

Weekly Newsletter During the Covid-19 Pandemic 2<sup>nd</sup> August 2020

Joint Parishes of St Joseph's and St Wilfrid's Gateshead

Parish Priest Canon Michael Brown

St Joseph's Presbytery High West Street Gateshead NE8 1LX

Telephone 01914771631

Email:- [michaelbrown6@btconnect.com](mailto:michaelbrown6@btconnect.com) or [shaunadevitt@tiscali.co.uk](mailto:shaunadevitt@tiscali.co.uk)



Today is the Feast Of: -

Saint Eusebius of Vercelli, Bishop



Early Fourth Century -371  
Patron Saint of Piedmont, Italy

*A bishop suffers exile and abuse for his defence of orthodoxy*

Eusebius was chosen bishop of the northern Italian city of Vercelli by popular acclaim in the 340s, even though he was an immigrant from the island of Sardinia. Twenty years after Eusebius' death, the great Saint Ambrose, bishop of the nearby city of Milan, wrote to the

Christians of Vercelli during a period of conflict in their diocese. Saint Ambrose's letter survives and is valuable contemporary evidence of the great esteem in which Saint Eusebius was held by an equally great prelate. Saint Ambrose calls Eusebius "a great man." Eusebius was great because of his close attachment to his city, to his priests, and to correct theology.

Regarding attachment to his city, Bishop Eusebius was the first Christian of Vercelli and acted like it. He gave an impeccable witness of poverty, fasting, and prayer. He did not see himself as the leader of only the Christians under his authority but also of the still numerous pagans in the countryside around Vercelli. As one of the first bishops of Northern Italy whose name is known to history, Eusebius lived early enough to have established the first, most basic structures of the Church. He promoted devotion to Mary in local shrines, founded parishes, and ordained and encouraged priests. He promoted Christian identity as more fundamental than one's earthly identity. Rome will come and go, but the heavenly Jerusalem is forever, and all the baptized are future citizens of that heavenly city.

Regarding attachment to his priests, Eusebius was innovative. He had been deeply influenced by Saint Athanasius' *Life of Saint Anthony*, and so emulated that monk's life of detachment amidst the hustle and bustle of urban life. Eusebius gathered his priests around him in a community of life which observed a monastic rule. They prayed, ate, and recreated together. They shared the concerns of their people with each other and made those problems their own, as true pastors do. In living this common life, Eusebius and his priests gave a powerful example of Christian solidarity to the city they led. They also prefigured the various forms of diocesan community life which would proliferate many centuries later in the Church, most notably in the Oratory of Saint Philip Neri.

Regarding attachment to correct theology, Eusebius' life intersected with the intense theological polemics of the fourth century, debates which were often intertwined with Church and imperial politics. Eusebius accepted, in full, the teachings of the Council of Nicea. He defended the Council's wording that Jesus Christ was "consubstantial with the Father." He was in good company in defending this proposition—but not in powerful company. The Emperor Constantius, the son of Constantine, was an Arian, and so held to a simplistic, albeit politically expedient, Christology in conflict with Nicene Christianity. The Emperor demanded that Eusebius and other bishops condemn the great flag-bearer of Nicene orthodoxy, Saint Athanasius. Eusebius refused, stating that Athanasius was innocent of any wrongdoing or error. For Eusebius, it was more noble to defend the truth than to curry political favor. For his defense of orthodoxy, Eusebius was condemned to a long exile in faraway Palestine, Asia Minor, and Egypt. He was mistreated, imprisoned, and abused by his Arian captors, including by an Arian bishop. Theology in the fourth century was played for keeps, a zero-sum game in which whatever one player gained, the other lost.

The political winds shifted in 361 when a new Emperor who cared nothing about Christianity took power. Eusebius' long exile thus ended. He then traveled throughout the Eastern Mediterranean attempting to repair the theological tears in the garment of the Church, with limited success. Upon returning to his beloved Vercelli, Eusebius served another ten years as bishop, his quiet and faithful service leaving no documentary trace, a faithful populace his lasting legacy.

