

# 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

**FoodBanks: The Well:** 46 East Green, West Auckland. DL14 9HJ. Opening times: Wednesday-Friday 9am - 3pm

**Kings Food Bank:** King's Church, Prospect Place, Whessoe Rd., Darlington. DL3 0QT.

Opening times: Mon, Wed, Fri, 1pm -3pm

**St. Columba's:** St Columba's Church, Clifton Ave., Darlington DL1 5EE. Opening time: Fri 1pm -3pm.

Items may be left at the Foodbanks during their opening times or placed in St. Osmund's Church porch.

### Children's Liturgy at home

A Children's Liturgy that has been a very useful resource for parents and children throughout our Covid restrictions can be found by [Clicking here](#) It is delivered by a Primary School teacher from Dunkeld.

A Children's Liturgy from Cafod is available on: [www.cafod.org.uk](http://www.cafod.org.uk) [Click here](#)

### Please Pray for:

The sick of the Parish: Pat Avison, Christopher Smith, Patrick Doherty, Joan Towers, Toni Neville, Ian Burns and Nico Human.

### HOGARTH ALPHA - ON LINE

Do you want to explore your faith and ask the big questions on life? Then try Alpha! It's starting once again for our deanery and beyond, on the 21st April at 7.30 for 12 weeks online.

Further information about Alpha can be found on the Hogarth Alpha partnership face book page and please invite your friends. Siobhan Casswell will be happy to answer any questions! Please email [Hogarthalphaonline@gmail.com](mailto:Hogarthalphaonline@gmail.com) to register your wish to attend or for further information re Alpha contact Keld O'Shea on this email.



**4th Sunday of Lent**

**27th March**

### Laetare Sunday

**Theme: The prodigal Father**

*'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly.'*

**St Osmund's will be open for Parish Mass on Sundays at 9.30am and Tuesdays at 10.00am.**

It will no longer be necessary to book for the Sunday or Tuesday Masses.

During Lent, Stations of the Cross will follow the Mass on Tuesdays. Churches Together will gather at St. Osmund's for Stations of the Cross at St. Osmund's on Friday 8th April at 2pm

### Peace for the people of Ukraine

We continue to pray earnestly for peace in Ukraine, joining the Holy Father in his consecration of Russia and Ukraine 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.

We continue to collect money for emergency assistance to be sent through CAFOD to Ukraine – thank you for your generosity so far. Thank you, also, for those who contributed to the collection of practical assistance. The local organiser notes that she had to arrange to borrow a van to transport the quantity of donations to the gathering points in Newcastle.

### Pope Francis has offered a special prayer for peace.

The prayer is available at the back of this bulletin. Pope Francis has also composed a prayer of Consecration of Russia and Ukraine to Our Lady. The prayer is available at the back of Church

### Children's Liturgy

There are weekly sheets with activities for children available at the back of church. They can be used by children during the service.

**There is a Children's Liturgy at this Mass**

### Churches Together Lent Lunch

**Tuesday 29th March at St Osmund's 12.30pm**

Proceeds will go to Stella Maris and Mission to Seafarers.

**Happy Mothering Sunday**



**First reading Joshua 5:9-12****The Israelites celebrate their first Passover in the Promised Land**

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.'

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

**Responsorial Psalm 33(34):2-7****Taste and see that the Lord is good.**

I will bless the Lord at all times,  
his praise always on my lips;  
in the Lord my soul shall make its boast.  
The humble shall hear and be glad.

Glorify the Lord with me.

Together let us praise his name.

I sought the Lord and he answered me;  
from all my terrors he set me free.

Look towards him and be radiant;  
let your faces not be abashed.

This poor man called, the Lord heard him  
and rescued him from all his distress.

**Second reading 2 Corinthians 5:17-21****God reconciled himself to us through Christ**

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

**Gospel Acclamation Lk 15:18****Praise and honour to you, Lord Jesus!**

I will leave this place and go to my father and say:  
'Father, I have sinned against heaven and against you.'

**Praise and honour to you, Lord Jesus!****Gospel Luke 15:1-3,11-32****The prodigal son**

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the

Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me." So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father.

'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening."

