



parish newsletter

25 September 2022 | Twenty-Sixth Sunday in Ordinary Time (C)

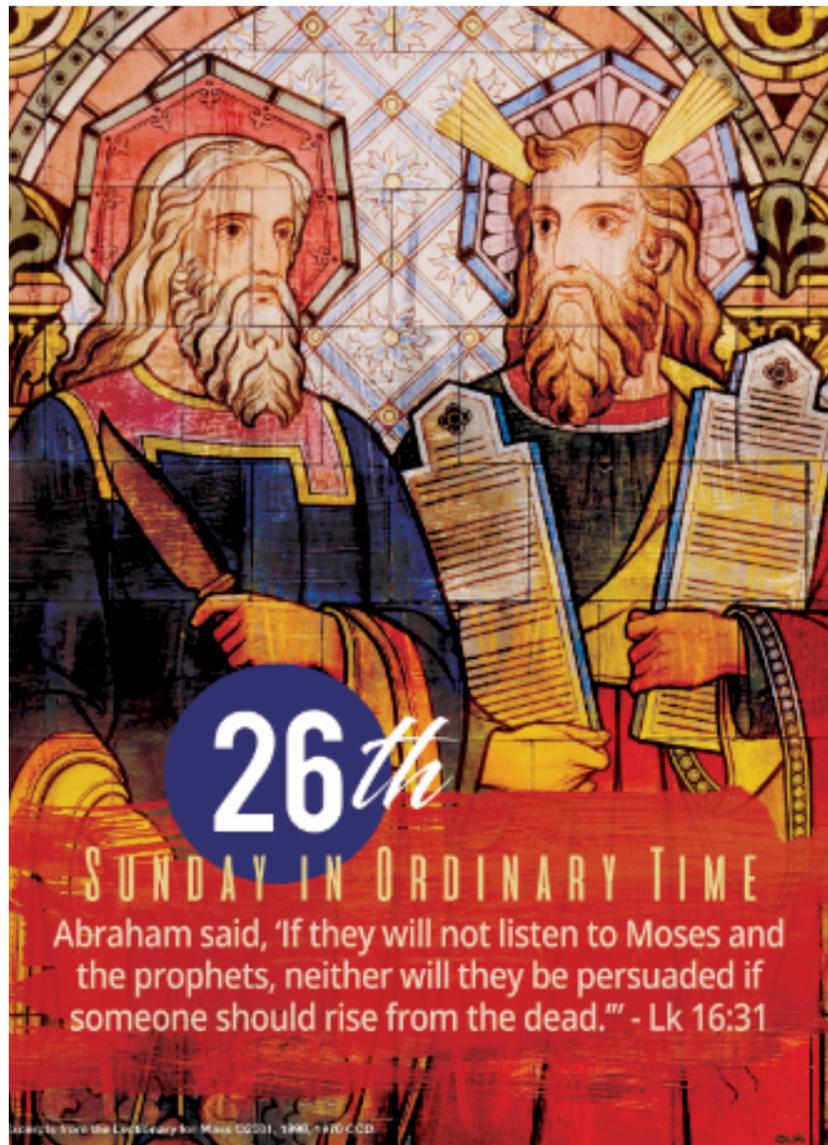
To whom do you listen?

"If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead." Regardless of how the message of faith is received, a total conversion of mind and heart is needed for it to take root and have meaning. It is easy to become complacent and comfortable with all that life can afford us. Life can become "all about me," preserving my livelihood and protecting my securities. Often, this drive can become so strong that we eagerly strive to protect our self-interests at the expense of others. Other people are necessary only to the extent that they are "useful" to us and profitable.

Merriam-Webster defines entitlement as "the belief that one is deserving of or entitled to certain privileges." In a world that pretends to offer us so many necessities, this is perhaps the greatest contemporary sin. When we feel "entitled" to something, even if it is perceived necessary, our relationships can get skewed.

