



# parish newsletter

3 July 2022 | Fourteenth Sunday in Ordinary Time (C)

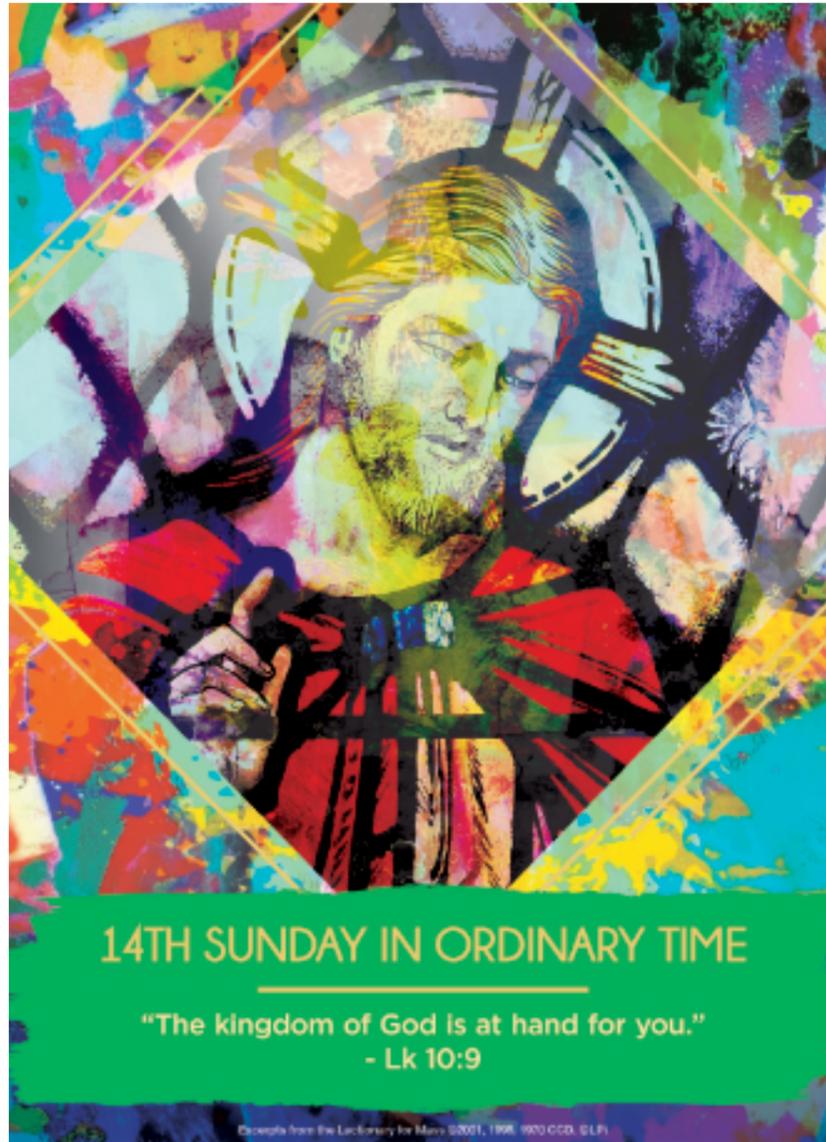
## The Kingdom of God is near at hand

Freedom properly defined is freedom properly understood. The Cambridge Dictionary tells us that it is, "the condition or right of being able or allowed to do, say, think, etc., whatever you want to, without being controlled or limited." That same dictionary defines liberty as, "the freedom to live, work, and travel as you want to." Both definitions sound very similar. Is there a difference between freedom and liberty? Many are accustomed to believing that freedom and liberty are interchangeable and simply involve possessing rights and privileges. For the Christian, however, there is a big difference between the two.

St. John Chrysostom directs that "the only person who is free is the one who lives for Christ." There are many other inspirational people throughout history who see freedom as something far greater than liberty. True and properly understood freedom has little to do with entitlement or self-promotion. For the believer, it is a matter of the heart and soul. Freedom (and liberty, for that matter),

seen only in terms of the world, can quickly be taken away. The freedom spoken of by St. John Chrysostom can only be lost by personal choice. When one lives for Christ, they live in pursuit of virtues that enlighten one's soul (faith, hope, and love) and strengthen one's character (justice, fortitude, temperance, and prudence). Rather than having the ability to acquire or do more things, true freedom asks us to be detached. Privileges, rights, and responsibilities are important, but they do not define us.

