

GRIDIRON

The Newsletter of **St Laurence Long Eaton**

An Ebbsfleet in Erewash Parish

August 29th 2021

Twenty-second Sunday in ordinary time

The Parish Mass 9.30am

Hymns NEH (Green) :

Introit: 398 'Lift up your hearts'
Offertory: 427 O praise ye the Lord!
Communion 298 May the grace of Christ our Saviour
Post Communion 265 Lord of beauty, thine the splendour
(All can be heard sung on Youtube.)

This Week in our churches

Monday 10.00am Mass at St Laurence *BANK HOLIDAY TIME – PLEASE NOTE*

Tuesday **St Aidan and the Saints of Lindisfarne** 9.30am Mass at Holy Trinity

Wednesday 10.00am Mass at St Laurence

Thursday 7.00pm Mass at Holy Trinity

Friday **St Gregory the Great, Apostle of England** 12noon Mass at St Laurence

Next Sunday 5th September

THE TWENTY-THIRD 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:

First Reading: *Deuteronomy 4: 1-2, 6-8*

What was special about the Law laid down for Israel? Many of the laws are known also from law-codes of neighbouring peoples, written on stone or clay tablets and recently discovered; some are more primitive, some more sophisticated. Running through them all, however, are two threads. Firstly, if you want to be the People of God, this is the way you must live, to be like him and keep company with him and be his very own. So the Law was a testimony of love, and obedience to it is an expression of grateful love: 'be holy as I am holy'. A second thread is respect for human dignity, and especially that of the poor and needy. In other law-codes nobles have more honour and privilege than commoners, free men and women than slaves. In Israel all have equal respect, and every faithful Israelite must remember that God's protecting hand hovers over those who are in any misfortune: created in the image of God, you must treat the widow, the orphan and the immigrant as I treated you when you were strangers in Egypt. All this was enshrined in the written Law, interpreted by the oral traditions of the elders.

Second Reading: *James 1: 17-18, 21-22, 27*

The Letter of James is the longest of the seven so-called 'catholic' epistles, written not to any particular person or community but to the Church universal, throughout the world (which is what 'catholic' means). The real author is unknown, but it purports to come from James, the first leader of the Jerusalem community after Peter's departure. As we know from Paul's letter to the Galatians, James continued to value the Jewish way of life and observance of the Law, even while following Jesus. The letter accordingly contains many practical lessons about fulfilling the Law of Christ, stressing especially – as at the end of this reading – the need to care for the poor and the weak. It is full of striking, pithy images, like that of looking in the mirror and then going off and forgetting what one saw (verses omitted in the middle of this reading). The author applies this to care of the poor: it is no good glancing at the Law and then claiming to be religious while neglecting those in need. Religion consists not in 'piety' but in putting one's beliefs into action.

Gospel Reading: *Mark 7: 1-8, 14-15, 21-23*

Back to Mark after a few weeks' sojourn in the Fourth Gospel. Legal observance has its dangers, for it is sometimes easy to obey the law exactly while forgetting its purpose. It is no good driving doggedly just below the

speed-limit while endangering life and limb. The more exact the laws, the greater the temptation to manipulate them to evade their purpose. The

Pharisees were as aware of this danger of distortion as is the modern stickler for exact observance. But the Pharisees have a bad press in the gospels because, at the time the gospels were written, hostility between Christians and Pharisaic Judaism was at its height. During Jesus' own lifetime their opposition was not so obvious. For instance, they had no share in the Passion and Crucifixion of Jesus. In any case, Jesus' own final saying here, while it may apply to the Jewish ritual Law, has much wider application than the observance of Jewish rules for clean food. It is more akin to the saying in Matthew, 'A sound tree cannot bear bad fruit, nor a rotten tree bear good fruit. By their fruits you shall know them'. A person's true qualities are seen by that person's actions; their true intentions and character, what comes from the heart becomes visible in their words and actions.

Collect:

God of might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. 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.

This week's News:

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 check-in with the NHS Track and Trace app.

The Sharing of the Peace.

This is now re-instated in a 'socially-observant' manner – **please remember that many people will prefer to avoid physical contact**, and so please make an appropriate gesture with the greeting, 'Peace be with you', and please don't move around the church.

The Communion greeting,

'The Body of Christ', will continue to be said only once and you are asked to say, 'Amen' all together rather than individually. The priest will continue to sanitise his hands before distributing the host, and to wear a face visor during the administration.

Father David's Rest Day this week is Wednesday.

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.

THE SEPTEMBER DAILY INTENTIONS CALENDAR

will be available from today – please collect your copy.

A SPIRITUAL PILGRIMAGE TO WALSINGHAM

As we have been unable to go on pilgrimage this year, on Friday 24th September, the **Feast of Our Lady of Walsingham**, we shall have a special evening at St Laurence, beginning with Exposition of the Blessed Sacrament from 6.00pm, Mass of Our Lady of Walsingham at 7.00pm, followed by a reception in the Church Hall. All welcome.

ELECTION OF CHURCHWARDEN

The EPM (Extraordinary Parochial Meeting) for the election of new Churchwarden takes place following the Parish Mass next Sunday, 5th September. Nominations are now open and need to be handed to Fr David BY NOON ON FRIDAY.

This week's spiritual link from New Pilgrim



Path: Website of the Week:

Spiritual Exercises for Mental Health

The Jesuits in Britain, creators of the wonderful Pray as you Go website, have devised seven mental health audio exercises designed to encourage, in God's presence, prayerful awareness of any feelings of unease or distress. These short exercises last no more than eight minutes. They address addiction, aging, anxiety, depression, grief, insomnia and loneliness. It is hoped that they will be helpful for anyone using these sessions who might be struggling at the moment. To access these, and other rich online spiritual resources, visit www.newpilgrimpath.ie.