Unless we adopt a global vision of entitlement wherein everyone is entitled to the same things, we risk becoming extremely self-focused and selfish. All we care about is defending our rights and protecting our turf. This impulse can be so strong that we pursue it even at the expense of another. Is this what God intends for his children?

Holding on to this myopic vision, the plight and station of others are off our radar and of no real concern to us. Relying on our own merits and becoming resilient to life's challenges, we replace the true and real God with the one we created ourselves. Jesus and the prophets before him have consistently reminded us of the dangers of wealth, ignoring the poor and the needy, and becoming too fiercely independent and arrogant. Yet, we conduct our lives as if that message has never been preached. We give our faith a nod and never consider for a moment that we may be wrong in terms of what we see as



important. "The things that we love tell us what we are (attributed to St. Thomas Aquinas)." Ponder those words a bit and remember that when we leave this world and go to the next one, what we loved here is what we will look for there. What we sought here may not be there.

Everyday Stewardship

Competing Like a Steward

Picture it: family game night. What are you playing? Monopoly? Clue? Chess? Poker?

Whatever your game of choice, I'll bet the night is a lot more fun when everyone tries their best to win. Sure, no one likes an obnoxiously competitive opponent — but if we're being honest with ourselves, it's actually more annoying to face off with someone who just

doesn't care. A little competition gives the activity a pulse. It keeps everyone interested. It speaks to the worthiness of the endeavor.

We are told to "compete well for the faith." These are confusing words, perhaps, since cutthroat competition doesn't jive with the spiritual ideals of submission and humility. So why is God asking this of us? He isn't setting up some kind of cosmic contest to reward the

smartest, strongest, and fastest among us with His mercy and grace.

Competition doesn't have to mean aggressive self-interest. It doesn't have to mean ferocity and lack of principle. Competition can — and should — mean witness. Think of the Olympics. There's a competition that isn't a conquest or a performance but rather a testimony — a feat of strength! A celebration of ability, hard work, and effort. Does anything glorify God more than that?

Let's strive to be competitive, but with the competitive nature of an everyday steward: that which seeks the good of all running the race.

— Tracy Earl Welliver, MTS

Living the Paschal Mystery

Someone who is "in our face" is bold and aggressive toward us about something, won't let go, keeps pushing. Sometimes our response is to shout at them to get out of our "personal space," meaning the person is too close, invading us, pushing us too far. Sometimes it takes someone who is in our face to get us to see something important.

Sometimes someone has to invade our personal space in order for us to see that person. And, sometimes, even someone being in our face or invading our personal space doesn't capture our attention enough to make us notice. In this Sunday's gospel, the poor man Lazarus is invading the rich man's personal space—he is "lying at his door." He is

Live the Liturgy

We can be blindly arrogant and selfish. For some, the lens through which we view life is the lens of self-benefit. Having this myopic vision, the plight and station of others are off our radar and of no genuine concern. Being self-sufficient and resilient, we can wonder if all of this "God-talk" is for real. If we believe we are solely responsible for our destiny and well-being, what place is there for God? Tangible faith requires an actual change of heart, a conversion. It involves walking a courageous journey of transformation that consists

of a shift in priorities and focus. Humility becomes the order of the day. An authentic loving relationship with God blossoms within a person's soul. God becomes an ever-faithful companion. Whether this faith is stumbled upon because of messages heard from prophets in our midst or from someone coming back from the dead, the journey is the same. Faith has to be owned and become something permanent. If we are unwilling to lose the arrogance, any truth-filled message will fall on deaf ears.

40 Hours Devotion

Opening Mass: 8pm, Thursday, 29 September
Closing Mass: 10am, Saturday, 1 October
Continuous prayer and adoration for 40 hours.

right there. He is in the rich man's face. We can well imagine the rich man literally stepping over Lazarus. The rich man is so busy, so self-absorbed that Lazarus did not affect him. Until the rich man died and was tormented by his punishment for not responding to Lazarus. Only in torment does he notice Lazarus. He begs that the very man whom he ignored during his life should come to alleviate his torment, should bring him some cool water to ease him.

