



THE CATHOLIC CHURCH OF  
OUR LADY OF THE ASSUMPTION,  
FOSTER AVENUE, BEESTON,  
NOTTINGHAM, NG9 1AE  
and  
ST FRANCIS OF ASSISI CHURCH,  
TAMWORTH ROAD,  
LONG EATON, NG10 1DH



Nottingham Roman Catholic Diocese Trustees Company No. 7151646 Charity No. 1134449

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**TIMES OF MASSES AND OTHER SERVICES: 17<sup>TH</sup> SUNDAY OF THE YEAR: B**

Seventeenth Week of Ordinary Time: 25<sup>th</sup> – 31<sup>st</sup> July 2021 (Weekday Cycle Year I / Psalter Week I)

<b>Saturday 24<sup>th</sup> July:</b>	<i>Weekday Feria</i>	<p><i>Your Prayers are requested for those who are sick:</i></p> <p>Isobel Alana Barnes, Marica Borsos, Margaret Brown, Fr John Cairns, Pat Constable, Francesca Lina Craparotta, Jim &amp; Margaret Dougan, Fr Theodore Gomes, Ann Harrison, Fr Peter Harvey, Andrea Hoffman, Farzin Kazem, Breda Keaney, Anne – Marie Reid, Simpson Family, Evelyn Venning, John Wilcox and Bob Wilson.</p>
<b>Mass;</b>	Special Intention	
<b>Sunday 25<sup>th</sup> July:</b>	<i>Sixteenth Sunday of the Year: B</i>	
<b>10:00 am: Mass;</b>	John & Anne Gardiner (50 <sup>th</sup> Wedding Anniversary)	
<b>Monday 26<sup>th</sup> July:</b>	<i>SS Joachim &amp; Anne, Parents of the BVM (memoria)</i>	
<b>10:00 am: Mass;</b>	John Boland RIP (Solloway)	
<b>Tuesday 27<sup>th</sup> July:</b>	<i>Weekday Feria</i>	
<b>10:00 am: Mass (St Francis);</b>	John & Emily Sinclair RIP	
<b>Wednesday 28<sup>th</sup> July:</b>	<i>Weekday Feria</i>	
<b>10:00 am: Mass;</b>	Stan Swiderska RIP (Marie)	
<b>Thursday 29<sup>th</sup> July:</b>	<i>St Martha, (memoria)</i>	<p><b>HOSPITALS</b></p> <p>A number of priests are still trying to maintain an 'on – call' rota for City and QMC. This is strictly calls for Anointing of the Sick when someone is nearing the end of their life. The hospital will not call us out for a request for prayers or when someone has already died – these will be dealt with by a member of the Chaplaincy Team who may or may not be a Catholic minister. Holy Communion is not being taken into hospital by Eucharistic Ministers. Families should not contact a priest directly to visit their loved one in hospital – all requests need to go through the Ward and Chaplaincy Department. QMC 0115 924 9924 ext. 63799 or City 0115 969 1169.</p>
<b>Mass;</b>	Private Intention	
<b>Friday 30<sup>th</sup> July:</b>	<i>Weekday Feria</i>	
<b>10:00 am: Mass;</b>	In Thanksgiving (Saville)	
<b>Saturday 31<sup>st</sup> July:</b>	<i>St Ignatius of Loyola, Priest (memoria)</i>	
<b>Mass;</b>	Holy Souls	
<b>Sunday 1<sup>st</sup> August:</b>	<i>Eighteenth Sunday of the Year: B</i>	
<b>10:00 am: Mass;</b>	John Cummins RIP	
<p><b>UNLESS OTHERWISE STATED THE ABOVE MASSES WILL ALL BE SAID PRIVATELY!</b></p>		
<p><i>The Parish Hall of Our Lady of the Assumption and the Parish Hall at St Francis of Assisi are closed to members of the public, until further notice. If you urgently wish to contact Fr Christopher please telephone 0115 922 8145 (at any reasonable time).</i></p> <p><i>For enquiries or to book a Mass Intention, please see me after the one of the Scheduled Public Masses or contact me by telephone. Mass Stipends and Parish Collection Envelopes can be posted or given at a later date.</i></p>		

Items for the newsletter can be given to Fr Christopher or e – mailed to [frcathomas@live.com](mailto:frcathomas@live.com) by WEDNESDAY of each week for inclusion in the next issue.