*Saint Eusebius, you suffered for the truth, not just spiritually but physically. You endured exile from family, friends, and church rather than capitulate to false teachings. May your example inspire, and your intercession empower, all pastors and teachers to equal bravery.*

Today is the 18<sup>th</sup> Sunday in Ordinary Time

(OF) Readings for today are: -

First Reading	Isaiah 55:1-3
Responsorial Psalm	Psalm 144
Second Reading	Romans 8:35.37-39
Alleluia	Luke 19:38; 2-14 or Matthew 4:4
Gospel	Matthew 14:13-21

*"They All Ate as Much as They Wanted"*

We are all familiar with those very upsetting television news pictures which show people, often tiny children, cruelly ravaged by starvation. Such pictures are a powerful reminder that food and drink are our most basic human necessities. Without food and drink, we suffer intensely, and in the end, we die. In today's first reading, the prophet Isaiah was addressing a people who had known great suffering. They had been deported from their homeland, exiled to Babylon. Isaiah's message was one of consolation, that their suffering would come to an end, and that they would one day be able to return home. This return from Babylon would be a new Exodus, a reaffirmation of the covenant, the contract of love, between God and his people. Through the mouth of His prophet Isaiah, the Lord invites them to drink their fill of His covenant love: *"Come to the water all you who are thirsty."*

The psalm at Mass today speaks the same message of God's generosity: *"The eyes of all creatures look to you and you give them their food in due time."* Every living thing has life only because God gives it that life. Life is what God is offering to his people. Not just for the body, but life for the soul as well. And the reason for this offer is clearly stated both by the Psalmist and by Isaiah. The simple reason is his steadfast love for us. Steadfast love. Not the sort of love that vanishes like the mist. That is the sort of love we might call infatuation. The Lord does not deal in infatuation. God does not have crushes. His love is for life. Unbreakable, reliable, consistent. It is the sort of love summed up again and again in the Bible by the word *covenant*. Not a dead dry legal contract, but a living and self-renewing promise.

This unbreakable covenant-love is affirmed by Saint Paul in today's second reading. He speaks of a situation that Isaiah's audience, the Jewish exiles, would certainly have understood, and so I imagine can most of us: being troubled, being worried, being threatened. But Saint Paul assures us that all such troubles are the works of men. They will come to an end. *"Nothing can separate us from the love of God in Christ Jesus our Lord"*. Remember also what Saint John says in a very familiar passage from his gospel, perhaps the best known verse in the whole Bible: *"God so loved the world that he gave his only Son, so that whoever believes in him should not perish but have everlasting life."* This gospel promise is exactly the same as the promise relayed by Isaiah: life not merely for the body, but for the soul.

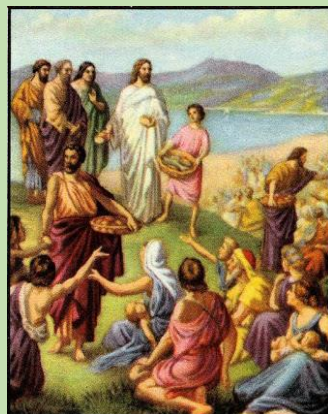
In many places in the New Testament, Christ Himself echoes the words of Isaiah. Isaiah says, *"Come to the water all you who are thirsty."* Jesus says, *"Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of*

water welling up to eternal life." The episode in today's gospel shows Our Lord keeping this promise, satisfying the needs of the people who followed Him. They were so keen to hear what He had to teach them that they were prepared to follow Him far away from their homes, to a lonely place apart.