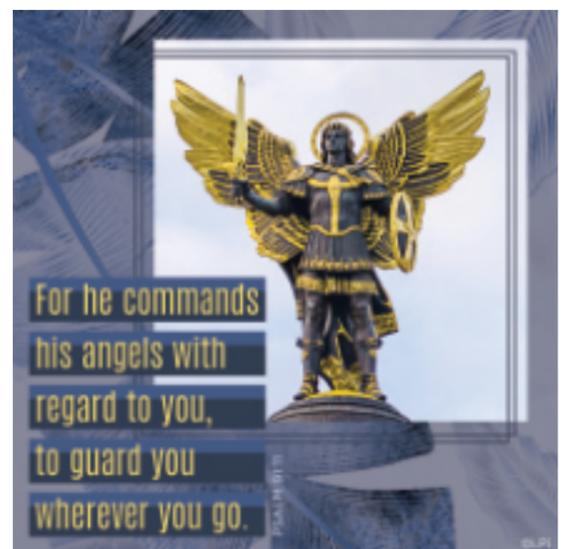
Yet, he offered nothing to Lazarus while he was living. The rich man in torment also begs Abraham to send "some-one from the dead" to warn his five brothers to repent and change their way of living. In fact, during his earthly life, the rich man had "someone from the dead" warning him to repent and change-the sick, suffering, starving Lazarus "lying at his door" who was as good as "dead" to the rich man. The message of "Moses and the prophets" about how we are to live comes not only in the word of Scripture, but also through those lying at our door. And, unlike the rich man in the parable, we do have Someone among us who has "rise[n] from the dead." We need only to listen. This is how we gain the insight to see those in need at our own door and choose how to respond.

There is a great "chasm" between selfishness and self-surrender, between evil

and good, between the lost and the saved. This chasm is a metaphor for listening to God's word and allowing ourselves to be guided by its demands. The time to respond decisively to God and others is now; after death it is too late. Indeed, not responding to Lazarus. "someone from the dead" has come to warn us. Who? Do we listen?

There is no need to be frightened about eternal Life if we allow God's word to guide us in our responses to others in need. Thus do we prepare for eternal Life. This is what is amazing about choosing to help others, no matter how insignificant the help might seem: whatever we do for others is a preparation for eternal Life.

God's word comes to us in more ways than the proclamations at Sunday Mass or taking time to read the Bible—as important as both of those are. God's word also comes to us through others. It can be presented as someone in need. God's word might come in some challenge to our self-centredness or values. It might come through another's encouragement. It might come by someone being in our face about a behaviour we need to change. In all these ways and countless others we are invited to listen. Listening is guidance for how to respond with compassion and care for those who are lying at our door.





First Reading:

Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with. (1 Kgs 19:7)

Psalms:

My soul, give praise to the Lord. (Ps 145[146])

Second Reading:

I charge you to keep the commandment without stain or reproach until the appearance of our Lord Jesus Christ. (1 Tm 6:13-14)

Gospel Acclamation:

Alleluia, alleluia! The sheep that belong to me listen to my voice, says the Lord, I know them and they follow me. Alleluia!

Gospel:

'My child, remember that you received what was good during your lifetime (Lk 16:25)

25 TWENTY-SIXTH SUNDAY IN ORDINARY TIME (C)

Am 6:1a, 4-7/Ps 146:7, 8-9, 9-10 [1b]/1 Tm 6:11-16/Lk 16:19-31
 08:00 **Morning Prayer** Mercy Chapel
 09:00 **Mass** Convent Ints Sister Mary Baptist
 10:30 **Mass** St Mary's Robert Marshall (RIP)
 11:30 **Student Lunch** Upper Room
 15:00 **Ministers' Meeting** St Mary's Catholic Centre
 17:00 **Mass** St Mary's People of the Parish

26 Monday
Ss Cosmas & Damian

Jb 1:6-22/Ps 17:1bcd, 2-3, 6-7/Lk 9:46-50
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Les Lane (RIP)
 17:15 **Evening Prayer** Mercy Chapel

