



parish newsletter

9 October 2022 | Twenty-Eighth Sunday in Ordinary Time (C)

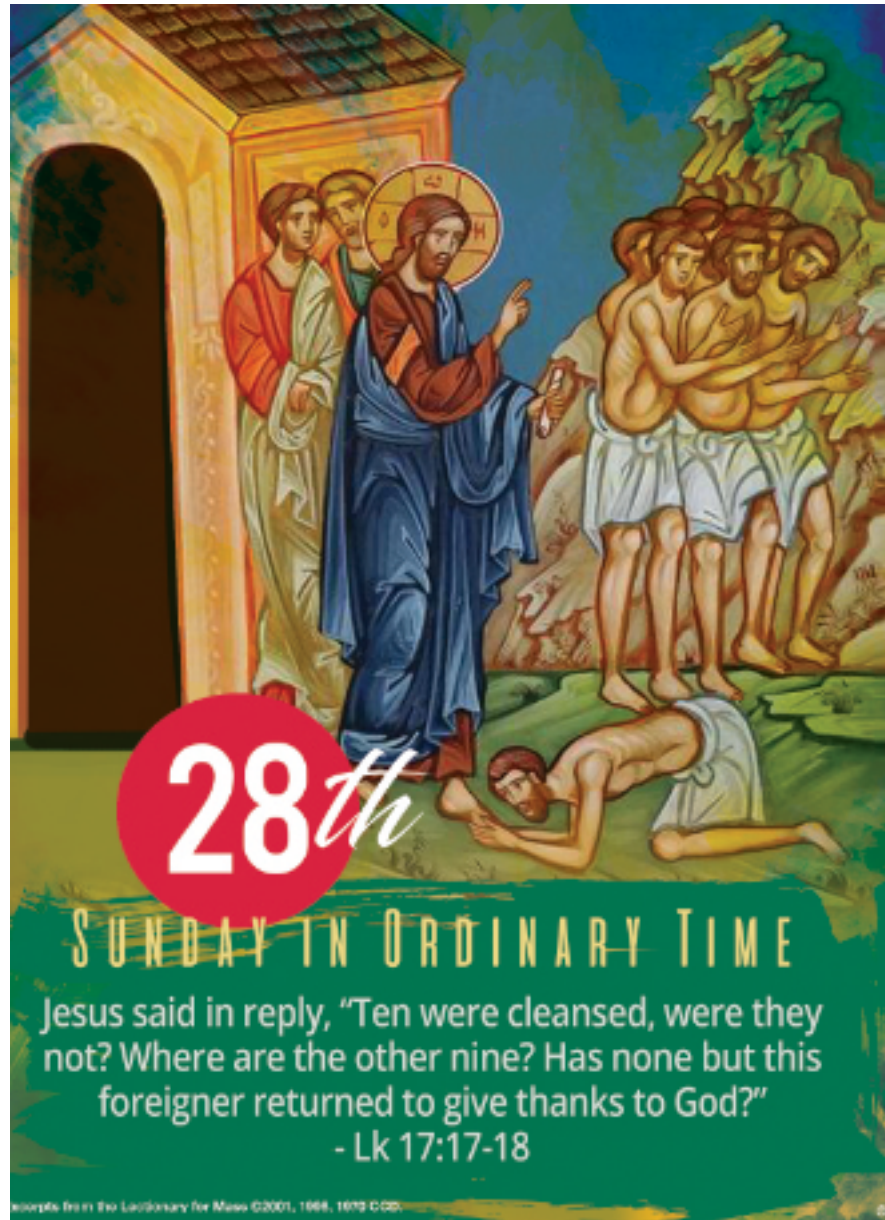
Give thanks to God!

Ten lepers were cured. Only one returned to give thanks. When we fall victim to entitlement, we diminish our capacity to love. Never satisfied, we walk around with outstretched arms, eagerly searching for the next thing we want so that we can acquire it ourselves. Very rarely do entitled hands hold anything to freely give away to others. Entitled hands also find it challenging to reach toward heaven in a gesture of gratitude and praise. We are often more obsessed with celebrating our victories, securing our assets, safeguarding our futures, and stacking the deck of life in our favour rather than relishing and absorbing the gift of the moment and blessings received.