The world is not always open to listening to the truth. "I am sending you like lambs among wolves," Jesus tells his disciples. The secular definitions of freedom and liberty are very attractive. They promise us a great deal. It is no wonder Jesus asks his disciples to travel with very little. The Gospel is not dependent upon things or anything those with worldly power or investment can say or do. When one chooses to live for Christ, they choose to live with peace. That's what true freedom will give us. If we



14TH SUNDAY IN ORDINARY TIME

"The kingdom of God is at hand for you."  
- Lk 10:9

do not want what Christ offers, we can close the door, and the messenger will walk away. Distracted by the lure of personal liberties, we risk losing our freedom. We will not have anything truly life-giving to share with others.

## Living the Paschal Mystery

A really good spiritual director, a really good listener, a really good counsellor all have at least one thing in common: they quietly take in words, body language, eye movement and then respond appropriately. They read people and situations quickly and accurately. Being in a conversation with

those who are glancing at their cell phone every other second sends an important message to us: they are not giving full attention to the conversation and the phone is more important than the conversation. Even worse, the phone is more important than we are. This situation usually draws a rather

## Live the Liturgy

The celebration of our country's independence gives us cause to reflect on the gift of freedom. We treasure the liberties our country provides, but are they the real source of freedom? True freedom is a gift given to us by God, not by the world. In fact, the world robs us of freedom by tethering us to a need for money, power, possessions, and prestige as vehicles to success and measures of self-worth. Even though we possess certain liberties, we are held

captive by a system that sees no value in the Cross of Christ. It is no wonder Jesus sent his seventy-two disciples into the world with only what they were wearing. The freedom given to us by God is a matter of the heart and requires detachment from the very things we think we cannot do without. A heart secure in God's peace is something no one can take away and something really worth dying for.

negative response from us. We might roll our eyes, stop the conversation, or even walk away from the phone-bound person. Interactions and responses are part of our everyday living. Often they are inconsequential enough. Sometimes, however, interaction and response have long-lasting consequences. This gospel is about Jesus' disciples reading people and responses. The interaction-response has long-lasting and life-changing consequences.

When Jesus sends disciples forth as "labourers for his harvest," he predicts two responses to their presence. Either disciples will be welcomed and will be able to minister fruitfully, or they will be rejected and their ministry becomes judgment against the unwelcoming town. In either case, however, the "kingdom of God is at hand." In either case, the acceptance or rejection of the disciples makes clear that the "kingdom of God" is not dependent upon any one response, but upon God's gracious gift of Presence. How so? Whether accepted or rejected, disciples "harvest" the "kingdom of God" by their very presence, by their very proclamation of Jesus' name, by their very fidelity to Jesus' mission. No wonder disciples rejoice! Their rejoicing is an acknowledgment that God is present and working through them. The "kingdom of God" is present in the very persons of those who take up Jesus' invitation to be labourers in bringing about an abundant harvest.

The abundance of the harvest is guaranteed in two ways. If Jesus' disciples are not welcomed, they are not to quit the journey but continue it. Part of the ministry of labourer-disciples is the very "going"-the disciples' faithfulness to Jesus' sending them forth to proclaim that the "kingdom of God is at hand." While response to Gospel proclamation is obviously important, there can be no response at all unless disciples go forth on the journey, proclaim the Gospel faithfully, and rely on God's gift of divine Presence through them. We must respond to God's gift of Presence to us before we can call forth response from others. This divine Presence is the source of disciples' rejoicing.

The establishment of God's reign is already an in-breaking of the final glory that will be ours-our names are [already] written in heaven." References to the abundance of the end times are captured in the "harvest" metaphor Jesus uses.

Jesus looks at the harvest and sees abundance, fulfilment. Some of this abundance and fulfilment is surely realised in our own taking up of Jesus' mission to bring peace, to heal, and to dispel evil. The challenge of the gospel is that we don't get so lost in doing Jesus' mission that we forget being faithful disciples is in itself already an in-breaking of God's kingdom. Living the paschal mystery means that we let go of even the responses others might give to our Gospel living and surrender ourselves to be labourers for the harvest of peace and Presence.

## Everyday Stewardship

**When God speaks like a Polish Grandmother**

A friend of mine had a Polish grandmother who was famous for giving her children some blunt advice every time they left the house: "Eyes straight ahead. Mind your own business."