'The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

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## Reflection on the Readings 4th Sunday of Lent Laetare Sunday 20th March

*In the Catholic tradition, a Homily, interprets the readings, shining a light on the present and asking each one of us what we must change in our lives, from today. The challenge is not so much about recounting the history or retelling the story, but living the gospel.*

### Arms Wide-Open

*The clear protagonist of today's parable is the father. Twice he repeats his cry of joy: "This son of mine was dead and has come back to life; he was lost and is found". This cry reveals what's in the father's heart. This father isn't worried about his own dignity or honour, nor how his son has treated him. Does not use the language of morality. He only thinks about his son's recovery: his precious son isn't dead after all, but is restored to life.*

*This story describes in detail the meeting of the father with this son who had abandoned house and home. Even when the returning son was still some way off, the father spotted him, recognised him and was moved down in his heart. Only the father's kindness and compassion can save us. Only God sees us and understands us so fully. Look at who does the running. It's not the homecoming son; it's the father who runs and who reaches out in welcome. "He caught him by the neck and kept kissing him". Jesus tells us that God like that: running with open arms to welcome those who come back.*

*The son starts his confession: he's been planning it for a long time. The father interrupts him to save him more humiliation. He doesn't impose a penance, demands no ritual of expiation; he places no condition on welcoming him home. The father cares about his son's dignity. So he gets the servants to bring him the best clothes, a household ring, and sandals to walk home. There he will be received at a banquet celebrated in his honour. To his amazement, the son is restored to the happiness of the life he had so casually thrown aside when he left.*

*Whoever listens to this parable from the heart, will know it applies to himself, or herself. They will feel, maybe for the first time, that in the depths of life there is Someone who welcomes us and forgives us, unconditionally, Someone who only wants us to have fullness of life. (J.A. Pagola)*

*The younger son is the main focus of commentators and preachers. His return home and the welcome he received can move our hearts. But the parable also speaks about an older son, a reliable fellow who stayed at home with his father, without imitating the licentious life of his brother in faraway places. When they tell the older son that his father has organised a lavish party to welcome the lost son, he gets very upset, understandably. His brother's return doesn't make him happy, but furious. "He was angry then and refused to go in" to the party. He had done his duty and never left home, but now he feels like a stranger in his own house. The father goes out to invite him with the same tenderness with which he has welcomed his brother. He doesn't shout or order. With humble love "he tries to persuade him" to come into the welcome home party. It's then that the son explodes, making his resentment known. He's spent his whole life fulfilling his father's orders, but he hasn't learned to love as his father loves. All he knows how to do is demand his rights and talk his brother down.*

*The elder brother's protest invites us to examine our own attitudes. Do we think we deserve more from God than other people? Do we practice religion as a duty, or resent the mercy that God offers to sinners who repent? Do we create a welcoming space, willing to welcome whoever comes to our church, no matter where they come from? Are we apt to build walls rather than bridges? Do we offer a helping hand, or do we look on others with suspicion? [associationofcatholicpriests.ie](http://associationofcatholicpriests.ie)*

### Act of Spiritual Communion

*My Jesus, I believe that you are present in the Holy Sacrament of the altar. I love you above all things and I passionately desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my soul. I embrace you as if you were already there and unite myself wholly to you. Never let me be separated from you.*

**Amen.**

### Mass on-line

St. Augustine's Facebook - [Click here](#) Sun. 9.15

Other churches in the diocese [Click here](#)

Walsingham: [www.walsingham.org.uk](http://www.walsingham.org.uk) [Click here](#)

Other churches in the UK and Ireland [Click here](#)

Vatican - [Click here](#)

Mass by phone: 01642 130 120

### The Cycle of Prayer Background

The twin themes of Lent are baptism and penance. Lent is a time of reflection and preparation for Easter. Many parishes offer opportunities for the celebration of the Sacrament of Penance in the Lenten season. In recent years some parishes have explored using the Lenten period as a time to assist those returning to the Church after a period of not being active in the life of the Church. This reflects the ancient practice of the Order of Penitents which reached its end on the morning of Holy Thursday.

