

GRIDIRON

THE WEEKLY NEWSLETTER FOR
THE PARISH OF ST LAURENCE, LONG EATON
in the Diocese of Derby and the See of Oswestry
www.st-laurence.net

Sunday 9th October 2022
28TH SUNDAY IN ORDINARY TIME
9.30am THE PARISH MASS

Presider and preacher: Father Michael Brinkworth

Welcome to our worship this Sunday. Baptised and communicant members of any Christian denomination are welcome to receive Holy Communion; if you'd prefer to receive a blessing, please carry a Mass booklet or hymn book with you when you come to the communion point. Gluten-free communion hosts are available – please let a sidesperson know if you require one. Large-print copies of the Order of Mass and children's Mass Booklets are also available. Refreshments are served after Mass in the Hall – please join us.

Music at St Laurence's this morning

*Today's hymns are from **The New English Hymnal***

Introit	473 (2 nd t)	When morning gilds the sky
Gloria	Gloria 4	
Offertory	283	Faithful shepherd
Sanctus	Sanctus 3	
Agnus Dei	Angus Dei 2	
Post Communion	305	Soul of my Saviour
Recessional	361	Forth in the peace of Christ*

**The first verse is sung before the Angelus, the remaining verses following.*

Father David is on leave this week.

Next Sunday 16th October 2022
29TH SUNDAY IN ORDINARY TIME
11.00am THE PARISH MASS

Presider: Father David
Preacher: Father Darren Smith
General Secretary, The Additional Curates Society

SACRAMENT OF RECONCILIATION

***A priest is usually available to hear confessions
forty-five minutes before Mass on weekdays,
from 8.30am on Sundays, or by appointment.***

THIS WEEK at ST LAURENCE

Wednesday 10.00am Mass

No Mass on Friday – no priest available

*Mass is also celebrated at Holy Trinity, Ilkeston,
on Tuesday at 9.30am, and on Thursday at 7.00pm.*

The October Daily Intentions List

is now available – please take a copy after Mass

COVID 19 – IT HASN'T GONE AWAY!

OUR RESPONSIBILITY OF CARE FOR EACH OTHER

PLEASE READ CAREFULLY

Following the further lifting of restrictions, but in light of the continuing risk of infection, here at St Laurence you are requested to be measured in your contact with others, who may still be anxious and very concerned. **The Sharing of the Peace** will continue in a 'socially-observant' manner – please don't move around the church. **The Communion greeting**, 'The Body of Christ', is now restored individually, but you are asked to reply, 'Amen', *sotto voce*! The priest will continue to sanitise his hands before distributing the host, and may choose to wear a face visor/covering during the administration.

PRAYERS, PLEASE ...

The Sick: Alison Allcorn, Judy Crisp, Elvena Dew, Renée Else, Grace Fouracres, Keith Hann, Kati Hart, Jane Hessey, Julie Hunt, Pauline Lawley, Angela Pown, Ian Rogers, Bill Turner, Jemima, John and Natalie.

The Recently Departed: Charles Culbert, Louis Green.

Anniversaries of death this week: Frank Cheetham, Alan Watson (Mon), Clarence Stevens (Tue), Pat Whittall (Thu), Florence Mellors (Fri), Elise Harrison, Mary Anthony (Sat).

Thought for the week

Jesus is your friend – *the* friend – with a human heart, like yours, with most loving eyes that wept for Lazarus. And as much as he loved Lazarus, he loves you ...

St Josemaría Escrivá

This week's spiritual link from New Pilgrim Path:



New Pilgrim Path Website of the Week:

A Celtic Journey with St Francis of Assisi:

Harp, Voice and Strings

The feast of St Francis of Assisi falls in this month of October. The Irish musical group, Vox Hiberniae ('Voice of Ireland') draws on a variety of composers and genres, interspersed with reflections from/about St Francis, to reflect musically on his life. Access this beautiful and unusual service of reflection at www.newpilgrimpath.ie.

New Pilgrim Path is a labour of love. Our small team of two people run it on a shoestring. We neither look for nor 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. New Pilgrim Path introduces fellow Christians of all denominations to the great wealth of online spiritual resources that our small team has discovered and continues to discover. We provide links to, and a brief description of, a variety of resources we have explored and found valuable. In addition to our permanent pages, each week we feature a **Website of the Week**, **Poem of the Week** and **Music of the Week**. We hope these links will help visitors to encounter the person of Christ.

ADVANCE NOTICE

ALL SAINTS DAY

Tuesday 1st November

SOLEMN MASS at 7.00pm

*with the choir, **Aitone**, under the direction of Rob Durk,
singing the **Missa Primo Tuono** by Antonio Lotti*

Items for inclusion in The Gridiron ...

*should be sent to Father David by **Friday** evening, please.*

**THE PARISH CHURCH
OF ST LAURENCE, DEACON AND MARTYR
LONG EATON**

Parish Priest

Father David Lawrence-March
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***Churchwarden
and Acting Safeguarding Officer***

Mrs Eleanor Naylor
Telephone 07484893424

PCC Secretary

Mrs Lizbeth Fedyszyn
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PCC Treasurer

Mr Andrew Sheasby
Telephone 01332 515335
to whom financial questions may be addressed

Hall bookings – until mid October

Mr Chris. Ellis
Telephone 07984 973983

ADVANCE NOTICE

18th October is St Luke's Day

and we are invited to join the congregation of St Luke's. Derby, for their Patronal Festival Mass at 7.00pm when Bishop Tony will be presiding and preaching. St Luke's is in Parliament Street, Derby DE22 3RT