*He had compassion on them.* This compassion was not just a passing emotion. It led to something practical; it led to action. The people had followed Christ to hear His teaching, and now they were in a lonely place, and hungry. Their immediate need was not doctrine, but food, and that is what He provided. The people looked to Jesus, fulfilling the words of the psalmist: *"The eyes of all creatures look to you, and you give them their food in due season. You open wide your hand, grant the desires of all who live."* The responsibility Jesus felt for the people was shown by His behaviour, like the head of a Jewish household. At mealtimes, the head of the household would take in his hands enough bread for everyone, would break it and distribute it to all those at table. And so, Christ, the King of the Jews, took the bread and the fish, and broke them. He worked a miracle to satisfy the needs of His people. Once again, His actions proved what the psalmist spoke of: *"the Lord is kind and full of compassion."*

As well as looking back to the manna in the wilderness, Christ feeding the five thousand also looks forward. His actions clearly direct our minds to the Eucharist *"Taking the five loaves and the two fish, Jesus raised His eyes to heaven and said the blessing. And breaking the loaves he handed them to the disciples...."* These words point forward to Matthew's account of the Last Supper later in the gospel: *"Jesus took the bread and blessed and broke it and gave it to his disciples"*. And this looking forward does not stop with the Last Supper and the Mass. It points us still further forward to what we heard about in the gospel for the last two Sundays, the kingdom of heaven. In many places in the Bible, the heavenly kingdom is compared to a rich and unending banquet, open to all. Remember Our Lord's words when He said: *"The kingdom of heaven may be compared to a king who gives a marriage feast"* or again when He says: *"Many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven."* The feeding of the five thousand was a brief but generous glimpse in advance, of the marriage feast of the King of kings.

The gift of Manna in the wilderness foreshadowed the feeding of the five thousand, and this miracle was an anticipation of the Eucharist. And the Eucharist itself is a down payment, so to speak, on the eternal banquet, which we shall enjoy, in the heavenly kingdom. God feeds us here and now in this holy Sacrament, and this feeding is a foretaste of the banquet he will one day lay before us in paradise, where no-one will ever go short.



## Nineth Sunday After Pentecost

(E) Readings for today are: -

Introit	Psalm 53;6,7
Epistle 1	1 Corinthians 10, 6-13
Gradual	Psalm 8,2
Gospel	Luke 19: 41-47

*Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people: and that Thou may grant their desire to those that seek, make them to ask such things as shall please Thee.*

One of the most famous verses in the Bible is 1 John 4:8: "God is love." However, in recent years this passage has been weaponized against Catholics by accusing those who hold to traditional Catholic doctrine of being unloving. Yet Sunday's readings give a clearer view of God's love, which includes a deep hatred of sin.

In Sunday's Epistle, St. Paul is warning the Corinthians against falling into sinful behaviours. He uses Israel's history to emphasize his point. Even though the Israelites were miraculously saved from destruction and were given manna from heaven to sustain them (cf. 1 Cor 10:1-3), nevertheless with "most of them God was not well pleased: for they were overthrown in the desert" (1 Cor 10:5). Then the Apostle gives specifics: the Israelites were engaging in covetousness, idolatry, fornication, and murmuring (grumbling). Because of this, they were "destroyed by the destroyer" (1 Cor 10:10).

God's love for His Chosen People is evident throughout the pages of the Old Testament. He continually reaches down to them in His merciful love, leading them for centuries until the time of the coming of His Son, the promised Messiah. Yet throughout salvation history God opposes sin, literally with a vengeance. The very reason the Chosen People needed continual saving was because of the consequences of their continual sins. It would be a mistake to think that God's mercy toward His People means He excuses their sins.

God's hatred of sin is also shown in Sunday's Gospel. When Jesus approaches Jerusalem, Luke tells us that the Lord "wept over it" (Luke 19:41). Our Lord has seen the institutionalized sin of the Israelites, and he knows what will result from it: the complete destruction of Jerusalem in 70 A.D. The Church Fathers often taught that the rejection of Jesus by the Jewish leaders led directly to the fall of Jerusalem by Roman armies, just a generation after the death of the Lord. As for the Israelites of old, there are severe consequences to sin, consequences God does not always prevent. In His permissive will, God will allow evil to befall those who have embraced sin in their lives.

