

GRIDIRON

The Newsletter of **St Laurence Long Eaton**

An Ebbsfleet in Erewash Parish

July 25th 2021

Seventeenth Sunday in Ordinary Time (Year B)

The Parish Mass 9.30 am

Hymns NEH (Green) :

Introit: 394 Let all the world in every corner sing
Offertory: 433 O worship the king
Communion 311 We pray thee, heavenly Father
Post Communion 361 Forth in the peace of Christ we go
(All can be heard sung on Youtube.)

This Week in our churches

Monday **Sts Joachim and Anne** 6.30pm Mass *at St Laurence*

Tuesday 9.30am Mass *at Holy Trinity*

Wednesday 10.00am Mass *at St Laurence*

Thursday **Sts Mary, Martha and Lazarus** 7.00pm Mass *at Holy Trinity*

Friday **St Peter Chrysologus** 12noon Mass *at St Laurence*

Next Sunday 1st August

THE EIGHTEENTH SUNDAY IN ORDINARY TIME

9.30am THE PARISH MASS *at St Laurence*

11.15am THE PARISH MASS *at Holy Trinity*

ADVANCE NOTICE

Tuesday 10th August

THE SOLEMNITY OF ST LAURENCE, DEACON AND MARTYR

Patronal Festival at St Laurence

9.30am Mass *at Holy Trinity*

7.00pm Solemn Mass at St Laurence, followed by a reception

About today's Mass readings: 17th Sunday in Ordinary Time

First Reading: 2 Kings 4: 42-44

The prophet Elisha was renowned for the wonders he worked; others are related before and after this incident. Here he is repeating Moses' miracle of providing bread or manna for his followers. For Christians, however, the greater interest is that the miraculous feeding by Jesus is recounted in terms which deliberately recall this incident: the chance-comer who provides barley loaves and more, the prophet's command, the disciple's incredulous question, the repeated command, the feeding and the food left over. The same six steps may be seen in the gospel. So Jesus is repeating the Mosaic miracle after the pattern of Elisha, only a thousand times as generously: instead of twenty 'loaves' (small pitta-breads, effectively) among a hundred people, Jesus shares out five among five thousand. What is the point of this modelling of the story? For the writer of the Fourth Gospel Jesus is a second Moses, standing in the same tradition but greater than Moses, making God known just as Moses had done, bringing to completion all that Moses had begun. 'The Law was given through Moses, grace and truth have come through Jesus Christ', as we read in the Prologue to the Fourth Gospel.

Second Reading: Ephesians 4: 1-6

Most theologians and biblical scholars now think that St Paul's letter to the Ephesians was written not by Paul himself, but by a follower steeped in Paul's thought. The continuing disunity among Christians makes today's passage difficult to read with a clear conscience. It is perhaps the strongest plea for unity in the New Testament, with the possible exception of Jesus' prayer at the Last Supper. Is there really a 'peace that binds you together'? One Lord, one faith, one baptism, one God and Father of all – all this is undeniable. One faith? Perhaps not in the sense of a set or list of beliefs, but all Christians profess the same awareness of inability to save ourselves; we all rely on and put our trust in God's promises, fulfilled in Jesus Christ. In itself that awareness should be enough to draw us together. What can still justify our disunity? One comfort is that immense strides have been made in a lifetime since the annual Week of Prayer for Christian Unity was established each January, a heartening desire to understand one another and our still separate traditions. The work of the one Spirit is clear in that the generation that began this search can hardly have hoped for such rapid convergence.

Gradually we discover that the traditions in different Church communities express the same fundamental values in slightly different ways, with slightly different emphases.

Gospel Reading: *John 6: 1-15*

Today, and for the next few weeks, the Sunday Gospel comes from the Fourth Gospel, the Gospel according to John, as the Gospel according to Mark is rather short ... Jesus' conversation with Nicodemus, which comes just before this passage, centred on being born again of water and the Spirit, which is fulfilled in the Church by the sacrament of baptism. Now the focus has changed to the other great sacrament of life, the Eucharist. The starting-point on which Jesus will reflect is the feeding of the five thousand. In the synoptic Gospels the background (and so the meaning) of this wonderful feeding was Jesus as the shepherd, taking pity on the sheep without a shepherd, feeding them on the green grass beside the flowing waters. In John, however, the allusion goes further back, to Moses giving the people manna in the desert: Jesus goes up the mountain, as Moses went up the mountain of Sinai, and the Passover, the festival of the trek through the desert, was near (verses 3-4). We will hear that the manna given by Moses was not the true bread from heaven. There was a greater gift to come. This is seen as one of the seven signs worked by Jesus which punctuate the Fourth Gospel, and they immediately recognise him as a prophet. As a first step he is acting as did the prophet Elisha, who fed his hundred followers with ten loaves (2 Kings 4:42-44), but now the gift of Jesus is on a far larger scale: five loaves among five thousand. If we look further back in the spirit of the writer of the Fourth Gospel, Jesus is also acting as the prophet Moses, who gave the whole people manna, and they all had enough. A further numerical reminiscence is given by the twelve baskets of scraps, representing the twelve tribes of Israel.