27 St Vincent de Paul

Jb 3:1-3, 11-17, 20-23/Ps 88:2-3, 4-5, 6, 7-8/Lk 9:51-56
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Ron & Eileen Aland (RIP)
 13:00 **Over 60s** St Mary's Catholic Centre
 17:15 **Evening Prayer** Mercy Chapel

28 Wednesday

Jb 9:1-12, 14-16/Ps 88:10bc-11, 12-13, 14-15/Lk 9:57-62
 08:00 **Morning Prayer** Mercy Chapel
 12:05 **Mass** St Mary's Severino Millanes (RIP)
 17:15 **Evening Prayer** Mercy Chapel

29 Ss Michael, Gabriel & Raphael

Dan 7:9-10, 13-14 or Rv 12:7-12a/Ps 138:1-2ab, 2cde-3, 4-5/Jn 1:47-51
 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 Kathleen Blackmore (RIP)
 17:15 **Evening Prayer** Mercy Chapel
 20:00 **40 Hours' Opening Mass** St Mary's People of the Parish

30 St Jerome

Jb 38:1, 12-21; 40:3-5/Ps 139:1-3, 7-8, 9-10, 13-14ab/Lk 10:13-16
 08:00 **Morning Prayer**
 12:05 **Mass** St Mary's Colin Stones (RIP)
 17:15 **Evening Prayer** Mercy Chapel

1 St Thérèse of the Child Jesus

Jb 42:1-3, 5-6, 12-17/Ps 119:66, 71, 75, 91, 125, 130/Lk 10:17-24
 08:00 **Morning Prayer** Mercy Chapel
 10:00 **40 Hours' Closing Mass** St Mary's People of the Parish
 18:00 **Vigil Mass** St Cecilia's James Mullen (RIP)

2 TWENTY-SEVENTH SUNDAY IN ORDINARY TIME (C)

Hb 12:3; 2:2-4/Ps 95:1-2, 6-7, 8-9/2 Tm 1:6-8, 13-14/Lk 17:5-10
 08:00 **Morning Prayer** Mercy Chapel
 09:00 **Mass** Convent Colin Stones (RIP)
 10:30 **Mass** St Mary's Bernard & Caroline Purdy (RIP)
 17:00 **Mass** St Mary's People of the Parish

Announcements

Ministers' Meeting

What's it like being a minister in Our Lady of Mercy Parish? If you're a reader, minister of holy communion, sing in the choir, help at children's liturgy, welcome, clean, serve at the altar, do the flowers, work as a catechist, help with health and safety or if you do one of a hundred other roles, we'd love to hear from you!

Come along to a meeting of ministers from St Cecilia's and St Mary's today at 3pm in the hall at St Mary's.

New Catholics

Are you thinking about joining the Catholic Church? Would you like to know more about the Catholic faith? Do you know someone who has spoken about wanting to become

Catholic? We're starting a preparation course for adults on Wednesday, 5 October at 6.30pm in the Parish Centre, Bridge Street.

40 Hours' Devotion

Starting in the evening of 29 September and finishing on the morning of 1 October we're holding our second 40 hours of prayer and adoration. Last year, as we were coming out of lockdown, it was a period of incredible grace for our parish and the city. What graces will Jesus give us this year when we offer him this extended time of prayer?

Prayer 101

Come and learn from the great saints how they prayed and how different ways of praying can trans-

form your relationship with God. Starting 10 October at 6.30pm in St Mary's Catholic Centre.

First Reconciliation and Communion

Registration is now open for children wanting to take part in this year's First Reconciliation and Holy Communion Programme. Please register your child on the parish website. Even if your child attends St Mary's Primary School you must still register them with the parish.

The program is open to all the children of the parish, even those who do not attend St Mary's Primary School.

There will be a parents' Meeting at 6pm on Monday, 3 October in the Parish Centre, Bridge Street to discuss the programme and



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, Moira, Gerry, Nick, Maureen, Stella and Rose.