In today's era where "Love is Love" is code for celebrating sin, and where our culture blames inanimate objects for evil rather than the men who wield them, we face the same destructive consequences that our forefathers did. And of course, the worst consequence of embracing sin is eternal destruction in the fires of Hell. As St. John Chrysostom preached, "Paul mentions the end of the ages to startle the Corinthians. For the penalties which come then will not have a time limit but will be eternal. Although the punishments in this world end with our present life, those in the next world remain forever" (Homilies on the Epistles of Paul to the Corinthians 23.5).

So, we must always resist evil, both in our own lives and in our culture. Such a task is humanly impossible but can be done with the help of God's grace. As St. Paul writes, "Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it" (1 Cor 10:12-13).

### An answer to Our Prayers

*It is with great joy that we announce the opening of St Joseph's for Sunday Mass beginning with 10.00am Ordinary form on Sunday 9<sup>th</sup> August and followed by the Extraordinary Form at midday.*

*It will come as no surprise to any of you to hear that the number of people allowed at each Mass has to be restricted to comply with the social distancing measures in place to protect us all against Covid 19. Our limit is 37, which can be stretched slightly if there are family groups.*

*As well as the social distancing measures, which requires us to remain 2 metres apart at all times, the wearing of facemasks is compulsory, for those aged over 11 years, unless exempted on medical grounds (there will be a limited stock of facemasks available for a small donation at the back of church).*

*There are also other changes to the way we can enter and exit church and new rules and regulations to follow, such as sanitising hands on entry and exit and prior to receiving Holy Communion.*

*No statue is to be touched at all, there will be no water in the stoops and there is to be no singing.*

*There will not be a collection during mass and so we ask that if you can, you continue to give generously through bank transfer, standing order or direct debit, if you want to continue with weekly cash or cheque donations there will be a receptacle at the back of church in which you may place your donation at the END of Mass.*

*All the new rules will be clearly displayed and we will have stewards and ushers to assist you at every step, please ensure you comply with their instructions, this is for your own good and the good of others.*

*To begin with we have decided not to have a pre-booking system in place, this may have to be reviewed depending upon the numbers coming to Mass when we first open. It is essential you arrive early and queue outside, maintaining 2mtre distance whilst the stewards show you to your seats.*

*We have been asked to comply with the government's 'Track and Trace' system, this means that we have been requested to take names and contact details for each person at Mass in order that they may be contacted should there be an outbreak of Covid at one of our services. Your details would be treated with the utmost discretion, in compliance with DATA protection and all information*

*destroyed after 21 days. We STRESS that this is merely a REQUEST and if you would rather not supply this information that is your right to withhold it.*

*In order to speed up entry to church and to assure you of the utmost confidentiality of any information you are happy to give to 'Track and Trace' we ask that at home you write down your name and a telephone contact number along with the date and the Mass you are attending, place this information in a sealed envelope and put it in the box provided at the back of church. No-one will need to access these envelopes at ALL unless there is an outbreak of the virus at the Mass you have attended. This process will have to be completed at each and every Mass you attend, completing the information once will not suffice as envelopes will be destroyed after 21 days and will be kept sealed unless they are needed. Again, we STRESS giving this information is entirely VOLUNTARY.*

*It has been no easy task to get to the moment of celebrating Mass inside our church once again and we owe a great deal of thanks to everyone who has worked to get everything in place for this momentous occasion, without our volunteers for cleaning, (both before and after each Mass), our Stewards and ushers, committing to being here at each Mass, we would not have been able to open our doors again.*

*I know it is with great sadness that St Wilfrid's has not yet been able to open, the Bishop wisely made the decision that each Priest could only open ONE of the churches for which he is responsible, this is because there is an inordinate amount of work and added stress for each Priest in being able to safely say Mass again.*