Entitled people find it difficult to pray properly. When the subject of our prayer is mostly about our needs and wants, we are falling into the trap of deception. We foolishly try to convince God that our tiny worlds are of greater im-

portance than His. In ancient times, people would offer sacrifices to "the gods" to secure protection and favours. Our God desires mercy, not sacrifice, because He is about love and justice, not simply meeting our agendas. Every breath is a gift. Prayer, which is a celebration of that gift, acknowledges the Giver. Prayer strengthens the bond between Giver and receiver, creating a deepening awareness that nothing I am or anything I have can exist apart from His Divine Will. It also reminds us that we have done nothing to merit the unconditional love and mercy God showers upon us. Prayer is not just about getting what I need but celebrating who I am.

For St. Therese of Lisieux prayer is "a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy." When our hearts "surge" toward God, we rush to the Source of our restora-



28th
SUNDAY IN ORDINARY TIME
Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?"
- Lk 17:17-18

scripture from the Lectionary for Mass ©2001, 1986, 1979 ©CC

tion and wholeness, knowing our longing for God's Divine embrace. Prayer is a response to God's graciousness with an act of gratitude returned by us. In prayer, we gaze upon each other in that sacred space where I give myself to God as He is, and God gives Himself to me as I am. We cannot take another step without saying thank you.

Living the Paschal Mystery

In this gospel Jesus tells the one leper who returns to give him thanks for being healed that "your faith has saved you." What amazing words to speak to a leper, one who is removed from family and community, one who is an outcast! The ten lepers were all outcasts. Je-

sus, on his journey to Jerusalem which would end in salvation for all, healed them all. For Jesus, there are no outcasts. Yet only one of the ten demonstrates that being saved is being healed, is returning to the Healer, is glorifying God, is falling at the feet of Jesus, is giving

thanks. Only one shows us how faith saves. Faith is not static; it is dynamic, unfolding in various movements.

Being healed: In our woundedness we must cry out, "Jesus, Master! Have pity on us!" Our crying out establishes a relationship with Jesus. We must admit our need for him, our need for healing. We must trust that he will respond. We must surrender ourselves into Jesus' care, risk overturning our outcast status to become a vital member of family and community.

Returning to the Healer: After receiving Jesus' healing touch, our returning to him to encounter him in a new way expresses that we have a new relationship with him. We are indebted to him, not just for healing, but for the restoration that enables us to see life through different lenses, live life through different experiences, appreciate life through different postures. Returning to the Healer helps us "Stand up and go," helps us go forth as a new Presence.

Glorifying God: More than in the quiet of our hearts, after a healing encounter with Jesus we are "glorifying God in a loud voice." We cannot contain our joy, our enthusiasm, our relief at breaking free from limiting wounds. Our freedom brings us to a new expression of our relationship with Jesus whereby we exalt God for mercy and care and proclaim God's power to save.

Falling at the feet of Jesus: A healing relationship brings us to our knees in the deepest humility. On our

knees we acknowledge our need, our dependence, our creatureliness. On our own we are unable to sustain life's journey. In humble relationship to Jesus, we are able to grow into an intimate relationship with Jesus, one that raises us up to new Life.

Giving thanks: Thankfulness can only happen when two are present, can only happen in relationship. Giving thanks binds two together in an experience of self-giving. Healer and healed become one.

The grateful leper, through his actions, teaches us much. We learn that salvation is not freedom from disease, but a new relationship with Jesus. We learn how faith saves: by being in intimate relationship with Jesus, our Healer.

The leper was healed while "Jesus continued his journey to Jerusalem." This is what happens to us when by paschal mystery living we walk with Jesus to Jerusalem: on the way we are healed of our infirmities. Gratitude is an expression of paschal mystery living because by giving thanks we acknowledge our own indebtedness—we are poor and everything we are and are becoming is because God has raised us up.