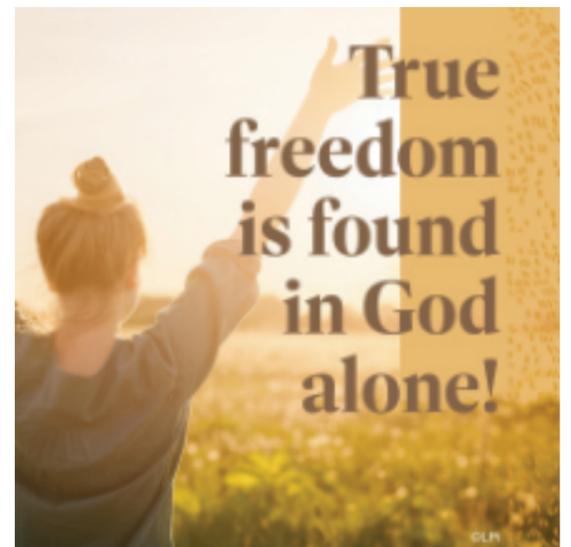
Every mother knows her children best, and this mother knew hers liked to argue and sometimes liked to show off. She knew that could lead to trouble. She could not anticipate every scenario they would encounter each time they departed from her. All she could do was distill what she knew about life, safety, and manners into a few

simple words, and hand them over to her children like a set of car keys or a hastily scribbled map. In this way, a woman who rarely said "I love you" expressed her devotion. And long after she was dead and buried, her ageing sons and daughters repeated these words to themselves, like a child wrapping himself in a warm blanket.

Jesus does much the same for us, in many portions of the Gospels. "Ask the master to send out labourers for his harvest... Carry no money... Eat what is set before you... Know that the Kingdom of God is at hand... Rejoice because your names

are written in Heaven." He knows us best — knows our strengths, but even more importantly, he knows our weaknesses. He doesn't always have the space to address each of these explicitly in the pages of Scripture, but what he can do is distill the truth of effective evangelisation into a few simple words, and hand them over to us as food for our journey of discipleship. In this way, a God who addresses the entire world and every soul who ever lived also speaks intimately to each one of us.

— Tracy Earl Welliver, MTS





**First Reading**

Lo, I will spread prosperity over Jerusalem like a river, and the wealth of the nations like an overflowing torrent. (Is 66:12)

**Psalm:**

Cry out with joy to God, all the earth (Ps 65[66])

**Second Reading:**

From now on, let no one make troubles for me; for I bear the marks of Jesus on my body. (Gal 6:17)

**Gospel Acclamation:**

Alleluia, alleluia! I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father. Alleluia!

**Gospel:**

"Into whatever house you enter, first say, 'Peace to this household.' If a peaceful person lives there, your peace will rest on him." (Lk 10:5-6)