*Canon Michael took the very difficult decision to open St Joseph's first, before St Wilfrid's, because St Joseph's has a larger capacity, therefore more of our faithful will have the opportunity to attend Mass, also it is more central than St Wilfrid's, meaning it is more easily accessible to the majority. The decision is in no way an indication of preference for Church or Parishioners, it is purely and simply a question of practicality and common sense.*

*We continue to pray for the success of our open churches and the demise of the virus that in the not too distant future ALL will be open, and Mass will be said once again everywhere.*

*Thank you everyone for your patience and prayers, understanding and continued support of our two united parishes.*

*VOLUNTEER MEETING/TRAINING and CLEANING of CHURCH FRIDAY 7<sup>th</sup> AUGUST 6pm PLEASE ATTEND IF YOU CAN, TRAINING IS ESSENTIAL FOR ALL. Bring a*

*facemask with you and if you are not already on the books in a voluntary role at St Joseph's please bring along some form of ID.*

**Congratulations to: -**

**James Baxter**, who used to be a regular at the 12 o'clock Sunday Mass, and recently received the cassock and tonsure at the seminary of the Institute of Christ the King at Gricigliano, near Florence in Italy. Cardinal Burke conferred the tonsure as seen in the photo. His title is now Monsieur L'abbé Baxter, as tonsure confers admission to the clerical state. James has completed his first year of seminary and has enjoyed it very much. He came to visit St Joseph's and some of his friends during the week, it was lovely to catch up with him and hear all about his new life at the seminary. Please continue to keep him in your prayers as he prepares to begin his second year of formation.



**Mass intentions this week**

Monday: Safe Return from Spain

Tuesday: Repose of Errington and Ashby families

Wednesday: Intentions of Watchorn Family

Thursday: Intentions of LMS

Friday: Veronica, Catherine, and John Wall

Saturday: Veronica, Catherine, and John Wall

Sunday: 10.00 People of the Parish

12.00 Fr Michael Hickey

**Mass is said at approximately 10am each weekday.**



**The following Churches are preparing to open for private prayer and/or Mass**

Amble, Sacred Heart and St. Cuthbert  
Annitsford , St John the Baptist  
Bell's Close, St George  
Berwick, St. Cuthbert  
Birtley, St Joseph's  
Blyth, Our Lady and St Wilfrid's  
Blackhall, St. Joseph  
Brooms, Our Blessed lady and St Joseph's  
Coundon, St Joseph's  
Cowpen, St Cuthbert's  
Crawcrook, St. Agnes  
Crook, Our Lady Immaculate & St. Cuthbert  
Cullercoats, St Mary's  
Darlington, St Teresa  
Darlington, St. Thomas Aquinas  
Durham, St. Cuthbert  
Esh laud, St Michael's  
Felling, St Augustine  
Gainford, St. Osmund  
Gateshead, St Joseph's  
Gateshead, St. Peter  
Gateshead, The Holy Rosary  
Hordon, Our Lady Star of the Sea  
Houghton-le Spring, St. Michael  
Jarrow, St. Bede  
Jarrow, St Matthew  
Lanchester, All Saints  
Langley Park, St Joseph's  
Minsteracres, St. Elizabeth  
Murton, St Joseph's  
Newcastle, English Martyrs  
Newcastle St Dominic's  
Newcastle, St Michael's  
Newcastle, St John Vianney  
Newhouse, Our Lady Queen of Martyrs  
New Seaham, St Cuthbert  
Peterlee, Our Lady of the Rosary Prudhoe,  
Our Lady and St Cuthbert  
Sacriston, St. Bede  
Seahouses, St. Aidan  
Stockton, English Martyrs & SS Peter & Paul  
Stockton, St. Patrick  
Sunderland, St Anne and Holy Family  
Sunderland, St Hilda  
Tudhoe, St Charles  
Tynemouth, Our Lady and St Oswin  
Wallsend, Our Lady and St Aidan

Whittingham, St Mary immaculate  
Willington, Our Lady and St Thomas  
Whitley Bay, St. Edward  
Wooler, St. Ninian

**Churches Open for Mass (M) and Private Prayer (P)**

Please note that each individual parish priest can choose how to offer Holy Communion during Mass.

