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: 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/Brx9TPnn3a?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: Keep watch

And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

St Osmund's will be open for Parish Mass each Tuesdays at 10.00am.
Sunday 8th November 9.30am
Saturday 14th November 6.30pm
Sunday22nd November 9.30am
Saturday 28th November 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 8th 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.

Remembrance Day Service the village Remembrance Day service takes place immediately after Mass today down on the village green.

First reading Wisdom 6:12-16

'Wisdom is found by those who seek her.'
Wisdom is radiant and unfading, and she is easily discerned by those who love her and is found by those who seek her. She hastens to make herself known to those who desire her. He who rises early to seek her will have no difficulty, for he will find her sitting at his gates. To fix one's thought on her is perfect understanding, and he who is vigilant on her account will soon be free from care, because she goes about seeking those worthy of her, and she graciously appears to them in their paths and meets them in every thought.

Responsorial Psalm 63(62): 2-8. R2

For you my soul is thirsting, O Lord, my God.
O God, you are my God; at dawn I seek you;
for you my soul is thirsting.
For you my flesh is pining,
like a dry, weary land without water.

I have come before you in the sanctuary,
to behold your strength and your glory.
Your loving mercy is better than life;
my lips will speak your praise.

I will bless you all my life;
in your name I will lift up my hands.
My soul shall be filled as with a banquet;
with joyful lips, my mouth shall praise you.

When I remember you upon my bed,
On you I muse through the watches of the night.
For you have been my strength;
in the shadow of your wings I rejoice.

Second reading 1 Thessalonians 4: 13-18

'Through Jesus, God will bring with him those who have fallen asleep.'
We do not want you to be uninformed, brothers and sisters, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

Gospel Acclamation Matthew: 42,44

Alleluia, alleluia.
Stay awake and be ready, for the Son of Man is coming at an hour you do not expect.
Alleluia.

Gospel Matthew 25: 1-13

'Here is the bridegroom! Come out to meet him.'
At that time: Jesus told his disciples this parable, 'The kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them, but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry, "Here is the bridegroom! Come out to meet him." Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, "Give us some of your oil, for our lamps are going out." But the wise answered, saying, "Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves." And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Afterwards the other virgins came also, saying, "Lord, lord, open to us." But he answered, "Truly, I say to you, I do not know you." Watch therefore, for you know neither the day nor the hour.'

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Feast days this week
Monday 9th November: Dedication of the Lateran Basilica
Tuesday 10th November: St Leo the Great
Wednesday 11th November: St Martin of Tours
Thursday 12th November: St Josaphat
Saturday 14th November: Memorial of the Blessed Virgin Mary

The Cycle of Prayer
All Victims of War
especially on Remembrance Sunday (2nd Sunday in November)

Background
Remembrance Sunday falls on the Sunday nearest Armistice Day, 11 November, which marks the end of the First World War. On this day are remembered all those who gave their lives for their country, all who suffered and died through acts of war and those who were left behind to grieve and mourn. In England and Wales one Mass for the Dead may celebrated on this Sunday.

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

Life after Death?

Our present-day western civilisation derives, in great part, from Greek, Roman and Jewish cultures. But in attitudes, in ancient times, towards life after death, there could be no greater gap between, on the one hand, the Graeco-Roman tradition, and on the other, the Jewish tradition. In particular, when confronted with the inevitability of death, the response of the person without faith was, and today is, one of despair. On a pagan tombstone from the classical period can be read the grim inscription, "I was not, I became; I am not, I care not." Essentially it means: "When you're dead, you're dead!" In similar vein, the Roman lyric poet, Horace, who died the year Christ was born, had this advice for the reader: "Enjoy the present day, and trust in tomorrow as little as you can." (Carpe diem, quam minimum credula postero) . No wonder then that he motto of the time was, "Eat, drink, and be merry, for tomorrow we die.")

In the Jewish tradition, belief in resurrection after death did not gain acceptance until the first century before Christ. But there was belief in a shadowy existence of the departed in a place called Sheol, where they could neither know God nor praise him. If we take the Book of Ecclesiastes, for example, written about 300 B.C., we find its author agreeing, yes, there can be a certain happiness in eating, drinking and being content with one's work while on earth, but because of the futility of earthly pursuits and possessions, there is in human beings a God-given yearning for something deeper, especially for the meaning of all experience and all time. And God is the only one who is wise, the only one who knows.