Collect:

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. 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:

COMING OUT OF LOCKDOWN – PLEASE READ CAREFULLY

Although we are now legally 'out of Lockdown', both PCCs have agreed some guidelines that we respectfully ask you to observe in our churches. You are requested to be measured in your contact with others, who may still be anxious and very concerned. Please continue to observe the wearing of face coverings when in proximity with others inside church, although please feel free to remove them when in pews and when you come forward for Holy Communion or a blessing. Most pews in both churches will now be 'open', although we shall reserve the option of reinstating some 'closed' pews if we expect extra people as, for example, if there is a baptism. Hand sanitiser will be available, and we request you to use it as you enter church – subsequent use is at your discretion, and we encourage you to bring your own should you wish to use it further. The presiding priest will continue to use hand sanitiser and wear a face visor when giving Holy Communion. 'Track and Trace' is now optional, so it is now up to you whether you wish to either record your contact details and/or check-in with the NHS Track and Trace app. We shall not be reinstating congregational singing until later in the summer – please bear with us in this and other measures.

Please also remember ... that the communion greeting 'The Body of Christ', will continue to be 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

Father David is usually available before Mass on weekdays, or by appointment.

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 person is ill or in need of prayers, and he doesn't find out.

This week's spiritual link from New Pilgrim



Path:

Website of the Week: An Introduction to Thomas Merton

For the great Trappist mystic and writer, Thomas Merton, the “deeply spiritual life” meant the “experience” of God’s presence and love at all times, combining that with action in everyday life. An 11-minute PBS programme provides an excellent introduction to Merton. Visit www.NewPilgrimPath.ie www.newpilgrimpath.ie.

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Notices:

Archdeacon's visitation

Fr David was present at the Mercia Deanery Archdeacon's visitation conducted on Zoom by the Acting Archdeacon of Derby, the Reverend Canon Peter Walley on Monday 19th July when Simon Dew was admitted as churchwarden of St Laurence Long Eaton.

Ebbsfleet in Derbyshire Picnic

A reminder that this event takes place this afternoon (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 6.30pm

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

Fr Giles

A spiritual reading for today from...

A homily by Saint John Chrysostom on the 2nd Letter to the Corinthians

I rejoice exceedingly in all my tribulations

Again Paul turns to speak of love, softening the harshness of his rebuke. For after convicting and reproaching them for not loving him as he had loved them, breaking away from his love and attaching themselves to troublemakers, he again takes the edge off the reproach by saying: *Open your hearts to us*, that is, *love us*. He asks for a favour which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word “love” but said, more appealingly: *Open your hearts to us*.

Who, he said, has cast us out of your minds, thrust us from your hearts? How is it that you feel constraint with us? For, since he has said earlier: *You are restricted in your own affection*, he now declares himself more openly and says: *Open your heart to us*, thus once more drawing them to him. For nothing so much wins love as the knowledge that one's lover desires most of all to be himself loved.

For I said before, he tells them, *that you are in our hearts to die together or live together*. This is love at its height, that even though in disfavour, he wishes both to die and to live with them. For you are in our hearts, not just somehow or other, but in the way I have said. It is possible to love and yet to draw back when danger threatens; but my love is not like that.

I am filled with consolation. What consolation? That which comes from you because you, being changed for the better, have consoled me by what you have done. It is natural for a lover both to complain that he is not loved in return and to fear that he may cause distress by complaining too much. Therefore, he says: *I am filled with consolation, I rejoice exceedingly*.

It is as if he said, I was much grieved on your account, but you have made it up for me in full measure and given me comfort; for you have not only removed the cause for any grief but filled me with a richer joy.