You may find you are not able to receive Communion at all, or only on the tongue, or only in the hand, please respect the decision of each Priest, he is acting in everyone's best interests as he sees it and it is not fair nor helpful to anyone to judge.

*(please note no young person under age 16 may attend unaccompanied)*

**It is essential that you consult individual parishes, via websites or phone, for regulations to attend Mass at any specific church as each has its own conditions. Please DO NOT just turn up for Mass, without checking websites first as you may be disappointed. Many churches are operating a pre-booking system.**

OChu

- Cathedral Church of St. Mary, Newcastle upon Tyne (M & P) –
- Alnwick, St. Paul's Church (M)
- Ashington, St. Aidan (M)
- Bedlington, St. Bede (M)
- Billingham, Our Lady of the Most Holy Rosary ( P)( M from 3 August)
- Bishop Auckland, St. Mary (P)
- Consett, St. Patrick (M & P)
- Coxhoe, SS Joseph, Patrick and Cuthbert ( P),( M from 1 August)
- Cramlington, St. Paul (M)
- Darlington, St. Augustine (P)
- Durham, Our Lady of Mercy and St. Godric ( P, M)
- Durham, St. Joseph (P from 28 July, M from 29 July)
- Forest Hall, St. Mary (M)
- Gateshead, Immaculate Heart of Mary (P)
- Hartlepool, St. Joseph (P)
- Hebburn, St. Aloysius (M from 29 July)
- Hexham, St. Mary (M & P)
- Longhorsley, St. Thomas of Canterbury (M)
- Newcastle, St. Andrew (M)
- Newcastle, St. Bede (P)
- Newcastle, St. Charles' Church (M & P)
- Newcastle, St. Robert (P)
- Newcastle, St. Teresa (M & P)
- Newton Aycliffe, St. Mary (P)
- North Gosforth, Sacred Heart (M & P)
- North Shields, St. Cuthbert (M)

- South Shields, St. Bede (M)
- Stella, SS Mary and Thomas Aquinas (M)
- Sunderland, St. Joseph (M)
- Sunderland, St. Mary (P)
- Ushaw Moor, St. Joseph (P)
- Wallsend, Our Lady and St. Columba (M)
- Washington, St. John Boste (M & P)
- Winlaton, St. Anne (M & P)

*Your continued patience, support and understanding are very much appreciated, and we ask that you continue to pray for the absolute best decisions to be made.*



#### **An Act of Spiritual Communion**

When we are unable to receive Holy Communion, it has long been the catholic tradition to make an Act of Spiritual Communion. St. Thomas Aquinas defined a Spiritual Communion as "an ardent desire to receive Jesus in the Most Holy Sacrament and lovingly embrace Him as if we had actually received Him. One composed by St Alphonsus Ligouri in 1870 is: -

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

#### **Act of Perfect Contrition**

When we cannot get to confession the Catholic Church has made provision for our reconciliation with the Father through an Act of Perfect Contrition, Cardinal Vincent Nichols recently spoke these words, "What the Church teaches us, is that God in His mercy, forgives our sins when we are truly sorry for them. And when we turn to Him and express our sorrow in an Act of Contrition, it's called an Act of Perfect Contrition when its focus is on the mercy and the love of God rather than on the burden of our guilt. So to make an act of Perfect Contrition, we simply need to turn to God and be, as it were, overwhelmed by God's mercy, and then express in our own words or in the words of the traditional Act of Contrition, the sorrow we feel for our offences against the goodness of God. When we do that in all sincerity of heart, we may rest assured that God forgives our sins and that we come away from that Act of Perfect Contrition freed from those sins And, as I say, the only thing we have to remember is, when it is possible to make a Confession again, that we mention the grievous sins which were forgiven by this Perfect Act of Contrition.