# This Week

<p><b>3 FOURTEENTH SUNDAY IN ORDINARY TIME (C)</b></p>	<p>Is 66:10-14c/Ps 66:1-3, 4-5, 6-7, 16, 20 [1]/Gal 6:14-18/Lk 10:1-12, 17-20 or 10:1-9</p> <p>10:30 <b>Mass</b> St Mary's People of the Parish</p> <p>17:00 <b>Mass</b> St Mary's Elizabeth Ann Rodwell (RIP)</p>
<p><b>4 Monday</b> St Elizabeth of Portugal</p>	<p>Hos 2:16, 17c-18, 21-22/Ps 145:2-3, 4-5, 6-7, 8-9/Mt 9:18-26</p> <p>12:05 <b>Mass</b> St Mary's Ints of Ken and Janet Cheal (27 Anniv.)</p> <p>14:30 <b>Corpus Christi Procession</b> St Mary's Primary</p> <p>20:00 <b>Prayer Group</b> St Cecilia's</p>
<p><b>5 Tuesday</b> St Anthony Mary Zaccaria</p>	<p>Hos 8:4-7, 11-13/Ps 115:3-4, 5-6, 7ab-8, 9-10/Mt 9:32-38</p> <p>12:05 <b>Mass</b> St Mary's Maureen Riley (RIP)</p> <p>13:00 <b>Over 60s</b> St Mary's Catholic Centre</p> <p>17:00 <b>Chosen Tuesday</b> Upper Room</p>
<p><b>6 Wednesday</b> St Maria Goretti</p>	<p>Hos 10:1-3, 7-8, 12/Ps 105:2-3, 4-5, 6-7/Mt 10:1-7</p> <p>12:05 <b>Mass</b> St Mary's Welsh Mass Fund (RIP)</p>
<p><b>7 Thursday</b></p>	<p>Hos 11:1-4, 8e-9/Ps 80:2ac and 3b, 15-16/Mt 10:7-15</p> <p>10:00 <b>Confessions</b> St Cecilia's</p> <p>10:00 <b>Open House</b> St Mary's Catholic Centre</p> <p>10:30 <b>Mass</b> St Cecilia's James Mullen (RIP)</p> <p>12:05 <b>Mass</b> St Mary's Ints of Gerry Garraghan</p> <p>17:00 <b>Evening with Jesus and Friends</b> Mercy Chapel</p>
<p><b>8 Friday</b></p>	<p>Hos 14:2-10/Ps 51:3-4, 8-9, 12-13, 14 and 17/Mt 10:16-23</p> <p>12:05 <b>Mass</b> St Mary's Moyra Keehner (RIP)</p>
<p><b>9 Saturday</b> St Augustine Zhao Rong and Companions</p>	<p>Is 6:1-8/Ps 93:1ab, 1cd-2, 5/Mt 10:24-33</p> <p>10:30 <b>Confessions</b> St Mary's</p> <p>11:00 <b>Mass</b> St Mary's Ints of Pauline Canavan</p> <p>11:45 <b>Confessions</b> St Mary's</p> <p>18:00 <b>Vigil Mass</b> St Cecilia's Pat &amp; John Snowdon (RIP)</p>
<p><b>10 FIFTEENTH SUNDAY IN ORDINARY TIME (C)</b></p>	<p>Dt 30:10-14/Ps 69:14, 17, 30-31, 33-34, 36, 37 or Ps 19:8, 9, 10, 11 [9]/Col 1:15-20/Lk 10:25-37</p> <p>10:30 <b>Mass</b> St Mary's Maureen Riley (RIP)</p> <p>17:00 <b>Mass</b> St Mary's People of the Parish</p>

**Ministry TO THE SICK**

Bernadette, Jean Maureen, Christopher, Paula, Peter, Emilia, Jean, Teresa, Cath, the sick sisters at Oaklea, David, Marion, Dave, Neil, Paul, Andrew, Jacob, Stella, David, Alisa, Susan, Mary, Jack, Richard, Margaret, Maura, Colin and Gerry

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**BEREAVEMENT Ministry**

Patricia Snowdon, Vera Wilson, Rosemary Hepple, Thomas Barraclough, Fr Michael Keoghan

*Let us know if you would like a name added to the list.*

## Questions for the Week

**First Reading:** Upon their return from exile in Babylon, the prophet Isaiah speaks of God's of Jerusalem, characterising Jerusalem as a nurturing mother feeding and loving her child. Why do you think Isaiah uses such sensuous and bold imagery?

**Second Reading:** In his closing remarks to the Galatians, Paul comments that he "bears the marks of Jesus on his body," a clear reference to his own physical sufferings. Paul's scarred body gave him credibility as an apostle. How would you demonstrate your credibility as a believer in Jesus?

**Gospel:** During his public ministry, we hear how Jesus sent out his followers to begin evangelising (preaching, healing, and exorcising) in his name. How best can we evangelise non-believers today?

## Why do we do that?



**Question:** Why do we have a liturgical season called ordinary time? Can you explain?

**Answer:** Ordinary time is the longest season of the liturgical year. It begins the Monday after January 6, the Epiphany, and goes until the Tuesday before Ash Wednesday, the beginning of Lent. That period can last anywhere from five to eight weeks, depending on when Easter is celebrated. Ordinary time picks up again the Monday after Pentecost

Sunday and lasts from twenty-three to twenty-seven weeks, until the end of the liturgical year, the Saturday before Advent begins. Why the name ordinary? "Ordinary" is not in contrast to "extraordinary" or "special" but rather stresses the Latin language notion of "ordinal" or numbered Sundays. The Latin title for the season, *tempus ordinarium*, conveys the sense that this time of the year is measured or numbered time. Measured time can include simply to the numbered Sundays, or the notion that these Sundays are a "measured" time to deepen and immerse ourselves completely in the realities of Jesus' incarnation, ministry, passion, death, and resurrection. Ordinary time offers us the opportunity to connect the ordinary lived experiences of our lives with those of Jesus, who modeled for us how to live a truly human existence.