New Pilgrim Path is a labour of love. Our small team of two people run it on a shoestring. We do not look for or accept any form of financial support such as advertising and donations. Our only way of promoting the site is through word of mouth. If you find our website useful, please share the link: www.newpilgrimpath.ie.

A spiritual reading for today from...

A homily by St Bede the Venerable, priest

Precursor of Christ in birth and death

As forerunner of our Lord's birth, preaching and death, the blessed John showed in his struggle a goodness worthy of the sight of heaven. In the words of Scripture: *Though in the sight of men he suffered torments, his hope is full of immortality.* We justly commemorate the day of his birth with a joyful celebration, a day which he himself made festive for us through his suffering and which he adorned with the crimson splendour of his own blood. We do rightly revere his memory with joyful hearts, for he stamped with the seal of martyrdom the testimony which he delivered on behalf of our Lord.

with a group of Irish monks to begin this task. He established a monastery on the

There is no doubt that blessed John suffered imprisonment and chains as a witness to our Redeemer, whose forerunner he was, and gave his life for him. His persecutor had demanded not that he should deny Christ, but only that he should keep silent about the truth. Nevertheless, he died for

Christ. Does Christ not say: *I am the truth?* Therefore, because John shed his blood for the truth, he surely died for Christ.

Through his birth, preaching and baptizing, he bore witness to the coming birth, preaching and baptism of Christ, and by his own suffering he showed that Christ also would suffer.

Such was the quality and strength of the man who accepted the end of this present life by shedding his blood after the long imprisonment. He preached the freedom of heavenly peace, yet was thrown into irons by ungodly men; he was locked away in the darkness of prison, though he came bearing witness to the Light of life and deserved to be called a bright and shining lamp by that Light itself, which is Christ. John was baptized in his own blood, though he had been privileged to baptize the Redeemer of the world, to hear the voice of the Father above him, and to see the grace of the Holy Spirit descending upon him. But to endure temporal agonies for the sake of the truth was not a heavy burden for such men as John; rather it was easily borne and even desirable, for he knew eternal joy would be his reward.

Since death was ever near at hand through the inescapable necessity of nature, such men considered it a blessing to embrace it and thus gain the reward of eternal life by acknowledging Christ's name. Hence the apostle Paul rightly says: *You have been granted the privilege not only to believe in Christ but also to suffer for his sake.* He tells us why it is Christ's gift that his chosen ones should suffer for him: *The sufferings of this present time are not worthy to be compared with the glory that is to be revealed in us.*

29th August is usually observed as the Passion of St John the Baptist; falling on a Sunday, as it does this year, the Sunday observance takes precedence.

Saints for this week:

Tuesday 31st August

St Aidan (d. 651) and the saints of Lindisfarne

St Aidan, a native of Ireland, was a monk on Iona. When the Christian King Oswald returned from exile on Iona to his kingdom of Northumbria, he invited the monks of Iona to provide missionaries to instruct his people in Christianity. After

initial difficulties, Aidan was consecrated bishop and sent with a group of Irish monks to begin this task. He established a monastery on the island of Lindisfarne which became the centre of a major missionary effort in the North of England. The monastery also became a valuable centre of learning and an important training ground for the education of English boys who would continue the work of evangelisation. From Lindisfarne Aidan journeyed throughout Northumberland, usually on foot, and working closely with King Oswald who found him to be a wise adviser and a good personal friend. After Oswald's death in 642, Aidan continued this work under his successor, Oswin, but when Oswin himself was killed nine years later, Aidan did not long survive him and died two weeks later, on this day in 651. According to St Bede, Aidan was a man of great gentleness and moderation, outstanding for his energetic missionary work. His influence on the North of England was enormous, and his wise promotion of Christian education among the native English laid the solid foundation for the spread of the Gospel in the centuries which followed his death.

Friday 3rd September

St Gregory the Great (540-604)

St Gregory was born in Rome and followed the career of public service that was usual for the son of an aristocratic family, finally becoming Prefect of the City of Rome, a post he held for some years. He founded a monastery in Rome and some others in Sicily, then became a monk himself. He was ordained deacon, and later priest and eventually bishop, and sent as an envoy to Constantinople, on a mission that lasted five years. He was elected Pope on 3rd September 590, the first monk to be elected to the office. He reformed the administration of the Church's estates and devoted the resulting surplus to the assistance of the poor and the ransoming of prisoners. He negotiated treaties with the Lombard tribes who were ravaging northern Italy, and by cultivating good relations with these and other barbarians he was able to keep the Church's position secure in areas where Roman rule had broken down. His works for the propagation of the faith include the sending of St Augustine and his monks as missionaries to England in 596, providing them with continuing advice and support and (in 601) sending reinforcements. For this reason he is described as the 'Apostle of England', and 3rd September is accorded the status of a Feast Day in England. He wrote extensively on pastoral care, spirituality, and morals, and designated himself 'servant of the servants of God', a title still used by the Pope. He was also a renowned advocate of music in the liturgy – Gregorian chant owes its

nomenclature to his encouragement of singing in church. He died on 12th March 604, but as this date always falls within Lent, his feast is celebrated on the date of his election to the Papacy.

Please remember in your prayers:

Those who are sick, especially: Grace Fouracres, Kes Grant priest, Kath Green, Keith Hann, Jane Hussy, Vanessa Jackson, Stuart Jackson, Jean Jarvis, Maria Perkins, Doug Taft, Paul Underwood, Syd Warren, Ben and Jemima.

Those who have recently died, Tony Fedyszyn, please remember also those whose anniversary of death falls this week Thomas Raynor, John Flint (p), Mary Swann, Arthur John Evans, John Lucas Hudson, Sydney Spick

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

