

GRIDIRON

The Newsletter of **St Laurence Long Eaton**

An Ebbsfleet in Erewash Parish

May 30th 2021

The Most Holy Trinity (Year B)

The Parish Mass 9.30am

Hymns NEH (Green) :

Introit: 146 Holy, Holy, Holy! Lord God Almighty!

Offertory: 360 Firmly I believe and truly

Communion 398 May the grace of Christ our Saviour

Post Communion 343 Bright the vision that delighted

(All can be heard sung on Youtube.)

This Week in our parishes

Monday **THE VISITATION** 10.00am Mass at *St Laurence Bank Holiday time*

Tuesday **St Justin** 9.30am Mass at *Holy Trinity*

Wednesday **Sts Marcellinus and Peter** 10.00am Mass at *St Laurence*

Thursday **The Ugandan Martyrs** 7.00pm Mass at *Holy Trinity*

Friday 12noon Mass at *St Laurence*

Next Sunday 6th June

THE MOST HOLY BODY AND BLOOD OF CHRIST *Corpus Christi*

9.30am THE PARISH MASS at *St Laurence*

11.15am THE PARISH MASS at *Holy Trinity*

About today's Mass readings: The Most Holy Trinity

First Reading: *Deuteronomy 4: 32-34, 39-40*

The Book of Deuteronomy is primarily about the love of God, the revelation of God's awesome, forgiving love to his people. Love is the nature of God. We can never understand God, or what we mean by three Persons in one nature. Rather than the Church giving us a reading which might get us a tiny step nearer understanding what we might mean by that, the Church gives us the heart of the revelation to Jews and Christians that God is love. Other religions feel their way towards this staggering and daunting truth, but to us it has been revealed. The revelation of God as love is a personal revelation, inviting us to a response in love, inviting us into a personal relationship with God as love. All the instructions that God gives us are simply meant to show us what that love means and how we can respond to it and stay close to God as own God's people. In the beginning man and woman were made in the image of God, and if I am to remain close to God I must shape my desires, my activities, my relationships to be like those of God.

Second Reading: *Romans 8: 14-17*

The Trinity is often treated like a mathematical and philosophical problem. No attempt to understand the intra-trinitarian relationships of the three Persons can get very far. The reading which the Church gives us, instead, gives an inkling of our triple relationship with God. The basis is Jesus' own prayer, in which he called God 'Abba', the dignified and affectionate word in Jesus' own language by which a son addressed his father. The staggering next move is that Jesus told us that we might use the same form of address; so we use it, even in Aramaic. It is, however, only because Christ has given us his Spirit as our spirit that we can do so. This Spirit is also the Spirit of the Father. Sometimes in the gospel it is Jesus, sometimes it is the Father who sends the Spirit. We can say that the Spirit gives us access to the Father and to the Son, or that the Father gives the Spirit of the Son, or that the Son gives us his Spirit. In this way the Trinity, each Person in a different way, imparts to us the love of God and draws us into God's own love.

Gospel: *Matthew 28: 16-20*

For the Gospel according to Matthew this is a momentous climax. Jesus is on the holy mountain, Where is this mountain? We do not know; nor does it matter. The importance is that Jesus is commissioning his followers as the Second Moses. Just so he taught the Sermon on the Mount on the holy mountain, as Moses had given the Old Law on the mount of Sinai. He is the glorious Son of Man of the prophecy of Daniel, to whom all authority on earth was given; but to him is given

