

# GRIDIRON

The Newsletter of **St Laurence Long Eaton**

***An Ebbsfleet in Erewash Parish***

**August 1st 2021**

**Eighteenth Sunday in Ordinary Time (Year B)**

**The Parish Mass 9.30 am**

**Hymns NEH (Green) :**

**Introit: 238 New every morning is the love**  
**Offertory: 355 Eternal ruler of the ceaseless round**  
**Communion 279 Come, risen Lord, and deign to be our guest**  
**Post Communion 235 Forth in thy name, O Lord, I go**  
**(All can be heard sung on Youtube.)**

**This Week in our churches**

Monday **St Peter Julian Eymard** 10.00am Mass *at St Laurence* **NOTE TIME**

Tuesday 9.30am Mass *at Holy Trinity*

Wednesday **St John Vianney** 10.00am Mass *at St Laurence*

Thursday 7.00pm Mass *at Holy Trinity*

Friday **THE TRANSFIGURATION** 12noon Mass *at St Laurence*

*Next Sunday 8th August*

**THE NINETEENTH SUNDAY IN ORDINARY TIME**

**9.30am THE PARISH MASS** *at St Laurence*

**11.15am THE PARISH MASS** *at Holy Trinity*

**ADVANCE NOTICE**

**Tuesday 10<sup>th</sup> 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: 18th Sunday in Ordinary Time**

**First Reading: *Exodus 16: 2-4, 12-15***

The journey of the people of Israel through the desert of Sinai is seen in the Bible from two quite different perspectives. From one it is the time of perfect harmony between God and his people, the honeymoon period when Israel was sublimely faithful to the Lord. From the other it is seen as the beginning of murmuring against the Lord, which will grow into the infidelities which eventually led to Israel's punishment by the Exile to Babylon. This account of bread from heaven shows both Israel's impatience with the Lord and the Lord's supreme patience with Israel. The historical basis is that God cared for his people and provided them with food during a generation's wandering in the savagely inhospitable desert of Sinai, a huge, infertile expanse of rock and sand, where virtually nothing grows. This care is focussed on manna, a sweet substance excreted from bushes on Sinai in a way which Israel found miraculous. The story has grown in the telling: it is linked to keeping the Sabbath, for it could not be harvested on the Sabbath. Secondly, with typical Hebrew word-play, this odd substance is linked to the Hebrew expression *manhu*, meaning 'What is it?'

**Second Reading: *Ephesians 4: 17, 20-24***

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. In his great classic letter to the Romans Paul teaches that by being baptised into Christ's death we have been joined with Christ in his resurrection and become a new being, fused with Christ or grafted into Christ. He sees us as living with Christ's life-principle, the Spirit, rather than our old corrupt life-principle. In the first letter to the Corinthians he enlarges on the ways of life which this brings, the varied gifts of the Spirit which together make up the Christian body, the Body of Christ. Now, in the letter to the Ephesians, we see a consequence of this. The Christian body is repeatedly described as a New Man, a new creation, after the model of the Second Adam. What does all this talk of 'new creation' amount to in real terms? Firstly, it poses the question whether we have really been renewed. Are my values and attitudes radically new as a Christian? Do they differ from the priorities which I would have without Christianity? Particularly with regard to the Body of Christ and its ministries, do I play my part in the web of Christian

activities which go to make up the Christian community? Do I really exercise my talents in a way which builds up the community of faith?

**Gospel Reading: John 6: 24-35**

After the account of the miraculous feeding of the five thousand which we heard last Sunday, Jesus explains the significance of the event. First he stresses that its importance lies not in the food that goes bad, but in that of which it is a sign. They must understand the sign-value of the food, its ultimate fulfilment in Jesus of the manna in the desert: we do not live by bread alone but by every word which comes from the mouth of God. The whole explanation is built on a contrast between Moses and Jesus, between the food given by Moses and that given by Jesus. Jesus is the bread of life not only as the Eucharistic bread, but first of all as revelation. We often concentrate exclusively on the Eucharistic meaning of this chapter. It is, however, belief and understanding which is first explained and first required, and only then is attention turned to eating the Eucharistic bread. The explanation is situated with Jesus in the synagogue at Capernaum, and – after the manner of Jewish sermons of the time – each phrase of the scriptural quotation from the Book of Exodus is commented on in turn: Bread from heaven / he gave them / to eat.

**Collect:**

Draw near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. 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:**

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**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.

**THE AUGUST DAILY INTENTIONS LIST**

*is now available – please take a copy after Mass*

Father David is on retreat this week, Monday to Thursday.

**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: Blessings for Sound and Light**

‘The art of blessing, the art of calling in the invisible help of the divine, is ever present to the Celtic mind,’ writes the musician and composer Owen Ó Súilleabháin. He composed the score for a short film in which US-based Emmy-award winning filmmaker, Andrew Hinton, has adapted two of David Whyte’s ‘Blessing’ poems in a short film. ‘Blessing for Sound’ and ‘Blessing for the Light’ are interpreted through a visual journey across the Irish landscape. The music incorporates a 1905 wax cylinder recording of a song called ‘Cé Phort Láirge’ (Waterford Quay). It is one of the oldest recordings of traditional Irish music in existence. Access this inspiring combination of words, images and music at [www.newpilgrimpath.ie](http://www.newpilgrimpath.ie).