By living Jesus' dying and rising in our own simple everyday tasks, we render God the greatest thanks and worship because our lives become like that of the divine Son. Our thanks is manifestation of God's salvation.

Everyday Stewardship

The Zeal of the Convert

When you work in the Church, professionally or on a volunteer basis, you become familiar with the phenomenon known as "the zeal of the recent convert."

Sometimes, it really seems that the newly baptised are just stronger Catholics than the cradle Catholics. They smile more at Mass. They are awestruck by the Eucharist. They come out of

the confessional beaming.

It's not that they are naive. It's not that they are in some honeymoon phase of religion, living outside of reality. It's simply that they remember. They remember what it felt like before the Eucharist or before Confession. They recall before the sacraments and the oil and the grace and the relief. It was more recent for them than for some of us older Catholics—especially those

of us who were baptised as infants.

Let's ask ourselves: Have we become too comfortable? Do we receive God's grace with expectation instead of surprise? Have we ceased to marvel and wonder at the goodness of God? If the answer is a resounding yes, don't despair. Look at the Gospel — a literal nine times out of ten, God goes un-thanked and un-noticed.

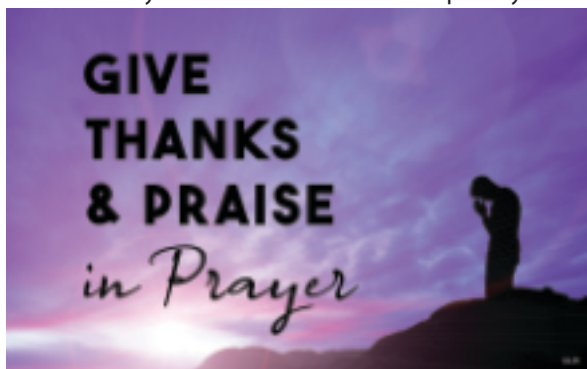
So many of us have forgotten, or never understood, what it meant when the leprosy was washed from our souls. But when we remind ourselves, we become more keenly aware of the extraordinariness of the gift we have received.

Live the Liturgy

Expressing gratitude is a sign of a loving heart. When we have received a gracious gesture, the appreciation experienced forms a bond between the giver and receiver. This can only happen when abundance and kind gestures are seen as gifts and not something to which we are entitled. The power of gratitude is more profound when we realise all that we are and all we are given do not have a human source but are of God. Walking around believing that our glass is only half full

leaves us always wanting more. We are never satisfied. We become nothing more than entitled pursuers of whatever we can get. Instead, the one who is eager to count their blessings and appreciate the wonder and beauty of the gift of life itself is at peace. Before they take another step or venture off on another journey, they bow in gratitude to the presence of God himself. They are most keenly aware that all would cease to be without God.