In a chapter full of vivid imagery, the author of Ecclesiastes describes how, without being touched in the least by the passing of man to his eternal abode, the things of nature carry on with their own pursuits. Even those who mourn the passing from this life of one of their own are already walking to and fro in the street before, as the writer says, "the silver cord is snapped, or the golden lamp (of life) is broken, or before the dust returns to the earth from whence it came, and the spirit to God who gave it." There is some element in each person which this world is not worthy to retain; it is of God, and after its sojourn here it returns to God.

The greatest change in attitude to life hereafter came about with belief in the resurrection of Christ. "For us," St Paul wrote to the Philippians 3:20) , "our homeland is in heaven, and from heaven comes the Saviour we are waiting for, the Lord Jesus Christ, and he will transfigure these lowly bodies of ours into copies of his own glorious body." We should not therefore, he tells us in the liturgy today, remain without understanding concerning those close to us who have passed away.

We should not grieve as others do, who have no concept of eternal life. Note, he does not tell us to avoid all sorrow, for sorrow over the death of a loved one is a natural reaction, but rather not to be like others, who have no hope. The necessity of losing somebody in death causes us anguish, but hope consoles us. Our human frailty is tried by the one, but our faith is strengthened by the other. The liturgy this month asks us to respond in two practical ways. Firstly, it tells us to be prepared, not to let things go too late. No tolling funeral bell can cause greater anguish than the words "too late." Those who live all their lives close to Christ will never be unprepared to enter his presence, will be with Christ even in death, and will finally share in his glorious resurrection. Secondly, it invites us to assist with our prayers those who have gone before us.

St Monica was always anxious to be buried alongside her husband, but when she was dying at Ostia, the port of Rome, she made this last request to her son, Augustine, "Lay this body anywhere," she said, "let it not be a care to you. This only I ask of you, that you would remember me at the Lord's altar wherever you may be." We too should keep in mind that in death life is changed, not ended. This is our Christian hope; this is our God-given trust.

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Remembrance Day

The first Remembrance Day wasn't something which needed to be advertised, it simply happened quite spontaneously. The nation was profound affected by the war which had just taken place, and recognised the deep human need to pause. Recently on social media I saw some old footage, it would probably have been from the early 1920s, a group a friends going to a football match. They were all excited, singing and cheering as their bus travelled along; but then suddenly as they passed the cenotaph they went silent, removed their hats, and paused – each one of them would have known people who died in the war, some of them probably fought in it themselves, they couldn't do anything other than show great respect for what had taken place and was marked by that new memorial.

By contrast, I remember as an undergraduate reading International Relations, I would often seek out older books to see how thought had changed on a subject over time. There were many books, entirely respectable books, quite mainstream ones when they were written which talked about the 'glory of war'. They actually suggested that it was a good thing for young men to spend some time experiencing it. Such ideas were always wrong, but after that war of 1914-1919 they were unthinkable. The First World War was brought right into the heart of the whole country simply because of its scope. A new term was invented (thankful villages) for those places which hadn't lost any residents in the war, there were 52 parishes out of over 10,000.

But yet, just a few years later the country had to go to war again. This time it was brought even closer to home, with major cities and ports being bombed. Human loss on this scale needs to make us pause and reflect. For us today, war is remote again. This makes remembrance more, not less important. War is still a reality, but it isn't happening here. We can, we should, be thankful that it isn't here...but we shouldn't ignore that it is happening elsewhere, and that should be a cause of great sadness for us.

This isn't to adopt a position of pacifism, the Church has never been pacifist (though many individual Catholics quite legitimately are); but we do see war as a failure. As Christians our eyes are lifted up to heaven, and there there can be no war only the realms of the Prince of Peace. So when we see war here on earth, we should be thinking of how it can be made more heavenly, how peace can be brought there. Not just peace in the sense of a lack of active killing, but the positive peace of Christ's love.

But, of course, there is comparatively little which we can do when faced with international conflicts which often have long, complex, and heavily disputed origins. But, we can pause and lament the failure; we can lament the great loss and suffering which war always produces. We can keep that vision of heavenly peace in our minds and in our prayers; we can try to build it in our own lives as well.

But as we lament wars, we can also recall with great reverence those who were willing to enter into that world of pain and suffering for those they loved. The peace which we currently enjoy was bought at a high price, we do not live in one of those 'thankful villages'. So we remember those who fought, placing the good of others above their own comfort and safety, and we honour them by seeking to build true peace today. – **Fr. Thomas.**

Second Collection – Clergy Training the annual second collection for clergy training takes place this week and remains open next week. According to the agreement between the Diocese and the Ordinariate, this goes to the Ordinariate which paid for Fr. Thomas' training.

Best wishes for a happy and healthy week ahead

