



parish newsletter

15 August 2022 | The Assumption of the Blessed Virgin Mary

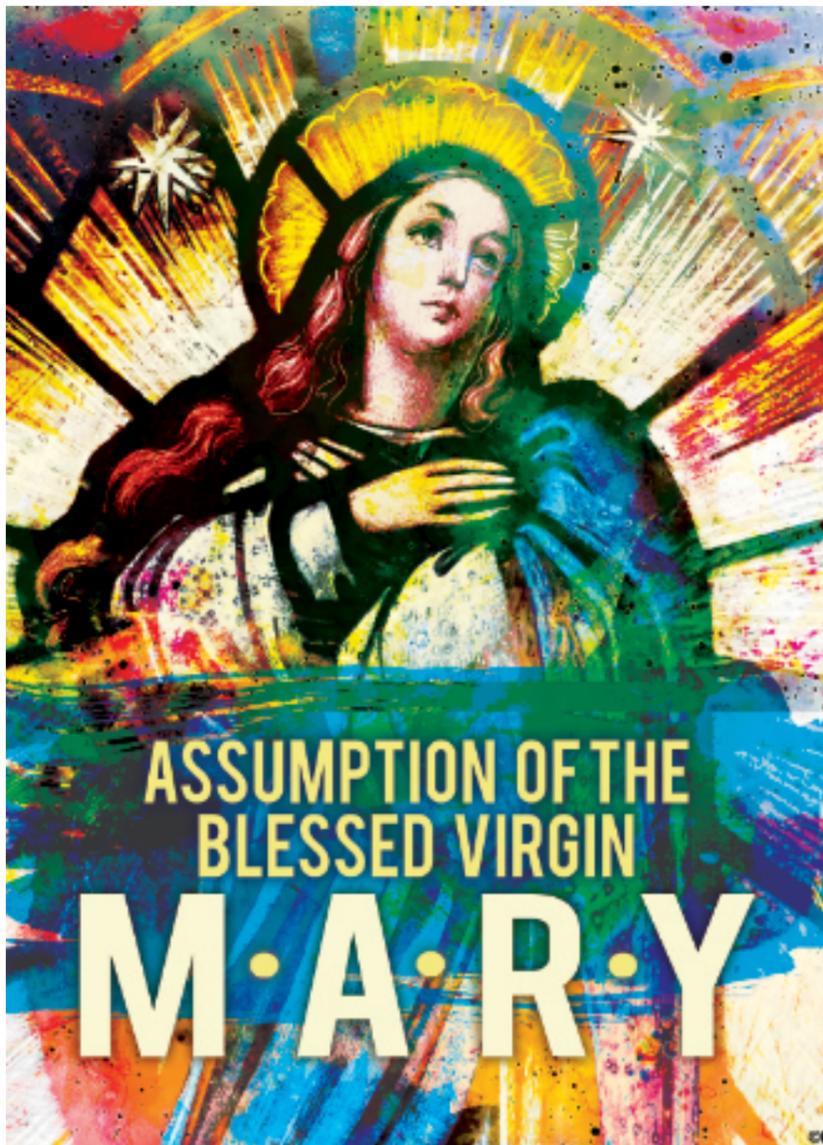
A sign of hope

Is the resurrection a concept or a reality? For many of us, the resurrection of the dead may be a stray idea recite in the Nicene Creed. Heaven we discuss. But resurrection? The feast of the Assumption is a reminder to us that heaven gets even better! We pray that the souls of the faithful departed would soon be united to God in heaven. The truth is, the separation between our souls and our bodies was not God's original plan for things. It's one of the results of the Fall, of original sin. At the end of time and Jesus' second coming, our bodies and souls will be reunited. Lest we forget, Mary's Assumption is the reminder. Today, we celebrate that Mary is enjoying what we, too, hope to participate in—complete joy in heaven with our God, experienced body and soul. Today and every day, let's pray for those who have died and that we may meet them again in the heavenly kingdom.

Growing in holiness is

similar to training in a sport. We need someone to show us how we can live our faith well. Mary is a model of sanctity. She shows us how to be faithful to God's will, living each day with confidence in God's mercy and love. At the Nativity, in Jesus' public ministry, and at the Crucifixion, we see her steadfast trust. She allows the Lord to use her life to accomplish his plan for her and for all of us. In the Preface of the Mass for the Assumption of Mary, we pray: "For today the Virgin Mother of God was assumed into heaven as the beginning and image of your Church's coming to perfection and a sign of sure hope and comfort to your pilgrim people."

It is this image of holiness that we strive to imitate. In the office, at home, or in our community, we look for signs of God's grace that call us to an ever greater love of him and each other. A greater awareness of God is a sign of our conversion of heart that lives the lessons Mary teaches.



Hers is a greeting still spoken and being fulfilled today. Hers is a greeting we must hear. Do we hear the greeting? Are we leaping for joy?

