

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 18th September 2022
25TH 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 **Hymns Old and New***

Introit	262	For the healing of the nations
Gloria	Gloria 3	
Offertory	307	Guide me, O thou great Redeemer
Sanctus	Sanctus 3	
Agnus Dei	Angus Dei 2	
Post Communion	480	My God, and is thy table spread
Recessional	263	Forth in the peace of Christ we go*

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

Today at 5.00pm
**A SERVICE OF COMMEMORATION
AND THANKSGIVING FOR
HER LATE MAJESTY QUEEN ELIZABETH II
ON THE EVE OF HER FUNERAL**
All welcome

Next Sunday 25th September 2022
26TH SUNDAY IN ORDINARY TIME
Harvest Thanksgiving at St Laurence
9.30am THE PARISH MASS
Presider and preacher: Father David
Further details below

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 ST MATTHEW 10.00am Mass
Friday St Pius of Pietrelcina 12noon Mass
*Mass is also celebrated at Holy Trinity, Ilkeston,
on Tuesday at 9.30am, and on Thursday at 7.00pm.*

Father David's rest day this week is Thursday.

COVID-19
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: Her Late Majesty Queen Elizabeth II, Anthony Couchman priest, David Suggs priest, Alan Townsend priest, Cordel Young.

Anniversaries of death this week: Kate Muffet (Sun), Jim Jelly, Geoffrey Smith priest (Mon), Mabel Smith (Wed).

Thought for the week ...

God calls us through what happens during our day: through the suffering and happiness of the people we live with, through the human interests of our colleagues, and the things that make up our family life.

St Josemaría Escriva

Items for inclusion in The Gridiron ...

should be sent to Father David by Wednesday lunchtime, please.

This week's spiritual link from New Pilgrim Path:



New Pilgrim Path Website of the Week:

Season of Creation

The Season of Creation is marked throughout the Christian world from 1st September to 4th October (the feast day of St Francis of Assisi). In this Season of Creation, we are called upon to listen to the voice of creation, to the voices of those who suffer the impacts of climate change, to the voices of those who hold generational wisdom about how to live gratefully within the limits of the land. These are voices of the Earth. The global Christian family is called to awaken to the urgent need to heal our relationships with creation and with each other and to encourage our parish communities to do the same, “for we know that things can change!” (Pope Francis in ***Laudato Si'***). ***New Pilgrim Path*** has some beautiful and inspiring resources to help us listen more closely to the cry of the Earth. Access them at 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. 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.

HARVEST THANKSGIVING 2022

Next Sunday is Harvest Thanksgiving at St Laurence – donations of foodstuffs for **The Canaan Trust** are invited – a box may be found at the back of church. The Harvest Supper will be held the previous evening, Saturday 24th September. Price for a two course hot meal and tea or coffee followed by a quiz is £8. Please sign-up on the sheet at the back of church stating your preference for main course and pay Yvonne Shattower or Mary West. Final numbers needed by **TODAY** to allow for food to be bought. You are, of course, most welcome to bring wine to accompany the meal if you wish to! No charge for corkage ... On Sunday we shall joined at Mass by Mr Kevin Curtis, the Manager of the Canaan Trust.

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

Parish Priest

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A FORWARD IN FAITH PARISH IN THE SEE OF OSWESTRY AND



About today's Mass readings:
25TH SUNDAY IN ORDINARY TIME, YEAR C

First Reading: Amos 8:4-7

Amos is one of the first of the prophets whose sayings were gathered together and written down. He was peacefully pasturing sheep in the southern hill-country near Bethlehem, when the Lord summoned him to trudge northwards and denounce the racketeering of rich against poor in Samaria. Archaeologists have shown us the traces of it. The capital was moved westwards to link with Mediterranean trade: marriage-alliances with merchant princes, grand palaces displacing slum dwellings, expensive (and idolatrous) ivory inlays on the furniture. The 'fat-cats' would not listen to Amos, told him he was not welcome in their country, sent him packing and continued to fleece the helpless poor, for they controlled the money supply and the means of exchange – till the mighty power of Assyria swept down and destroyed them all. For us today perhaps the equivalent is rich nations profiteering from poor, unequal business deals, unfair trade, 'international aid' packages to dispose of excess production, the rich growing richer, the poor growing poorer in a thousand ways.

Second Reading: I Timothy 2:1-8

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 Greco-Roman Empire, new questions arose for Christians. In today's passage, the first question here is the relationship to the civil authorities, and the answer: accept them and pray for them, in their attempts to provide a worthy framework for human life. The second question, a pressing one in our post-Christian society, can non-Christians be saved? Here the scripture tells us that God wills all people to be saved and come to knowledge of the truth, and that there is one mediator, Christ Jesus. How is this so? Is it enough to grope towards a God 'in signs and symbols' (Vatican II), accepting a power outside ourselves, to

which all are indebted for existence itself, the ultimate authority in human life? And the Mediator? How can people be saved by Christ if they do not know him? Is it enough to acknowledge our human deficiencies and failures and lay them in hope at the feet of a loving Saviour whom this unknown God will surely provide to bring the creation to fulfilment? What a responsibility have we, in expressing our values in such a way that others may share them?

Gospel Reading: Luke 16:1-13

This parable at the heart of today's Gospel can be deeply disquieting if we take it as an allegory, that is, if every element in the story is meant (as in Matthew's Parable of the Wheat and the Tares) to have an equivalent in reality. We can't have God praising the steward for his frauds ... No, the point of the story is simply the steward's energy and inventiveness, his shrewdness as a 'child of this age'. A lot more thought goes into how to make money than into how to spend it to the best advantage of others. The danger and encumbrance of wealth is such that inventiveness and energy is needed in using it to win friends in heaven. The full cleverness of the story is more subtle: Jews were forbidden to lend to Jews at interest. The steward cuts off the interest from the bills of his master's debtors, for oil was commonly lent at 100% interest, and wheat at 25%. It was easy to return olive oil adulterated with cheap sesame oil, but if I scatter handfuls of chaff in the grain I give you back, you will spot it immediately. So the steward makes his master obey the Law. The sayings added at the end hit the nail on the head: no slave can serve two masters, God and money.

A Saint for this week

St Theodore of Tarsus, Archbishop of Canterbury (601-690)

19th September

St Theodore was born in Tarsus, in modern Turkey. A Greek by birth, he became a monk in Italy. He was not ordained priest until, at the age of 65, he was appointed Archbishop of Canterbury by Pope Vitalian. He arrived in England in 669 and spent the rest of his life reorganising and reforming the life of the Church throughout the country, holding visitations and synods, establishing new dioceses and a great school at Canterbury, and reconciling divisions between the Celtic and Roman ecclesiastical traditions. He died at Canterbury on 19th September 690. He is remembered for his scholarship and for bringing unity and organisation to a divided church.

