

GRIDIRON

The Newsletter of **St Laurence Long Eaton**

Ebbsfleet in Erewash Parish

June 13th 2021

Eleventh Sunday in Ordinary Time (Year B)

The Parish Mass 11.15 am

Hymns NEH (Green) :

Introit: 355 Eternal ruler of the ceaseless round
Offertory: 311 We pray thee, heavenly Father
Communion 312 Where the appointed sacrifice
Post Communion 427 O praise ye the Lord!
(All can be heard sung on Youtube.)

This Week in our parishes

Monday 6.30pm Mass *at St Laurence*

Tuesday 9.30am Mass *at Holy Trinity*

Wednesday 10.00am Mass *at St Laurence*

3.00pm Funeral of the late Greg MacDonald *at Holy Trinity*

Thursday 7.00pm Mass *at Holy Trinity*

Friday 12noon Mass *at St Laurence*

Next Sunday 20th June

THE TWELFTH SUNDAY IN ORDINARY TIME

9.30am THE PARISH MASS *at St Laurence*

11.15am THE PARISH MASS *at Holy Trinity*

About today's Mass readings: 11th Sunday in Ordinary Time

First Reading: *Ezekiel 17: 22-24*

The task of prophet Ezekiel was to keep up the spirits of the Jews exiled to Babylon. For them it seemed that the Sack of Jerusalem was the end of all hope: they had lost their homes, their king, their Temple and even their covenant with God. Ezekiel was a person of fantastic imagination, not afraid to indulge in wild and daring mimes to force through his message that God was still in charge and still caring for Israel. He even mimed the siege of Jerusalem by building a mud-brick model and escaping through the wall. His visions are also daring and inspiring. Perhaps the best-known is the Valley of the Dead Bones, prophesying that Israel will come to life again, and read at the Easter Vigil. The present chapter is an imaginative allegory about a great cedar tree despoiled by two eagles, that is, Israel despoiled by Babylon and Egypt. Today's reading is a tailpiece, promising that Israel will again become a great cedar tree, in whose shade the nations will come to take shelter. The gospel parable uses the same figure of a great tree in which all peoples will shelter. The great cedars on the mountains of Lebanon are an awesome and unforgettable sight, stretching far into the sky and wide across the hills, a suitable refuge for great birds, just as the love of God offers a refuge for each one of us.

Second Reading: *2 Corinthians 5: 6-10*

St Paul uses several different sets of imagery to convey the goal of the Christian life for which he is longing. We know that all imagery is inadequate, but especially such pictures as heaven 'up there', in the clouds, playing harps. In 1 Corinthians 15 he used images of participating in God's power, incorruptibility and glory, transformed into a new mode of being by the Spirit. Earlier in 2 Corinthians he spoke of the 'weight of glory'. In today's reading he speaks of 'being at home' with the Lord in contrast to being in exile. Now that we are adopted children of God, to be with the Lord is our natural family home-coming. In the final sentence he envisages also the final judgement when we are laid bare for what we truly are, the frightening but comforting moment when we see ourselves as God sees us, when we can cease putting on an act and, Hyacinth Bucket-like, keeping up appearances. Before God there is neither need nor possibility of pretence. All masks are stripped off. This too is an aspect of being at home, for there is no need of pretension before the family. This fills him with courage and optimism on his journey home from exile.

Gospel Reading: Mark 4: 26-34

Jesus must have been something of a countryman, from the rich agricultural plains of Galilee, where wheat and fruit-trees abounded. It was natural from him to use such imagery for the Kingship of God which he was proclaiming. Today's gospel reading offers us two of the many images in Mark's chapter of parables. What did Jesus want to teach by them? Images can carry many layers of meaning. First, the Seed Growing Secretly. Perhaps Jesus meant that God's purposes are accomplished in spite of our feeble and fumbling efforts. Perhaps it was a warning that after long waiting the time for decision, the time of harvest had come with Jesus' own mission. Then the Mustard Seed: was this a reply to the discouraged disciples – or perhaps Jesus' critical opponents – that his motley little group of undistinguished peasants, fishermen and tax-collectors would grow into God's own mighty tree? Perhaps this is a first hint that Jesus' mission is for all nations, not just for Israel. All nations would come, nest and find a home in its branches. At any rate, both images show that God is in charge, and has great plans which will be fulfilled despite our own inadequacies and, just perhaps, because of them ...