— Tracy Earl Welliver, MTS





First Reading: Naaman returned with his whole retinue and said, “Now I know that there is no God in all the earth, except in Israel.” (2 Kgs 5:15)	Psalms: The Lord has shown his salvation to the nations. (Ps 97[98])	Second Reading: If we have died with him we shall also live with him; if we persevere we shall also reign with him. (2 Tm 2:11-12)	Gospel Acclamation: Alleluia, alleluia! Your words are spirit, Lord, and they are life; you have the message of eternal life. Alleluia!	Gospel: “Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?” (Lk 17:17-18)
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9	TWENTY-EIGHTH SUNDAY IN ORDINARY TIME (C)	2 Kgs 5:14-17/Ps 98:1, 2-3, 3-4/2 Tm 2:8-13/Lk 17:11-19 08:00 Morning Prayer Mercy Chapel 09:00 Mass Convent Ints Sister Mary Aelred 10:30 Mass St Mary's In Thanksgiving (55 yrs) 17:00 Mass St Mary's Dominic English (RIP) 18:30 Stewardship Committee Upper Room
10	St Paulinus of York	Gal 4:22-24, 26-27, 31-5:1/Ps 113:1b-2, 3-4, 5a and 6-7/Lk 11:29-32 08:00 Morning Prayer Mercy Chapel 09:00 Arise Mercy Chapel 12:05 Mass St Mary's George & Neil Brown (RIP) 12:45 Chaplet of Divine Mercy St Mary's 17:15 Evening Prayer Mercy Chapel 18:30 Prayer 101 St Mary's Catholic Centre
11	Tuesday St John XXIII	Gal 5:1-6/Ps 119:41, 43, 44, 45, 47, 48/Lk 11:37-41 08:00 Morning Prayer Mercy Chapel 12:05 Requiem Mass St Mary's Dominic English 13:00 Over 60s St Mary's Catholic Centre 16:30 Chaplaincy Tuesdays Upper Room
12	Saint Wilfrid	Gal 5:18-25/Ps 111:2, 3, 4 and 6/Lk 11:42-46 08:00 Morning Prayer Mercy Chapel 12:05 Mass St Mary's Ints of Linda & Dick Longstaff 17:15 Evening Prayer Mercy Chapel 18:30 RCIA Upper Room
13	Thursday St Edward the Confessor	Eph 1:1-10/Ps 98:1, 2-3ab, 3cd-4, 5-6/Lk 11:47-54 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 Colin Stones (RIP) 12:05 Mass St Mary's Joan Wallace (RIP) 18:00 St Arnold Society The Ship Isis
14	Friday St Callistus	Eph 1:11-14/Ps 33:1-2, 4-5, 12-13/Lk 12:1-7 08:00 Morning Prayer Mercy Chapel 12:05 Mass St Mary's Angela & Gerard Hoey 12:45 Holy Rosary St Mary's 17:15 Evening Prayer Mercy Chapel
15	Saint Teresa of Ávila	Eph 1:15-23/Ps 8:2-3ab, 4-5, 6-7/Lk 12:8-12 08:00 Morning Prayer Mercy Chapel 10:30 Confessions St Mary's 11:00 Mass St Mary's Neil Brown (RIP) 11:45 Confessions St Mary's 18:00 Vigil Mass St Cecilia's Colin Stones (RIP)
16	TWENTY-NINTH SUNDAY IN ORDINARY TIME (C)	Ex 17:8-13/Ps 121:1-2, 3-4, 5-6, 7-8/2 Tm 3:14-4:2/Lk 18:1-8 08:00 Morning Prayer Mercy Chapel 09:00 Mass Convent Ints Srs Aelred, Alphonsus & Adrienne 10:30 Mass St Mary's Ints of Lynda de Leon 17:00 Mass St Mary's People of the Parish

Announcements

St Arnold Society
The inaugural meeting of the St Arnold Society takes place this Thursday at 6pm in The Ship Isis Pub, Silks-worth Road. The Sisters of Divine Charity—aka The Singing Nuns!—are our first speakers. The sisters rose to fame in 2017 with the Channel 5 documentary *Bad Habits, Holy Orders*.
Come along, grab a beverage (or two!) of your choice and listen to the Sisters' story. They'll be live music and good company and the pizzas are legendary! If you enjoyed 'I Thirst' then you'll love the St Arnold So-

ciety!
In November our very own Adrian Brooks—the former University Chaplain—and in December Bishop Robert will be coming to speak. Don't miss out on this chance to both learn more about and witness to our faith!
Prayer 101
How's your prayer life? Sometimes our prayer can feel dry and dull, we can be distracted and even wonder if it makes any difference. Come and learn from the great saints how they prayed and how different

ways of praying can transform your relationship with God. Starting this Monday 10 October at 6.30pm in St Mary's Catholic Centre is a new 4 week course on different methods of prayer. This could be just the thing you need!
New Catholics
Our RCIA programme for people thinking about joining the Catholic Church started last Wednesday evening, but you're still welcome to join us this week if you missed out.
If you've been thinking of becoming a Catholic for a while then take the hint from the Holy Spirit and

come and learn more about the Catholic Church.
Welcome to Sunderland!
As the new University term gets going we welcome especially new and returning students. The parish hosts the university chaplaincy and Rebecca, our chaplain puts on loads of activities each week. Find out more at sunderlandcatholic.com/chaplaincy
Family Fast Day: 7 October
If you did the family fast day last Friday can you please remember to return your en-

velopes? If you forgot the fast day last Friday then why not fast tomorrow instead and bring your money next week?
Rosary and Chaplet of Divine Mercy
Join us for the Chaplet of Divine Mercy after the 1205 Mass on Mondays and the Holy Rosary after Mass on Fridays.