A FORWARD IN FAITH PARISH IN THE SEE OF OSWESTRY AND

About today's Mass readings:

28TH SUNDAY IN ORDINARY TIME, YEAR C

First Reading: 2 Kings 5:14-17

This little excerpt is the stub-end of one of the most delightful stories in the Bible (why not read the whole story?). In his opening proclamation in the synagogue at Nazareth Jesus declares that he has come to save the gentiles too, just as Elisha did, citing Naaman as an example. Today we read just the cure itself. The odd bit about 'two mule-loads of earth' is the result of the belief, still persistent at that time, that the God of Israel could be worshipped only on the soil of Israel – so take some soil with you ... Naaman wants to express his gratitude at home too. At that time the Lord was accepted as God of Israel, the Sovereign and Protector of Israel, but this implied nothing about other nations. It was not until the Babylonian exile, when Israel was confronted the multiple gods of Babylon that Israel advanced a step and saw that the Lord was the God of the whole earth, the whole universe, and that all the other deities, such as sun and moon and stars, were simply timing-devices plugged into the vault of heaven by the Lord himself. God reveals himself to Israel, and to us, gradually.

Second Reading: 2 Timothy 2:8-13

Most biblical scholars hold that, in accordance with a contemporary convention, the letters to Timothy and Titus were not actually written by Paul, but by a faithful disciple, still inspired by Paul, who puts what Paul would have said in the particular circumstances. Paul is represented as directing his two principal co-operators in their organisation of Church structures. These letters present a valuable picture of the problems of the Church, a generation or two after Paul, settling into an organisational pattern towards the end of the first and the beginning of the second centuries, and finding its way among the values of Hellenistic society. As the gospel message moved out of the restricted world of Judaism, and came into contact with the larger world of the Graeco-Roman Empire, new questions arose for Christians. A handful of reputable scholars, however, considers that Second Timothy is indeed by Paul. In today's passage if Paul is chained as a criminal, at least he gives the grounds for his hope and his security: 'the saying is sure'. The kernel of the Good News is the Resurrection, and that is enough. If Christ is risen from the dead, no more is required; this in itself is the fulfilment of the promises to David. Paul then quotes a little symmetrical hymn which was no doubt sung by the early Christian congregations. The earliest external evidence to the Christian liturgy is a letter from Pliny, governor of a province in what is now northern Turkey, in the early second century, only a few decades after **2Timothy**. He has examined Christians under torture and sends his findings to the Emperor: they meet on a set day (presumably Sunday), make oaths of loyalty to one other, sing a hymn 'to Christ as to a God', and then have a meal (presumably the Eucharist). The last lines of this reading could be part of just such a hymn, under the pressures of persecution, celebrating the union of Christ with his followers, and Christ's fidelity to his own people, whatever they do to him.

Gospel Reading: Luke 17:11-19

There was a cordial hatred between Jews and Samaritans – a wretched hybrid race, who accepted only part of the Tenakh (the Jewish Bible), and had their own ideas

about the coming Messiah. Yet we have already had the story of the Good Samaritan, who succours the wounded traveller, neglected by Jewish priest and Levite. Now only a Samaritan comes back to thank Jesus for the cure from leprosy. Samaritans are the foreigners geographically nearest to Jesus, but hated by the Jews. If the Samaritans can set an example to the Jews, so can many other foreigners. In his initial proclamation Jesus promises salvation to the gentiles, and Luke misses no opportunity to show us gentiles ripe for salvation, the centurion of Capernaum who built the synagogue and whose son is cured, the guests for the banquet, called in from highways and byways. He is preparing for his second volume, the **Acts of the Apostles**, where the Good News will spread to the ends of the earth, to Rome itself. One of the most important moves before the Second Vatican Council was to invite non-Roman Catholic representatives as honoured guests to the Council. One of the most important moves of Vatican II itself was to study how members of other non-Christian faiths could be saved, and saved by Christ, even without explicit belief in him, and in what way we are all embraced by Christ together. The healing of the Samaritan and his thanks set off an irreversible train of thought.

A Saint for this week

St Paulinus of York (d. 644) 10th October

St Paulinus was a monk from Rome sent to England by St Gregory the Great in 601. We have an idea of his appearance. St Bede describes him as 'tall, with a slight stoop, black hair, a thin face, a slender aquiline nose, at once venerable and awe-inspiring in appearance'. Though he worked for nearly twenty-five years in Kent, almost nothing is known about this period of his life save that he was greatly respected. In 625 he played a large part in the conversion of Northumberland which by then had become the most powerful of the Anglo-Saxon kingdoms, stretching from the Humber to the Firth of Forth, and from the North Sea to the Pennines. He accompanied Ethelburga (sister of the King of Kent) when she went north to marry the pagan King Edwin of Northumbria. On Easter Sunday 627 Edwin was baptised along with 'all the nobility and a large number of humbler folk' in a wooden chapel in York. From this time onwards, Paulinus was able to make a series of missionary journeys over the whole region, converting and baptising huge numbers of people. He ministered as far south as Lincoln, where he built a stone church. The success of his ministry was given recognition when he was appointed Bishop of York by Pope Honorius I in 632. It was only some years later that York became an archbishopric. Almost at the same time, his work was cut short by the death of King Edwin while fighting the pagan leader, Cadwallon. Paulinus was persuaded to take the widowed Queen Ethelburga and her children, by sea, to safety in her native Kent. He himself spent the remaining twelve years of his life as Bishop of Rochester. He died there on this day in 644.