This solemnity celebrates the "great things" God has done for Mary. But for everyone else Mary is a type for all of Israel, for all peoples at all times. Mary's assumption of body and soul into heaven celebrates the salvation of God and the promise to us of a share in the saving deeds of God. It is God who does great things because God has promised to be with us at all times. The great thing Mary does is say yes to being an instrument of God's promise. Her continual yes greets us and challenges us to say yes, too. The joy that this gospel notes is a deep delight in knowing that God's will is being done. This joy was known by Mary and Elizabeth, by Jesus and John, and by each of us. We only need to hear Mary's greeting of yes and then make that our own greeting.

In her Magnificat Mary already announces the new age to come which is established through faithful discipleship, grounded in faithful, daily yes responses to God. God's kingdom of the new age is brought to completion when all are gathered into a share in eternal Life. Mary's assumption—this festival—is a sign of the completion already coming about. This is why we might think of Mary's assumption as a festival of joyful yes-greeting. The assumption is a sign of God's salvation given and Mary's faithful yes. It is also a

sign that our true home is with God. It is a sign that our yes-greeting must be as faithful as was Mary's.

Mary remained with Elizabeth "about three months." Mary remains with the church (with us) always, to be a sign of the "great things" God continues to do. Her discipleship continues in that she is a sign of hope flowing from her yes. So it is with us. One way our own discipleship is expressed is through our being a sign of hope through our yes to whatever God asks of us.

One important aspect of discipleship is to live in such a way as to witness to God's promise of salvation offered through the ongoing yes of those who are faithful to the divine Son. Practically speaking, this means that we hear God's word and respond with a resounding and joyful yes. In this we carry ourselves with dignity and bestow that same dignity on others. No one is beneath us or too "lowly" or insignificant to deserve our attention and respect. This is easier said than done!

Dying to self means treating others as those saved by God. First of all, this means that we don't judge others. Our judgments of each other are usually much more unkind than God's merciful judgment of us! This also means that we are careful never to speak negatively of others. Diminishing others surely doesn't raise them up and ultimately diminishes even ourselves. Finally, paschal mystery living means that we treat others as those blessed by God because of their own yes.

Everyday Stewardship

A Steward's Growing Pains

Have you ever written a cheque or seen the charge on the credit card machine that had far too many zeros on it for your comfort?

The brakes finally give up on the car you were hoping would last another year or two. The boiler dies on the coldest week of the year. A trip to the dentist is a lot more expensive than you hoped. We've all been here in this place, being asked to part with a not-so-small sum of money for a not-so-

fun reason.

It's a little easier to bear when you're splashing out for a holiday or even a worthy cause like your child's education. But when it's something you weren't expecting, something negative, that uneasiness in the pit of your stomach can quickly become despair.

The next time this happens to you, embrace it. Celebrate it. Wrap your arms around it and welcome it as a growing pain.

We are often asked, in life, to give more than we

wish. Our loved ones demand greater patience than we think we have. Our prayer life is stalling, and we feel God isn't holding up His end of the communication bargain. The daily grind seems to be grinding us down. We feel that uneasiness in the pit of our stomach, just as we do when we part with money we thought belonged solely to us.

That place of uncertainty propels us in life, in stewardship, in relationship. All forward motion comes from that feeling. Put out your hands and let yourself be thrust into the pit—He will stoop to take you out from the mud. Spread your arms on your cross—joy is waiting for you.

— Tracy Earl Welliver, MTS



Living the Paschal Mystery

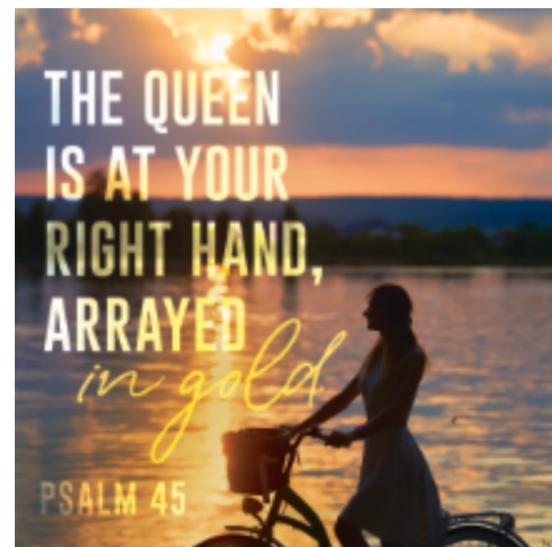
What a greeting Mary gave Elizabeth that the infant in her womb "leaped for joy"! This could not have been any ordinary greeting. Perhaps Mary's greeting flowed from Gabriel's greeting to her at the annunciation: "Hail, full of grace!" Mary is the pure vessel carrying the One to be born Sa-

viour of the world. Mary was a willing vessel. Hers was a greeting begotten by belief, by yes, by encounter. This, over her whole lifetime. Hers was a greeting that proclaimed God's mighty deeds then and now. Hers was a greeting that announced the Presence of the dawning of salvation.