Flock Notes

"Say thank you." I can still hear my mother saying that to me even after all these years: drilling into me not only the importance of gratitude but the need to express it.
We all like being thanked; even if sometimes we say we don't do what we're doing for the thanks, we still like to be thanked.
Saying thank you brings us out of ourselves. It is a recognition that we live in re-

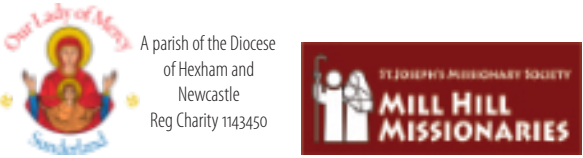
lationship with others and that the actions of others benefit us: from the doctors who saved our life, our parents who raised us, to the bus driver, or the person who held open the door.
We depend on others, and ultimately we all depend on God. Gratitude is the humble recognition of that fact.
What are you grateful for?



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Rev Eddy Barker • Parish Deacon

Rebecca Leighton • Lay University Chaplain • rebecca@sunderlandcatholic.com
Canon Alec Barras • Bishop Séamus Cunningham





Oaklea, David, Marion, Dave, Neil, Paul, Andrew, Jacob, Stella, David, Alisa, Susan, Mary, Jack, Richard, Margaret, Moira, Gerry, Nick, Maureen, Stella and Rose.



Margaret Patricia Rogers and Dominic English, Miriam Rogers

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

Why do we do that?



Question: What are the servant songs of Isaiah? How do they relate to Jesus' life and ministry?
Answer: The four servant songs (Isaiah 42:1-4, 49:1-6, 50:4-9, and 52:13—53:12) are strategically placed in Second Isaiah to offer hope and consolation to a suffering Israel during its Babylonian Exile.

Saint of the Week

Saint John XIII was born Angelo Giuseppe Roncalli on November 25, 1881, in a small village in Italy. He was ordained in 1904 and later earned a doctorate in canon law. During World War I he served as a stretcher-bearer and chaplain for the Italian army. Beginning in 1925 he served as a Vatican diplomat, first in Bulgaria, then in Greece and Turkey. From 1935 through the Second World War he helped save thousands of Jewish people. In 1944 he was named papal

nuncio to France. He was named cardinal and appointed patriarch of Venice in 1953. A quiet pastoral life passing into retirement, however, was not in God's plan for the saint.
Angelo Giuseppe Roncalli was elected Pope in 1958 and took the name John. His papacy was short, but full of action. He transformed the Vatican, calling for openness, a spirit of ecumenism, and the setting aside of politics. He called the Second Vatican Council in the fall of 1962, the first meeting of its kind in almost a century, setting the agenda to work for the spiritual regeneration of the

nificant part of that message is the portrait of God's servant, who is called to be a source of hope and encouragement for the people.
Each of the four poems emphasises God's choice and election of the servant. The last poem stresses the suffering and rejection of God's servant, along with his eventual death. Isaiah is certain that God will use the servant's innocent suffering as a way to redeem and remove the guilt and sin of others. Thus, the servant be-

comes a source of salvation for himself and for others.
Who is this servant? Many suggest that Isaiah was referring to Israel herself, as she underwent exilic suffering which would ultimately prove to be redemptive. Jesus' followers, including those for whom Mark wrote his Gospel, understood Jesus' ministry in terms of Isaiah's suffering servant whose innocent suffering and death became the means of salvation for all.