**POOR CLARES:** I will be visiting the Sisters this coming Monday, 26<sup>th</sup> July 2021 to take the donations from parishioners and also to collect the cakes etc., that you have ordered from them. Many thanks for your continuing support – *Diane Wilson*

**GUIDANCE FROM THE CATHOLIC BISHOPS OF ENGLAND:** Based on the guidance which has been given by the Catholic Bishops' Conference for England and Wales (CBCEW), I would like to highlight the following points:

1. **Prevailing Local Conditions:** All places of worship are asked to consider the prevailing local conditions for the virus. Special consideration should be given to rates at which people are being vaccinated in the locality, the prevalence of new variants of the virus, the local rates of hospital admissions and any local public health advice. In most of our Diocesan geographical area cases are on the rise. And vaccination uptakes in some city areas are very low, especially those areas with a diverse ethnic mix. An overview of data (but often a week behind) can be seen here: <https://coronavirus.data.gov.uk/details/cases?areaType=region&areaName=East%20Midlands> you can use the options on the side to swap between cases, healthcare, vaccination & deaths and use the filters at the top (Cases in ...) to swap to Regions or Local Authority areas.
2. **Mitigations:** It is important to mitigate against the risks of virus transmission. Although the vaccine rollout programme is very successful to date, over 85% of adults having had one dose and 64% two doses, the risk of transmission is still live and there are enough people not protected by vaccination to result in significant hospitalisations. However, HM Government has clearly stated that the progression from infection to hospitalisation and ultimately to deaths has been appreciably reduced through the vaccine programme. Most people admitted to hospital currently are only partially vaccinated or not vaccinated at all and communities should continue to encourage people to participate in the vaccination programme. Mask wearing will still help protect others as vaccination does not stop you passing it on, it just reduces the transmissions. Hands, Face, Space, Ventilate is still key. General cleaning, along with Covid cleaning, will continue and we will continue to provide hand sanitiser at entrances and exits and face coverings are still strongly recommended to be worn by those in Church.
3. **Social Distancing and Capacity:** While legal requirements ended on 19<sup>th</sup> July 2021, isolating from close contacts does not. If there is no distancing and a subsequent positive case then people could be advised to isolate. (Changes based on vaccinations do not come in until 16<sup>th</sup> August 2021). We have been advised to consider increasing capacity slowly so that people can adjust and consider the infection rate in our area in making a decision. The Mass Booking website will still be running over the summer and this this will be used for managing capacity.
4. **Celebration of Holy Mass:** The following is recommended for the celebration of Holy Mass from the 19<sup>th</sup> July 2021 within the churches and communities in England and Wales. At this time, it is not recommended that Holy Water stoups are refilled. Should people wish to receive Holy Water, it is recommended they speak to the Parish Priest. Ministers for the celebration of Holy Mass can be deployed such as servers and readers. It is recommended that the physical Sign of Peace remain suspended as it is not an integral part of the Mass and its omission will help to reduce physical contact between people during the celebration. Holy Communion will continue to be under one kind and the ministers will continue to sanitise their hands beforehand and wear a face covering whilst distributing. Holy Communion is recommended to be distributed in the hand.

5. **Other Sacraments: *Baptisms, Marriages and Funerals***; There is no restriction on the number of people that can attend Baptisms, Marriages and Funerals in the Church. Marriages in the form of a Nuptial Mass should observe the recommendations for the Celebration of Holy Mass. Those within a Marriage Service outside of Mass should apply the usual norms. There is no restriction on the number of people that can attend Funerals in the Church. Funerals in the form of a Requiem Mass will also observe the recommendations for the Celebration of Holy Mass. For all Baptisms, Marriages and Funerals, however, the safe capacity of the Church, within the guidelines of safe distancing for those from different households will be observed. ***Celebration of the Sacrament of Reconciliation***; Please speak to me if you wish to go to Confession. ***Home Visits***; Any Extraordinary Ministers of Holy Communion who wish to take Holy Communion to the Sick and Housebound are asked to speak to me regarding the guidelines and regulations for this.