Live the Liturgy

There is a "great cloud of witnesses" found in the official saints of the church and in ordinary people we meet every day. They are faith-filled inspirations who, by their example, help us to persevere in our faith. Living in a sea of conflict, change, challenge, and confusion, it is easy to grow tired and get weary. With so many things in competition for our attention, it is challenging to keep our eyes fixed on Jesus and the Kingdom of God. We have to keep running the

race and continue proclaiming the Good News. This message is not always welcome. It can cause division, challenge accepted mindsets, ruffle peoples' feathers, and cause some folks to become defensive. God's ways are not always our ways. Even though often rejected by the world, the message of God in Jesus Christ must continue to be preached. We can rely on the examples of faith before us and around us and not lose heart. As Jesus endured the



voices of opposition, so too can we.



First Reading

A great sign appeared in heaven: a woman adorned with the sun

Psalm:

On your right stands the queen, in garments of gold.

Second Reading:

Christ will be brought to life as the first-fruits and then those who belong to him.

Gospel Acclamation:

Alleluia, alleluia! Mary has been taken up to heaven; all the choirs of angels are rejoicing. Alleluia!

Gospel:

The Almighty has done great things for me, holy is his name!

This Week

14 THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Wis 18:6-9/Ps 33:1, 12, 18-19, 20-22 (12b)/Heb 11:1-2, 8-19 or 11:1-2, 8-12/Lk 12:32-48 or 12:35-40
 08:00 **Morning Prayer** Mercy Chapel
 09:00 **Mass** Convent Ronnie Foster (RIP)
 10:30 **Mass** St Mary's Shaun Dover (RIP)
 17:00 **Mass** St Mary's People of the Parish

15 Monday

Ez 24:15-24/Dt 32:18-21/Mt 19:16-22
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Tony Kyriacou (RIP)
 17:15 **Evening Prayer** Mercy Chapel

16 Tuesday

Ez 28:1-10/Dt 32:26-27ab, 27cd-28, 30, 35cd-36ab/Mt 19:23-30
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Sheila Burnikell (RIP)
 13:00 **Over 60s** St Mary's Catholic Centre
 16:00 **Chosen Tuesday** Upper Room
 17:15 **Evening Prayer** Mercy Chapel

17 Wednesday

Ez 34:1-11/Ps 23:1-3a, 3b-4, 5, 6/Mt 20:1-16
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's George Sharp (RIP)
 17:15 **Evening Prayer** Mercy Chapel

18 Thursday

St Stephen of Hungary

Ez 34:1-11/Ps 23:1-3a, 3b-4, 5, 6/Mt 20:1-16
 08:00 **Morning Prayer** Mercy Chapel
 10:00 **Open House** St Mary's Catholic Centre
 10:15 **Confessions** St Cecilia's
 10:30 **Mass** St Cecilia's Holy Souls
 12:05 **Mass** St Mary's Ints of Norah Flanagan
 17:00 **Evening with Jesus and Friends** Mercy Chapel

19 Friday

St Oswin

Ez 37:1-14/Ps 107:2-3, 4-5, 6-7, 8-9/Mt 22:34-40
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Gerry Barry & Dec'd Members of SVP (RIP)
 17:15 **Evening Prayer** Mercy Chapel

20 St Bernard

Ez 37:1-14/Ps 107:2-3, 4-5, 6-7, 8-9/Mt 22:34-40
 08:00 **Morning Prayer** Mercy Chapel
 10:30 **Confessions** St Mary's
 11:00 **Mass** St Mary's Agnes Byrne
 11:45 **Confessions** St Mary's
 18:00 **Vigil Mass** St Cecilia's Catherine McConville (RIP)

21 TWENTY-FIRST SUNDAY OF THE YEAR (C)

Is 66:18-21/Ps 117:1, 2/Heb 12:5-7, 11-13/Lk 13:22-30
 08:00 **Morning Prayer** Mercy Chapel
 09:00 **Mass** Convent Ronnie Foster (RIP)
 10:30 **Mass** St Mary's Thomas Hourigan (RIP) and family
 17:00 **Mass** St Mary's People of the Parish

Announcements

Quiet times! There isn't much to announce this week! It's August and things are quiet—thanks be to God for that!

If you're visiting us this weekend, you're very welcome! If you're going away on holiday, have a great time!

We're got loads of exciting things planned for the Autumn: courses of prayer and our faith, family rosary and the 40 Hours' Devotion at the end of September. We'll give you more details about all of these in the next few weeks. In the meantime, enjoy the good

weather (if we get any!) and try to find some time to relax and unwind. God bless!