all authority in heaven and on earth. As Jesus sends them out, he promises that his divine presence will be always with them. It is in the strength of that presence that they will pursue their task. This promise provides the final bracket of the Gospel, as the name given to Jesus by the angel provided the opening bracket: 'They will call him "Emmanuel", a name which means "God is with us".' The divine presence of God in Jesus and in his community is the clue to the whole Gospel of Matthew. In the centre of the Gospel it is again stressed, 'Where two or three are gathered together in my name, there am I in the midst of them.' On a superficial level this gospel reading seems chosen because of the Trinitarian baptismal formula. It is the only time this formula comes in Scripture, and it is remarkable that the Trinitarian liturgical formula was already developed while the New Testament was being written. At a deeper level this reading of the final five verses of the Gospel according to Matthew gives a wonderful Trinitarian view of the work of salvation. The words of the Risen Christ, 'all authority in heaven and on earth has been given to me' are reminiscent of the vision of the exalted Son of Man in Daniel, who comes to the One of Great Age, seated on his throne, and receives from him all power on earth. Only Christ receives all power in heaven too, as 'the Son of God in power'. In this power he sends out his disciples, promising his divine presence always. The promise of Christ's divine presence in his Church now, at the end of the gospel, balances the promise at the beginning in the name Emmanuel, given by the angel for the child. Emmanuel means 'God with us'. So the permanent presence of Christ is the message of the whole gospel.

Collect:

God our Father who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen

Fr David writes:

SOCIAL DISTANCING ... A REMINDER

Please remember that **we must still adhere to the guidelines**. You should only mix with others from your household in church, and there should be no social activity either before or after Mass. You should leave church quickly and orderly, avoiding any unnecessary interaction with anyone. Should you need to speak to Father David, for example, please stand aside, socially distanced from others. These instructions may appear difficult but, unlike the previous lockdowns, we are allowed to gather for worship, although many people, understandably, will decide to stay away. **Hand sanitiser** is provided in both churches, but **do feel free to use your own if you would prefer**. At St Laurence there is an automated dispenser for use on entry, but please sign the Track and Trace sheet before use, unless you 'check-in' with the NHS Track and Trace app, available in both churches. **Although we are now in the first stage of the easing of the Lockdown these regulations still apply.**

Please also remember ... that the communion greeting 'The Body of Christ', is said only once, and we all respond together, **Amen**. The instructions are that Holy Communion is then given in silence. **Please do not say anything when the priest gives you the host.**

Sacrament of Reconciliation

Until Covid restrictions are lifted there will be no set times for confession; please contact Father David for socially distanced appointments.

Gluten Intolerance/Coeliac sufferers

Ecclesiastically- and medically-approved communion hosts are now available in both churches. Please let a sidesperson/churchwarden know if you would like a gluten-free host. They will generally have been consecrated at an earlier Mass and kept securely in the tabernacle in both churches.

This week's spiritual link ...

New Pilgrim Path Website of the Week: Dorothy Day: Anarchist on the Path to Sainthood

American activist, Dorothy Day, famously said "Don't call me a saint. I don't want to be dismissed so easily." 41 years after her death, the Church

has opened the case for her possible canonisation. Her journey led this single mother from atheism, communism and anarchy to radical Catholicism. She called all believers to fight racism, war and poverty. Her Catholic Worker newspaper proclaimed the rights of workers and the poor, and espoused complete pacifism in response to nuclear war. In her 'houses of hospitality', she sheltered and fed New York City's homeless through the Great Depression. Making powerful enemies as she challenged Church and State, she was jailed and mistreated in her endless campaigns for social justice.

Pope Francis, addressing Congress in 2015, reflected his hope for the U.S to model itself after four historical Americans: Abraham Lincoln, Martin Luther King, Thomas Merton and Dorothy Day. To watch a PBS documentary on this extraordinary woman, visit: www.newpilgrimpath.ie

Notices:

Requests for Prayers

The lists of the sick and those for whom we have been asked to pray include many names, some of which may no longer be relevant. Please look at the list for each parish and let me know **if prayers are still required**. If I haven't heard with regard to a name by Tuesday it will be removed from the list. **And don't forget to let me know of any new names that should be included**. Too often someone will assume that someone else has told me if a person is ill or in need of prayers and I don't find out. **Father David**

A spiritual reading for the solemnity of the Most Holy Trinity

A letter from Saint Athanasius

Light, radiance and grace are in the Trinity and from the Trinity

It will not be out of place to consider the ancient tradition, teaching and faith of the Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the fathers. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name. We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and energising reality, self-consistent and undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the

Church, one God is preached, one God who is *above all things and through all things and in all things*. God is *above all things* as Father, for he is principle and source; he is *through all things* through the Word; and he is *in all things* in the Holy Spirit.