## Announcements

**Morning and Evening Prayer in the Mercy Chapel**

The mornings and evenings are brighter and the days are longer. Why not start and end your day praying the Prayer of the Church with the priests in the Mercy Chapel? The chapel is open from 8 am to 5.30 pm and we pray at 8 am and 5.15 pm.

You're also free to pop in during the day to light a candle and say a prayer before the Blessed Sacrament.

**A Loud Family Liturgy and Lunch**

Come and join us for a family liturgy followed by a 'bring your own' picnic lunch on Sunday, 10 July 2022 from 1-3pm at St Cuthbert's, Chester-le-Street, DH3 3PH. Email [adminfaith.mission@diocesehn.org.uk](mailto:adminfaith.mission@diocesehn.org.uk) for more information.

**Sea Sunday, 10 July**

Seafarers and fishers play a

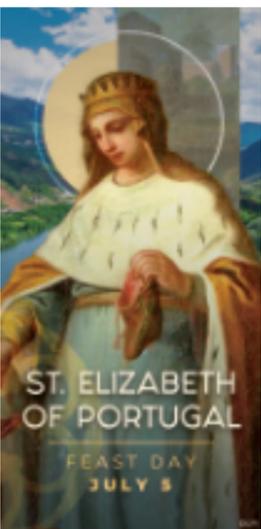
vital role in all of our lives, but they often work in difficult, hazardous conditions. In the past year, more crews have been abandoned by their employers then ever before. Many are still being denied the right to leave their ships for even a short break away from the relentless noise and pressure onboard. Many are reporting more stress and poorer mental health.

Sea Sunday is Sunday 10 July. It is when the Church prays for all those who live and work at sea. Your support will make a big difference to seafarers and fishers in need. You can donate in church, by visiting [www.stellamaris.org.uk](http://www.stellamaris.org.uk) donate, or by texting SEA to 70460 to donate £5. This collection is vital to enable Stella Maris to continue its important work, so please give generously. Thank you.



**Mary, Help of Those in Need**

Holy Mary, help those in need, give strength to the weak, comfort to the sorrowful, pray for God's people, assist the clergy, intercede for religious. May all who see your help experience you unfailing protection. Amen.



## Saint of the Week

St. Elizabeth was born to Peter III of Aragon and his queen Constantia in 1271. Like most royal girls of the time, she was betrothed at an early age, and was married to King Diniz (or Dinis, English: Denis) at the age of 12. Although her husband's infidelities and life of sin caused much scandal, Elizabeth was a good and pious queen. She attended Mass daily and dedicated her life to helping the poor. She established orphanages and

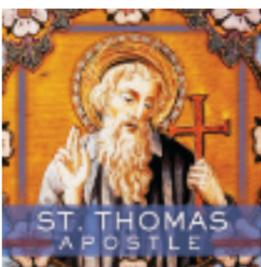
shelters for the homeless. She also founded a convent of Poor Clares at Coimbra, Portugal.

Often called Peacemaker, Elizabeth was from her birth a reconciler of conflict. Her birth brought her father and his estranged father James to peace. Later when her own son and husband came to war out of jealousy, she rode between armies and reconciled the two men.

After King Diniz died in 1325, she went to live as a lay

member at the convent of Poor Clares that she had founded. But her fight for peace was not over, she undertook a long ride to keep the army of her son Afonso IV, from fighting that of Alfonso XI of Castile. Although she was successful, she died shortly after from a fever.

Saint Elizabeth was canonized on May 25th, 1625, by Pope Urban VIII.



## Flock Notes

How can it be July already? It seems like it was only May last week—what happened to June?

July means that we've passed the half-way point of the year and we've got less of 2022 left than we've already done. I suppose now's a good time to stop and do a quick review of how the year has gone already to see if there's anything you'd like to change.

There's an old Chinese proverb that says unless you change you'll end up where you're headed. So where are you headed and is it some-

where you're happy ending up?

The fact that our choices have consequences is both the greatest blessing and greatest frustration of our freedom to choose. I'm sure all of us wish there were things in our past we could change or consequences that we wish we could avoid. But we can't do that. The freedom to choose is necessarily tied to the obligation to live with the consequences of our actions.

As we pass the half-way point of this year and look back at where we've been

and where we're headed there might be some decisions that fill us with pride and joy and others with shame and embarrassment. We can't change the past, but God does give us the grace to change the present and thereby change our future. If our life is headed in a direction away from him, he can help us correct our course. If we've made bad decisions, he can teach us to make better ones.

The good news is no matter what time it is, it is never too late to change our lives and head towards God.



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