity among Christians as a positive, whilst at the same time never been willing to sacrifice truth in pursuit of a supposed unity. Being slightly less positive, we might also question the extent to which the civil power was taking the lead in matters which are unquestionably theological – this imbalance between the Emperor and the eastern Bishops would later be very problematic as the Papacy was able to establish its independence and authority. None the less, the Council was seeking to promote a true understanding of the Man who called himself the Truth; and we should always seek to unite ourselves fully to that truth. – **Fr. Thomas.**

**World Youth Sunday** – next Sunday, the Feast of Christ the King, is world youth Sunday. There will be a second collection for the Church's work with youth.



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