Writing to the Corinthians about spiritual matters, Paul traces all reality back to one God, the Father, saying: *Now there are varieties of gifts, but the same Spirit; and there are varieties of service but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone*

Even the gifts that the Spirit dispenses to individuals are given by the Father through the Word. For all that belongs to the Father belongs also to the Son, and so the graces given by the Son in the Spirit are true gifts of the Father. Similarly, when the Spirit dwells in us, the Word who bestows the Spirit is in us too, and the Father is present in the Word. This is the meaning of the text: *My Father and I will come to him and make our home with him*. For where the light is, there also is the radiance; and where the radiance is, there too are its power and its resplendent grace.

This is also Paul's teaching in his second letter to the Corinthians: *The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all*. For grace and the gift of the Trinity are given by the Father through the Son in the Holy Spirit. Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself.

Two Saints for this week:

Tuesday 1st June

St Justin Martyr (100-165)

St Justin was born at the beginning of the second century in Nablus, in Samaria, of a pagan Greek family. He was an earnest seeker after truth, and studied many systems of philosophy before being led, through Platonism, to Christianity. While remaining a layman, he accepted the duty of making the truth known, and travelled from place to place proclaiming the gospel. In 151 he travelled from Ephesus to Rome, where he opened a school of philosophy and wrote defences and expositions of Christianity, which have survived to this day and are the earliest known writings of their kind. In the persecution of 165, in the reign of the emperor Marcus Aurelius, he was denounced as a Christian, arrested and beheaded. The transcript of his trial by the prefect Rusticus, has also survived. Justin treats the Greek philosophy studied as mostly true, but

incomplete. In contrast to the Hebrew tendency to view God as making revelations to them and to no-one else, he follows the parable of the Sower, and sees God as sowing the seed of wisdom throughout the world, to grow wherever the soil would receive it. When we dispute with people who disagree with us, we would do well to assume that they too are seeking wisdom and have found truth of a kind. Since there is only one God and one Truth, it is our task not to contradict or belittle their achievement, but to show them how their strivings and searches are ultimately fulfilled in Christ. This is harder to do – not least, because we have to take the trouble to understand *our own* faith thoroughly – but it is ultimately more worthwhile.

Thursday 3rd June

Sts Charles Lwanga and his Companions – The Martyrs of Uganda

Many Christians, Roman Catholic, Anglican and Protestant, were killed by the Ugandan king, Mwanga. Some of them were servants in the king's palace or even his personal attendants. Charles Lwanga and his twenty-one companions (the youngest, Kizito, was only 13) were executed for being Christians, for rebuking the king for his debauchery and for murdering an Anglican missionary priest, for 'praying from a book', and for refusing to allow themselves to be ritually sodomised by the king. They died between 1885 and 1887. Most of them were burned alive in a group after being tortured. Within a year of their deaths, the number of catechumens in the country quadrupled. St Charles Lwanga is the patron of Catholic Action and of black African youth, and the Ugandan martyrs' feast day is a public holiday in Uganda. Recently today's commemoration has been extended to honour also Janani Luwum, the Anglican Archbishop of Uganda, martyred during the tyranny of Idi Amin, and the many other Christians put to death during the turbulent early years of Christianity in Uganda.

Please remember in your prayers:

Those who are sick, especially: Kath Green, Jean Smith, Peter Wrathall, Syd Warren, Maria Perkins, Grace Fouracres, Emma Gallagher, Dexter, Vanessa Jackson, Jean Jarvis, Keith Hann, Ben, Jemima, and Kes Grant priest with cancer.

Those who have recently died : Those who have recently died, especially Paul Toh Maung Priest of Myanmar, and also those whose anniversary of death falls this week: John Brentnall Pearson, Jim Harrison, Leslie Herbert Rust, Joan Davies, Fred Beswick, Agnes Chataway, Celia Jackson. Arthur Kenyon

Contacts at St. Laurence

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Churchwardens

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Website

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