Bernadette, Jean Maur- een, 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, Gerry, Maureen and Stella.



Fr Dermott Donnelly, Maud Todd, Peter Algar, George Cain, Mary Elizabeth Hallan Scott, Veronica Hepple, Nicholas Lumsdon, Robert Paul Kenedy

Questions for the Week

First Reading: Do you think the woman in the first reading is Mary or is the author speaking of someone else?
Second Reading: How does Jesus undo the damage caused by Adam's sin?
Gospel: In today's Gospel reading, Mary sings her song of praise for all the great things God has done for her. What great things has God done for you? How can you sing his praise?

Why do we do that?



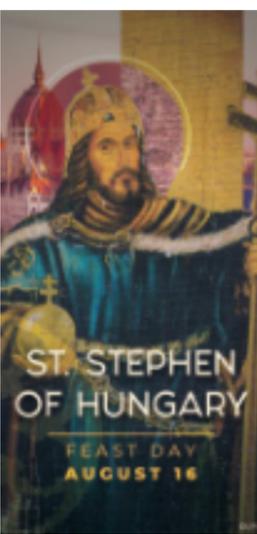
Question: Why does Mary have so many feast days and names?

Answer: Christians first began celebrating feast days in honour of Mary, the Mother of Jesus, in the fifth century. That celebration (originally called the Feast of the Dormition and now known by Roman Catholics as the Solemnity of the Assumption) was celebrated on August 15. Very soon, however, other special days

dedicated to Mary began to appear in Jerusalem, Rome, and other major cities of the Christian world. These days of feasting became important parts of the life of the community. But, more importantly, each of these unique celebrations became an opportunity to focus on a different facet of the Christian faith, as believers focused their attention on specific events or mysteries of the lives of Mary and her Son. Over the centuries, some of these celebrations became universal (such as the Assumption on August 15, the Immaculate Conception on December 8, and the Solemnity of Mary, Mother of God on January 1). Other celebrations were more

closely tied to certain religious orders (such as the Carmelites celebration of "Our Lady of Mount Carmel" on July 16 or the Servite Friars feast of the "Seven Sorrows of Mary," which is now celebrated as the Memorial of Our Lady of Sorrows on September 15). In more recent times, Marian apparitions (like Guadalupe, Lourdes, and Fatima) have inspired special liturgical celebrations. Pope Francis has added two new celebrations of Mary to the Church's calendar: The Memorial of Mary, Mother of the Church (on the Monday after Pentecost) and the Commemoration of Our Lady of Loreto (on December 10). The various titles of Mary (like those we find in the Litany of the Blessed Virgin Mary) help us to reflect on different aspects of Mary's faith and the ways that the Holy Spirit is

at work in her and through her, especially as the Mother of Jesus. In the end, whatever the event or mystery being celebrated in a particular liturgy or the title of Mary being used, we are invited to always see Mary in connection with the saving work of her Son. She is, of course, a patroness and protector for every Christian, but she is also a model of discipleship and contemplation: "Having entered deeply into the history of salvation, Mary, in a way, unites in her person and echoes the most important doctrines of the faith: and when she is the subject of preaching and worship she prompts the faithful to come to her Son, to his sacrifice and to the love of the Father" (*Lumen Gentium*, 65).



Saint of the Week

Born a pagan in the 10th century Saint Stephen was baptised as a boy when his father converted to Christianity. Saint Stephen married Gisela, daughter of Duke Henry II of Bavaria who would become Saint Henry II. He succeeded his father as leader and began to transform the nation into a Christian kingdom. Pope Sylvester II proclaimed him the first king of Hungary in 1001, sending him a

crown and gold processional cross. The crown, made in the Byzantine style, has become a symbol of Hungarian nationhood. King Stephen's reign was a relatively peaceful and prosperous time. He outlawed paganism, mandated church building, and tithing for support of the parish, and commanded all to marry except clergy and religious. He founded a Benedictine monastery, and

Hungary became an important place along the route to the Holy Land for many pilgrims. Unfortunately, Stephen's son and heir died in a hunting accident, causing much conflict over the succession when the saint died. Eventually the kingdom was won back for Christendom and father and son were canonised in 1083 by Pope St. Gregory VII. Saint Stephen I is now patron saint of Hungary.

Flock Notes

Mary's Magnificat beautifully compliments the story of the Annunciation. In them, she shows us two fundamental attitudes required of any disciple: obedience and gratitude. At the An-

nunciation, Mary gives her 'Yes' to God. At the Visitation, she gives her 'Thank-you' to God. Our discipleship of Jesus requires both of us. So, as we celebrate her assump-

tion into heaven, body and soul, perhaps we can find some time to renew our 'Yes' to God if it is lacking somewhere, and likewise, renew our 'Thank-you' if that has been lacking as well.



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