Mary Elizabeth Hallan Scott, Veronica Stafford; George Bowler, Cambel, John Erskine, Andrew Camphuis, Colin Stones, Stella Kabega, Margaret Patricia Rogers and Dominic English. Let us know if you would like a name added to the list.

Why do we do that?



Question: Who is St. Jerome and why is he so significant that we honoured him with a feast on September 30?

Answer: St. Jerome (345-420) was considered the greatest biblical scholar of his day, conversant with Latin, Greek, and Hebrew. He set about translating the books of the Bible from their original languages into Latin.

Much of Jerome's correspondence has survived and gives us a powerful glimpse into the kind of person that he was, as well as the time in which he lived. Jerome eventually became Pope Damasus' (366-384) per-

Saint of the Week

You may know St. Wenceslaus better than you think, he is in fact, the "Good King Wenceslas" from the Christmas carol penned in the 19th century.

He was born in 907 near Prague, the son of the Duke of Bohemia, raised and educated as a Christian by his paternal grandmother, Ludmila, who herself became a saint. The land of Bohemia at this time was a place in turmoil. Christianity had not yet taken hold and there were power struggles even within the noble family. When Saint Wenceslaus' father died, his Christian

grandmother became regent. However, his mother who may have been a pagan or at least held anti-Christian sentiments, upset at being overlooked, had Ludmilla killed. Wenceslaus, though young, eventually prevailed.

He ruled from 921-929, working at unification, he supported the Church building many churches, including the rotunda of Saint Vitus at Prague Castle. And like in the carol, he cared for sick, poor, widowed, and orphaned in his kingdom. To make peace with Germany, Wenceslaus recognised King Henry the Fowler as the successor of Charlemagne, which put Bohemia under King Henry. The peace was

Questions for the Week

First Reading: The prophet Amos criticizes those living comfortable lives, oblivious to the social decay surrounding them. How do you respond to the pain and suffering of others?

Second Reading: Paul urges Timothy to live his faith authentically in preparation for judgement day. In what ways do you practice an authentic faith life?

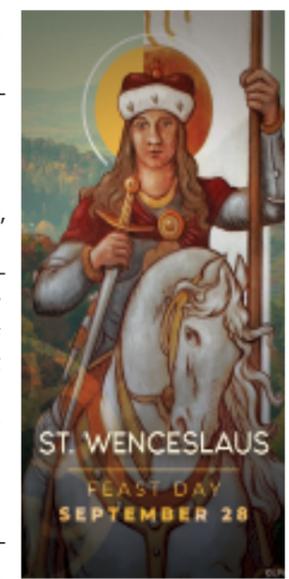
Gospel: In the parable of the

rich man and Lazarus, Jesus forewarns the Pharisees about the great reversal of the rich and poor in the afterlife. How do you imagine the Pharisees reacted to this parable?

sonal secretary. In the West, Latin was overtaking Greek as the language of the common people. The pope desired a translation of the Bible that would be accurately translated from the original languages into the language and idiom of the people. Previous Latin translations existed, but they were poor in quality.

Jerome set about this task and spent the rest of his life meticulously translating. He is credited with the translation of the Bible

known as the Vulgate, a Latin translation intended to address the needs of the common people. That translation became the standard and the only one used by Catholics until modern times. Catholics did not actively engage in a similar process until 1943, when Pius XII allowed Catholic scholars once again to go back to the original languages and translate an accurate and meticulous version of the Bible. We carry on that tradition to this very day.



saint and the patron saint of the Czech state.

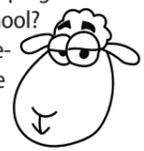
Flock Notes

Spend time with the Shepherd this week during our 40 Hours' Devotions. We start with Mass on Thursday evening (no lunchtime Mass that day!) and continue uninterrupted until 10am on Saturday when we end with Mass.

How much time are you going to give to Jesus? There are forms at the back

of the church for you to sign and commit yourself. Can you give up an hour's sleep and watch through part of the night? Can you call in early morning before work or after dropping the children at school?

What does Jesus have planned for you?



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