Collect:

O God, strength of those who hope in you, graciously hear our pleas, and, since without you mortal frailty can do nothing, grant us always the help of your grace, that in following your commands we may please you by our resolve and our deeds. 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.**

Father David's rest day this week is Friday.

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.

Requests for prayers ...

Don't forget to let Father David know of any new names that should be included. Too often someone will assume that another person has told him if a someone is ill or in need of prayers and he doesn't find out.

Ebbsfleet in Erewash Calendar

June's Calendar and Daily Intentions is now available - please take a copy after Mass today.

Notices:

Ebbsfleet in Derbyshire Picnic Sunday 25 July (St Anne's Eve) from 1:00pm in Fr Giles & Jane Orton's Garden, Brun Meadows, Brun Lane, Kirk Langley, DE6 4LU. Bring your own picnic and seating, further refreshments will be available. Hopefully the sun will shine us and we will have the opportunity to meet socially with friends from the other Ebbsfleet parishes. Games for children (and adults) will be organised, weather permitting.

Monday 26 July - St Anne's Patronal Festival - Sung Mass 7:00pm

All our friends from Holy Trinity and St Laurence will be most welcome. **Fr Giles**

A spiritual reading for today from Saint Cyprian's Treatise on the Lord's Prayer

Prayer comes from a humble heart

Let our speech and our petition be kept under discipline when we pray, and let us preserve quietness and modesty – for, remember, we are standing in God's sight. We must please God's eyes both with the movements of our body and with the way we use our voices. For just as a shameless man will be noisy with his cries, so it is fitting for the modest to pray in a moderate way. Furthermore, the Lord has taught us to pray in secret, in hidden and remote places, in our own bed-chambers – and this is most suitable for faith, since it shows us that God is everywhere and hears and sees everything, and in the fullness of his majesty is present even in hidden and secret places, as it is written *I am a God close at hand and not a God far off. If a man hides himself in secret places, will I not see him? Do I not fill the whole of heaven and earth?*, and, again, *The eyes of God are everywhere, they see good and evil alike.*

When we meet together with the brethren in one place, and celebrate divine sacrifices with God's priest, we should remember our modesty and discipline, not to broadcast our prayers at the tops of our voices, nor to throw before God, with undisciplined long-windedness, a petition that would be better made with more modesty: for after all God does not listen to the voice but to the heart, and he who sees our thoughts should not be pestered by our voices, as the Lord proves when he says: *Why do you think evil in your hearts?* – or again, *All the churches shall know that it is I who test your motives and your thoughts.*

In the first book of the Kings, Hannah, who is a type of the Church, observes that she prays to God not with loud petitions but silently and modestly within the very recesses of her heart. She spoke with hidden prayer but with manifest faith. She spoke not with her voice but with her heart, because she knew that that is how God hears, and she received what she sought because she asked for it with belief. The divine Scripture asserts this when it says: *She spoke in her heart, and her lips moved, and her voice was not audible; and God listened to her.* And we read in the Psalms: *Speak in your hearts and in your beds, and be pierced.* Again, the Holy Spirit teaches the same things through Jeremiah, saying: *But it is in the heart that you should be worshipped, O Lord.*

Beloved brethren, let the worshipper not forget how the publican prayed with the Pharisee in the temple – not with his eyes boldly raised up to heaven, nor with hands held up in pride; but beating his breast and confessing the sins within, he implored the help of the divine mercy. While the Pharisee was pleased with himself, it was the publican who deserved to be sanctified, since he placed his hope of salvation not in his confidence of innocence – since no-one is innocent – but he prayed, humbly confessing his sins, and he who pardons the humble heard his prayer.