### Our Lady of Lourdes Garden

We are hoping to improve this peaceful, prayerful area of our church grounds and are therefore appealing for donations large and small. If you could mark your donation 'Lourdes Garden' it would be helpful.

Donations may be made in the same way as weekly/monthly offerings as set out below.

### Thank You

To all those who have continued to make donations to Our Churches throughout the pandemic, your generosity is invaluable.

### To donate via bank transfer:

Diocese of Hexham and Newcastle

Gateshead St Wilfrid's

Sort Code 40-34-18

Account Number 01164120

Diocese of Hexham and Newcastle

Gateshead St Joseph's

Sort Code 40-34-18

Account Number 31164066

Please use reference: - Weekly Income

OR

Donate using a cheque made out to either parish

'DHN St Joseph's Gateshead' or 'DHN St Wilfrid's Gateshead'

St Wilfrid's

Ford House

Sunderland Road

Gateshead NE8 3QR

St Joseph's

Presbytery

High West Street

Gateshead NE8 1LX

### A Little Bit of Fun!!

Can you unscramble the following letters and come up with the names of Biblical Characters found in either Old or New Testament?

1. A. Rash
2. Minus Code
3. Is On Me
4. Bead Gone
5. Hip Lip
6. So I Heard
7. Vile
8. Bar A Ham
9. Lead In
10. Men in Jab

Answers next week - if I can find them!!

## KEEP YOURSELF UPDATED AND INFORMED

- Parish Website and Facebook pages are updated regularly
- Parish Newsletter is available on our website each week
- Diocesan website [www.rcdhn.org.uk](http://www.rcdhn.org.uk)
- Bishops' Conference website [www.cbcew.org.uk](http://www.cbcew.org.uk)

### **Access to the Newsletter**

If you know of anyone from either Parish who cannot access this newsletter via the website and would like to receive it by email, please ask them to give their email address to Canon Michael Brown email [michaelbrown6@btconnect.com](mailto:michaelbrown6@btconnect.com) or Shauna Devitt at [shaunadevitt@tiscali.co.uk](mailto:shaunadevitt@tiscali.co.uk)

### **Diocesan News**

**Please see individual websites for information about Live Streaming of Masses**

live streaming may be in effect during Mass. If you do not wish to be at risk of being filmed, please inform your parish priest or designated person on visiting the church.

### **Pope Video**

monthly [thepopevideo.org](http://thepopevideo.org)

### **Community Support**

Gateshead Council have a dedicated page on their website offering a network of support for those who need help: -

<https://www.gateshead.gov.uk/article/15181/coronavirus-COVID-19-Community-support>

Or phone 01914333000

Alcoholics Anonymous Call free on 08009177650 or email [help@aamail.org](mailto:help@aamail.org)

### **Pastoral Care**

As part of the pastoral care of parishioners and others during this time several qualified counsellors and listeners have generously made themselves available to anyone who may be troubled by the negative effect of the situation. These councillors and listeners can be contacted through St Mary's Cathedral Listening Service on 01912326953

### **EU Citizens**

All EU, EEA and Swiss citizens living in the UK MUST apply through its Settlement Scheme to continue living, working, and accessing services here. The deadline is **30 June 2021**. Details and links to the application process can be found at: [gov.uk/eusettledstatus](http://gov.uk/eusettledstatus) Assistance is available at: [gov.uk/help-eu-settlementscheme](http://gov.uk/help-eu-settlementscheme)

### **Justice and Peace**

Please visit the Parish and Diocesan websites for updated information about the Refugee Project helping those who need it most.