Then he shows the greatness of that joy by saying not only *I rejoice exceedingly* but also the words which follow: *in all my tribulations*. So great, he says, was the delight that you gave me that it was not even dimmed by so much tribulation, but overcame by its strength and keenness all those sorrows which had invaded my heart, and took away from me all awareness of them.

St John Chrysostom, one of the great teachers and theologians in the early church, was Archbishop of Constantinople in the Fourth Century, and is revered in both the Western and Eastern churches.

Saints for this week:

Monday 26th July

St Joachim and St Anne, parents of the Blessed Virgin Mary

An ancient tradition, already known in the 2nd century, gives these names to the parents of the Virgin Mary. The cult of St Anna became popular in the 6th century in the East, and in the 10th century in the West, where she is the patron saint of Brittany; Joachim was added a long time later – too often the fate of fathers.

Although the information about Mary's parents is found in an early apocryphal writing that gives many miraculous and highly-coloured stories about the early life of the Virgin Mary, there is no reason to suppose that such a straightforward fact as her parents' names should be wrong, since there is nothing to be gained from falsifying it. It does not occur in the Gospels simply because the most reliable evangelists (the only ones whom we have allowed into the Bible) felt they had more important things to talk about.

But what, after all, could be more important than the parents who brought up the Virgin Mary to be the woman she was? At the moment of consenting to the Incarnation she took the most important decision ever taken by any human being, and the fact that she took it is, to a great extent, the work of her parents. The Holy Spirit gave her the strength to take the decision; but her parents' training gave her the wisdom to choose.

Those who have children must seek to bring them up to the best of their ability, to meet challenges that, like Anna and Joachim, we have no way of even imagining.

Tuesday 27th July

Blessed Titus Brandsma (1881-1942)

Blessed Titus was born in Bolsward in the Netherlands. He was baptized Anno Sjoerd Brandsma. He joined the Carmelites in 1898 and took the religious name Titus. He was a professor of philosophy and active in journalism. He was vehemently opposed to Nazi ideology and spoke out against it many times before the Second World War. He was arrested in January 1942, when he tried to persuade Dutch church newspapers not to print Nazi propaganda (as was required by the law of the Nazi German occupiers). He had also drawn up the

Pastoral Letter, read in all Catholic parishes, by which the Dutch Roman Catholic bishops officially condemned the German anti-Semitic measures and the deportation of the first Jews. After this Pastoral Letter, the first few thousand Jews to be deported from the Netherlands were all Jewish converts to Christianity, including St Teresa Benedicta of the Cross (Edith Stein). Titus Brandsma was killed by lethal injection in Dachau on 26th July, 1942.

Friday 30th July

St Peter Chrysologus (380-450)

St Peter Chrysologus was born and died in Imola in northern Italy. He was made bishop of Ravenna, the new capital of the Roman Empire, and was responsible for many of the building works there. The name 'Chrysologus' means "golden speech", and was given to Peter because he was such a gifted preacher; unfortunately, most of his writings have perished, and only a collection of short sermons remains.

Please remember in your prayers:

Those who are sick, especially: Grace Fouracrs, Kes Grant priest, Kath Green, Keith Hann, Vanessa Jackson, Iwan Jarvis, Maria Perkins, Doug Taft, Paul Underwood, Syd Warren, Ben and Jemima

Those who have recently died. Please remember also those whose anniversary of death falls this week: Frank Domleo, Doreen Hill, Kathleen Dora Felgate, Evelyn White, Morfa Ellis.

Contacts at St. Laurence

Parish Priest Fr David Lawrence-March, Tel. 0115 946 4060

Email. fatherdlm@icloud.com (Fr David's preferred means of contact is email if possible).

Churchwarden

Mr Simon Dew: 07970 397711

Parish Safeguarding Link Mrs Nicky Bailey 07809 680034, Email: nickybailey1938@gmail.co

Hall Bookings: Chris Ellis 07984 973983

Website

For more about St Laurence, visit our website:-www.st-laurence.net

Contact us at: simondew.46@gmail.com

Flower Donations

Thank you for all for donations towards flowers so far received, if anyone would like to donate it would be greatly appreciated and anyone interested in getting involved with flower arranging, please feel free to have a chat with Jade, Mary or Chris.

Church Cleaning

Hopefully when the roofing contractors have finished around mid August, we are looking at getting a team back together twice a month from September, also cleaning of the brass once a month where we can all sit around a table, have a coffee and a chat. So if anyone would be interested in one or both, see Mary or Chris who will be most grateful.