A Saint for this week:

Wednesday 16th June

St Richard of Chichester (1197-1253)

From A tribute to Saint Richard by Bishop John Moorman

Facetus, largus, curialis, vultu hilaris ("jolly, warm-hearted, courteous, and of cheerful countenance"); in these words Friar Ralph Bocking described his old master, St Richard of Chichester, whom he served for many years as companion and confessor. There was something big and impressive about St Richard, something large, warm, and comfortable. If the Church had not seen fit to canonize him, he would certainly have been canonized by popular opinion, for he was just the sort of man whom people loved and revered. Richard is remembered not as a great scholar or a great political figure, but as a great pastor – a wise, diligent and saintly bishop who administered his diocese with a perfect mixture of what St Paul calls "goodness and severity", of discipline and love. He found himself called to the administration of a diocese sadly

disorganized by neglect and by the fact that he himself was, for the first two years, a homeless vagrant. Yet he pulled it together. As early as 1246, while he was still under the royal ban, he published his Statutes which he expected all his people to observe. He was a strict disciplinarian – in his diocese, in his household, and in himself. Clergy who were lazy or immoral came in for severe rebuke, and he expelled one man from his living in spite of appeals from some of the highest personages in the land, including the king and queen. So also with the laity. When the people of Lewes dragged a thief out of a church, in which he had sought sanctuary, and lynched him, Richard made them dig up the body, carry it on their shoulders to the church, and give it Christian burial. In his own household he was much loved as a wise father, though here again he ruled with severity. He expected high standards of honesty and uprightness among his household and dismissed those who misbehaved. But he was above all things severe with himself. Unlike many of his fellow bishops, he hated ostentation and display, and always dressed soberly and fared simply. Meanwhile his greatest self-discipline was in the realm of his prayer life. Early visitors to his chapel sometimes found the bishop stretched on the ground, having spent all night in prayer. He used always to reproach himself if the birds were awake and singing their songs before he was at his prayers and praises before the altar of God. Richard was therefore a disciplinarian; but the quality for which he was so greatly loved by his people was his generosity and affection. He loved to give things away, to the great distress of his stewards and bailiffs who were trying so hard to restore the ravaged resources of the diocese. When he entered a village he would ask the priest to give him the names of any in his parish who were poor or sick, so that he could visit them himself and relieve them with gifts of food or money. Bocking records that, on many occasions, the bishop went out of his way to bury the dead “with his own hands”. There are many miracles connected with Richard’s life, many of them very human. Once, when celebrating Candlemas at Cakeham, he joined in a procession which went outside the church, each member carrying a lighted candle. A gust of wind blew all the candles out. Suddenly it was noticed that the bishop’s candle was alight again. “Who lit my candle?” said Richard to one of his chaplains. “Not a word”. Out of a century which produced many great lights the candle of St Richard of Chichester still burns brightly, for he was a great saint, a great pastor, a great lover of God and man.

Please remember in your prayers:

Those who are sick, especially: Maureen Benson, Irene Bostock, Grace Fouracres, Betty Fisher, Michael Gallagher, Kes Grant priest, Kath Green, Keith Hann, Vanessa Jackson, Jean Jarvis, Alan Neilson, Maria Perkins, Margaret Tyler, Syd Warren, Peter Wrathall, Ben, Jemima, and Rosewitha.

Those who have recently died, especially Greg McDonald, and also Michael Perkins. Please pray for Janet, and for Maria and their families. Please remember also those whose anniversary of death falls this week : George Barber, Ethel Thornhill, Patrick Stevenson, Ada Smith, Vera Clewes, Alfred Hayes, and Frank Beaumont Palmer. Patricia Margaret Townsend, Mabel Roper, Christopher Beswick.

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Churchwardens

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Website

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