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### **A spiritual reading for today from...**

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#### **The beginning of a letter attributed to St Barnabas**

#### **Hope of life is the beginning and end of our faith**

Greetings, sons and daughters. In the name of the Lord who loves us, peace be to you.

Because the Lord has granted you an abundance of blessings, I rejoice immeasurably in your blessed and glorious company.

You have received abundantly that indwelling grace which is the Spirit’s gift, and for this reason I hope in my own salvation and I give thanks all the more when I see the bountiful fullness of the Lord’s Spirit pouring over you. I have longed so much for you that when I saw you I was overwhelmed.

I am now convinced and fully aware that I have learned much by speaking with you, for the Lord accompanied me on the road to righteousness, and so I am driven in all ways to love you more than my own life. For surely there is a great store of faith and charity within you because of your hope for life in Christ. Therefore, I have been thinking that if my concern for you inspires me to pass on to you a portion of what I have received, then I will be rewarded

for ministering to souls such as yours. Consequently, I am writing to you, that you may have perfect knowledge along with your faith.

The Lord has given us these three basic doctrines: hope for eternal life, the beginning and end of our faith; justice, the beginning and end of righteousness; and love, which bears cheerful and joyous witness to the works of righteousness. Now the Lord has made the past and present known to us through his prophets, and he has given us the ability to taste the fruits of the future beforehand. Thus, when we see prophecies fulfilled in their appointed order, we ought to grow more fully and deeply in awe of him. Let me suggest a few things – not as a teacher, but as one of you – which should bring you joy in the present situation.

When evil days are upon us and the worker of malice gains power, we must attend to our own souls and seek to know the ways of the Lord. In those times reverential fear and perseverance will sustain our faith, and we will find need of forbearance and self-restraint as well. Provided that we hold fast to these virtues and look to the Lord, then wisdom, understanding, knowledge and insight will make joyous company with them.

Truly, the Lord has revealed to us through the prophets that he has no need of sacrifice, burnt offerings or oblations. He says in one place: *Your endless sacrifices, what are they to me? says the Lord. I have had my fill of holocausts; I do not want the fat of your lambs, nor the blood of your bulls and goats, nor your presence in my sight. Indeed, who has made these demands of you? No more will you trample my courts. Your sacrifices of fine flour are in vain; your incense is loathsome to me; I cannot bear your feasts of the new moon, nor your sabbaths.*

### **Saints for this week:**

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#### **Monday 2<sup>nd</sup> August**

#### **St Peter Julian Eymard (1811-1868)**

Peter Julian Eymard was born in the town of La Mure, France in the year 1811. Ordained a priest and engaged in pastoral work for some time, he later entered the Society of Mary. A fervent disciple of the Eucharistic Mystery, he established two congregations, one for men, the other for women, dedicated to the worship of the Eucharist. He was also the initiator of many other apostolates, aptly chosen to arouse love for the Holy Eucharist among the faithful. He died on 1<sup>st</sup> August, 1868 in the town in which he was born.

### **Wednesday 4<sup>th</sup> August**

#### **St John Vianney (1786-1859)**

Patron saint of parish priests, John Vianney was the son of a peasant farmer, and a slow and unpromising candidate for the priesthood: he was eventually ordained on account of his devoutness rather than any achievement or promise. In 1818 he was sent to be the parish priest of Ars-en-Dombes, an isolated village some distance from Lyon, and remained there for the rest of his life because his parishioners would not let him leave. He was a noted preacher, and a celebrated confessor: such was his fame, and his reputation for insight into his penitents' souls and their futures, that he had to spend up to eighteen hours a day in the confessional, so great was the demand. The tens of thousands of people who came to visit this obscure parish priest turned Ars into a place of pilgrimage. The Curé refused to sit for a portrait. When the sculptor Cabuchet surreptitiously tried to capture his features in a ball of wax during the catechism, Vianney sternly bounced him out of the church." (*The Curé d'Ars Today*, by G.W.Rutler, 1988). The French State recognised his eminence by awarding him the Légion d'Honneur in 1848. He promptly sold the medal and gave the money to the poor.

### **Saturday 7<sup>th</sup> August**

#### **St Sixtus II and his companions (d 258)**

Sixtus was elected Pope in 257. Twelve months later, on 6th August, as he was celebrating Mass in the catacomb of St Calixtus, he was seized by the authorities (it was the time of Valerian's persecution) and beheaded along with four of his deacons. He was buried in the same catacomb. St Laurence, his remaining deacon, was captured and executed four days later. We know most of the details of this martyrdom from a letter of St Cyprian, who was himself martyred later in the same year.

#### **Please remember in your prayers:**

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Those who are sick, especially: Grace Fouracres, Kes Grant priest, Kath Green, Keith Hann, Vanessa Jackson, Jean 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: Arthur Dunkley, Annabel Carson, Frank Bagshaw, Edna May Allen, Muriel Page, Mykola Beigi, James Woodrow(p) Rodney Muffett.

### **Contacts at St. Laurence**

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

Email. [fatherdlm@icloud.com](mailto: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](mailto:nickybailey1938@gmail.co)

**Hall Bookings:** Chris Ellis 07984 973983

#### **Website**

For more about St Laurence, visit our website:-[www.st-laurence.net](http://www.st-laurence.net)

Contact us at: [simondew.46@gmail.com](mailto:simondew.46@gmail.com)



