

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 2nd October 2022
27TH SUNDAY IN ORDINARY TIME
9.30am THE PARISH MASS
Presider and preacher: Father David

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 | 475 | Ye holy angels bright |
| Gloria | Gloria 3 | |
| Offertory | 355 | Eternal Ruler of the ceaseless round |
| Sanctus | Sanctus 3 | |
| Agnus Dei | Agnus Dei 2 | |
| Post Communion | 272 (2 nd t) | Bread of heaven |
| Recessional | 398 (t.395) | Lift up your hearts* |

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

Father David's rest day this week is Thursday.
He will also be on leave from 7th to 14th October.

Next Sunday 9th October 2022
28TH SUNDAY IN ORDINARY TIME
9.30am THE PARISH MASS
Presider and preacher: Father Michael Brinkworth

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: Anthony Couchman priest, Charles Culbert.

Anniversaries of death this week: Minnie Kirk, Alice Borlase (Sun), Linda Spray (Tue), Beryl Sedgwick (Thu).

Thought for the week

Prayer is the strength of the Christian and of every person who believes. In the weakness and frailty of our lives, we can turn to God with the confidence of children and enter into communion with him. In the face of so many wounds that hurt us and harden our hearts, we are called to dive into the sea of prayer, which is the sea of God's boundless love, to taste his tenderness,

Pope Francis

The Parochial Church Council
agreed at last week's meeting to take part in
The National Healthy Church Initiative
WATCH THIS SPACE!

This week's spiritual link from New Pilgrim Path:



New Pilgrim Path Website of the Week:

Transformative Spiritual Exercises

Would you like to embark on a prayer adventure? To experience a freedom and peace too often out of reach in the modern world? The 'Spiritual Exercises' are a compilation of meditations, prayers, and contemplative practices developed five centuries ago by St Ignatius Loyola to help people deepen their relationship with God. The 'Spiritual Exercises' have been found invaluable by people of all Christian denominations. They are normally undertaken over thirty consecutive days. **'An Ignatian Prayer Adventure'** is a modified version of the 30-day retreat. As it is self-guided, it can be undertaken in your own time. Access it 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.

Items for inclusion in The Gridiron ...
*should be sent to Father David by **Tuesday** lunchtime, please.*

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

Parish Priest

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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

 **The Society**
under the patronage of Saint Wilfrid and Saint Hilda

About today's Mass readings:

27TH SUNDAY IN ORDINARY TIME, YEAR C

First Reading: Habakkuk 1:2-3; 2:2-4

This fascinating passage has two entirely different meanings; the first is the meaning of the original Hebrew prophet, the second is the meaning of 'faith' in the gospels. The drift of the passage in the Hebrew prophet Habakkuk is endurance. 'Make it plain on tablets, so that a runner made read it' – that is, as you whisk past, running your Marathon, you see an encouraging placard in the crowd, 'Keep it up!', 'Keep going!' So the message in the last line is that, however tough and unpromising the course, the righteous person lives by endurance, perseverance, fidelity. The message was originally intended to keep up the spirits of the Jews as the Babylonian armies approached: it will be tough, but stick it out, for the Lord will not desert you. The Apostle Paul, however, is using the Greek translation of the Hebrew text – of course he is writing in Greek – which reads 'the righteous person lives by fidelity/faith'. Paul uses the text in Romans 1:17 and Galatians 3:11 to prove that justification is by faith. Luther adds a further complication by adding, without justification, 'alone': 'the righteous person lives by faith alone'. For Paul, faith expresses itself in action.

Second Reading: 2 Timothy 1:6-8, 13f

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 I Corinthians 16.10-11 the Corinthians are urged to treat Timothy gently, and here again the author seems to be encouraging Timothy himself against timidity; perhaps he was a naturally hesitant person. One of the principal emphases of all three letters is the adherence to 'sound teaching': they are encouraged not to show initiative but to keep to the tradition already established. This is, of course, already implied by the laying on of Paul's hands, for a Jewish rabbi would learn much by heart, and at the end of his training was commissioned to carry on the tradition in the name of his own teacher. Such methods would have been important for the preservation of the teaching of Jesus during the Pauline period, before it came to be written down in the Gospels.

Gospel Reading: Luke 17:5-10

The two sections of this Gospel reading appear at first sight to be entirely separate, the first about faith, the second about the reward of service; but they do fit together. The faith required consists not in reciting a creed but in hanging on by one's finger-tips, through thick and thin, to God's power and will to save. In nothing else is there any hope, not in my own power or ability. That is why, in the second section, we have no right to expect any sort of reward as our due from God. Our work is valueless; only our admission of helplessness and our trust in God's power can save us. Not all parables, however, should be taken as allegories. The severe master here is not necessarily God, any more than the master who in another parable praises his crooked steward. When we hear the unyielding command of the master to the slave to expect nothing and to set about serving at supper, we cannot forget that at the Last Supper it was Jesus who put on his apron and washed his disciples' feet. We may be worthless slaves, but this gives us confidence that our Master ministers to us.

A Saint for this week

St Francis of Assisi (1181 - 1226) 4th October

Francis was the son of a prosperous cloth merchant in Assisi. When his father objected to having his goods sold without his consent to pay for the restoration of a church, the bishop commanded Francis to repay the money. He did. He also renounced his father and gave back everything he had ever been given, even his garments. He began a life of perfect evangelical poverty, living by begging and even then only accepting the worst food that people had to give. He preached to all the love of God and the love of the created world; because, having renounced everything, he celebrated everything he received, or saw, or heard, as a gift. A rich man sold everything and joined him in living next to a leper colony; a canon from a neighbouring church gave up his position and joined them also. They looked into the Gospel and saw the story of the rich young man whom Jesus told to sell everything; they saw Jesus telling his disciples to take nothing with them on their journey; they saw Jesus saying that his followers must also carry his cross. And on that basis they founded an order. Francis went to Rome himself and persuaded the Pope to sanction it, though it must have seemed at once impractical and subversive, to set thousands of holy men wandering penniless round the towns and villages of Europe. Because Francis was wearing an old brown garment begged from a peasant, tied round the middle with string, that became the Franciscan habit. Ten years later 5,000 men were wearing it; a hundred years later Dante was buried in it because it was more glorious than cloth of gold. There is too much to say about Francis to fit here. He tried to convert the Muslims, or at least to attain martyrdom in doing so. He started the practice of setting up a crib in church to celebrate the Nativity. Francis died in 1226, having started a revolution. The Franciscans endure to this day in both the Roman Catholic and Anglican communions.