#### Prayer

*God of power and might, we praise you through your Son, Jesus Christ, who comes in your name. He is the Word that brings salvation. He is the hand you stretch out to sinners. He is the way that leads to your peace.*

*God our Father, we had wandered far from you, but through your Son you have brought us back. You gave him up to death so that we might turn again to you and find our way to one another.*

**Roman Missal: Eucharistic Prayer for Reconciliation II**

## Pope Francis offers the following prayer for peace in Ukraine:

*Forgive us for war, O Lord.*

*Lord Jesus Christ, Son of God, have mercy on us sinners!*

*Lord Jesus, born in the shadows of bombs falling on Kyiv, have mercy on us!*

*Lord Jesus, who died in a mother's arms in a bunker in Kharkiv, have mercy on us!*

*Lord Jesus, a 20-year-old sent to the frontlines, have mercy on us!*

*Lord Jesus, who still behold armed hands in the shadow of your cross, have mercy on us!*

*Forgive us Lord, if we are not satisfied with the nails with which we crucified Your hands, as we continue to slate our thirst with the blood of those mauled by weapons.*

*Forgive us, if these have which You created to tend have been transformed into instruments of death.*

*Forgive us, O Lord, if we continue to kill our brother.*

*Forgive us, if we continue like Cain to pick up the stones of our fields to kill Abel.*

*Forgive us, if we continue to justify our cruelty with our labours, if we legitimise the brutality of our actions with our pain.*

*Forgive us for war, O Lord. Forgive us for war, O Lord.*

*Lord Jesus Christ, Son of God, we implore You! Hold fast the hand of Cain!*

*Illumine our consciences; may our will not be done; abandon us not to our own actions. Stop us, O Lord, stop us.*

*And when you have held back the hand of Cain, care also for him. He is our brother.*

*O Lord, put a halt to the violence. Stop us, O Lord.*

*Amen.*

## Lent

Lent is upon us. It is useful to think how we can get the best out of this season. It is a powerful time for us to re-set our relationship with God, and even if things are going well to take the opportunity to deepen that relationship. There are three traditional ways of engaging with Lent: prayer, fasting, and alms-giving. These are flexible so that they can be adapted to your particular circumstances.

Prayer is the foundation of our relationship with God, and so it is useful to stretch our usual prayer life during Lent. This might mean coming to Mass during the week, taking some time to reflect on the readings from Mass each day, saying the rosary more often, going to confession, doing some spiritual reading (either Holy Scripture, or a good spiritual book)...the list of possibilities is endless.

Fasting is when we take some legitimate and proper pleasure and put it aside to focus our minds on God. Traditionally this was centred around food, and many still find this a useful discipline to adopt – giving up a particular food or drink, or deliberately eating less. It can also be applied to other aspects of life – limiting the amount of television we watch, or our use of social media. Again the possibilities are endless.

Alms-giving reminds us of that central truth of the Christian faith that our love of God is linked to our love of neighbour. It can be useful to put some money aside each week which can then be given to charity, if you're giving up something using the money saved from that fasting is a good idea. But it can also be done in a non-financial way. Finding ways to reach out to people, giving practical support to those who are in some need.

Each of these three in their own way contributes to that deepening of our relationship with God which means that when we arrive at Easter we are fully prepared to celebrate that great feast.

## Walk with Me

A Lenten Journey of Prayer Booklet is available at the back of church (£1). It includes a Reading, Reflections and Prayers for each day of the season.

## Stations of the Cross

Tuesdays 10.30am following the morning Mass and Friday 8th April at 2pm

## Lent Lunches

The next Churches Together Lent Lunch will take place at St. Osmund's on Tuesday 29th March at 12.30pm.

Proceeds to Stella Maris and the Mission to Seafarers

## Diocesan Lenten Reflections

The Lenten Reflections are now available to download (in two parts) from the Diocesan website. [diocesahn.org.uk](http://diocesahn.org.uk) Father Sean Hall continues to offer his weekly reflections on the Sunday Readings – available to read online or download.

## Feast Days this week:

**Saturday 2nd April: St. Francis of Paola**

## Tea & Coffee after Mass

As we are able to continue relaxing our Covid measure and progress safely toward normality; our weekly tea and coffee has been able to resume following the 9.30 Mass – all are most welcome to join this moment of fellowship as a parish.

## Offering Accommodation for Ukrainian Refugees

Caritas UK has begun discussions with the Catholic Bishops of England and Wales to consider how the Church can respond in an organised and supportive way, through offering available Church properties for Ukrainian refugees.

A member of our Hogarth Partnership took part in this meeting and will be in discussion over the coming weeks with St. Osmund's and other parishes in the partnership about how we may be able to respond in a practical way.

**Bulletin available on line at**

**[www.stosmunds.co.uk](http://www.stosmunds.co.uk)**

**Best wishes for a Happy Mothering Sunday to all mothers and their families**