If you would like further clarification please speak to me.

**Mass Booking:** Please remember that you will still need to book to come to Masses using the Diocesan booking system. Details of how to book for Mass can be found on the Diocesan Website by following the link: <https://massbooking.uk/> where you will first need to Sign Up (if you haven't already done so) in order to book for Mass. This is a pre – booking system and is the only way of regulating those who come to Church.

***PLEASE NOTE: that you can only book on the Mass Booking System up to 7 days ahead, so some of the Masses will not be visible yet.*** The latest time to book for a Mass will be **TWO HOURS** before. ***PLEASE NOTE: If there are only two people coming from the same household please book TWO SEATS and not a whole pew as this will allow more people to attend Mass.***

If you do not have access to or are unable to use a computer you may book for Mass, by telephone, by calling Marie Calladine for The Assumption (Tel: 07850 978788), or at Long Eaton by calling Christina Boott on 07875 625974; but I would ask that you only use this option if you are unable to book online. Mass will be available at The Assumption, Beeston on ***Sundays, Mondays, Wednesdays and Fridays*** and, at St Francis, Long Eaton on ***Tuesdays***, all at ***10:00 am***. The Sunday obligation continues to be suspended, so if you are unsure about coming along, do not feel under any obligation to do so; and if you or someone in your household, displays symptoms of Covid19, then please do stay at home. **TO HELP THE STEWARDS PLEASE MAKE SURE THAT YOU ARRIVE FOR MASS IN GOOD TIME BEFORE MASS BEGINS.**

## Seventeenth Sunday in Ordinary Time: B.

*(READINGS: 2 Kings 4<sup>42-44</sup>; Psalm 144<sup>10-11, 15-18</sup>; Ephesians 4<sup>1-6</sup> and; John 6<sup>1-15</sup>)*

Beginning today, the Church gives us five weeks of Sunday Gospel readings from Gospel of St John. It is as though we are taking a break from St Mark's Gospel to hear from another Evangelist. Throughout these five weeks we will be reading from the Sixth Chapter of St John, where we have the multiplication of the loaves and fish, followed by Jesus's walking on water and the bread of life discourse. The theology and symbolism in John Chapter Six is profound and has inspired centuries of contemplation, rich reflection and theology. We remember that the story of the multiplication of loaves is told in all of the four Gospels, it is the only "miracle story" shared by all four evangelists.

Last week we heard Mark's setup to the feeding of the five thousand, but this week we hear John's version rather than Mark's. The two stories have many similarities: two hundred denarii, five loaves and two fish, the crowd numbering five thousand men and twelve baskets of leftovers, to name a few. But there are some differences to the stories as well. John's theology is ultimately about Christ.

John has a more intense focus on Jesus. In Mark's version of the multiplication of the loaves, the disciples come to Jesus with their concern about moving the people along before they have to feed them. In John, Jesus takes the initiative in asking Philip about feeding the people. And there is something equivalent to an editorial note saying that Jesus asked this question only to test him. Again, John's Gospel shows very clearly that Jesus is in charge, He is clearly taking the lead, clearly in the driving seat. Even when He asks a question it is only to test someone.

The Eucharistic overtones so prominent in Mark are also present in John a different way. So that the abundance of food is also represented differently in the two accounts. In Mark, the people were "satisfied," whereas in John, the people ate "as much they wanted." This again fits with the general themes of the two Gospels. Mark represents a more earthly Jesus than the very divine Jesus in the Gospel according to John, so it makes sense that John would stress the miraculous nature of the event more than Mark would. Another significant difference is the manner in which Jesus performed the miracle. In the Gospel of Mark, Jesus broke the bread and divided the fish amongst the five thousand people, whereas in John, the food seems to simply keep appearing. In a sense, different miracles are performed in each account: in Mark, the miracle is that the people were all satisfied by this food, while in John, the miracle is that the food kept appearing and multiplying.

Finally, upon witnessing this sign of the multiplication of the loaves the people explicitly recognise Jesus as a prophet. No doubt the story of the prophet Elisha and the multiplication of the loaves, as we heard in our First Reading, was in their minds. Jesus realised the crowd wanted to make Him a king, so He makes a speedy solo exit. The multiplication of the loaves, with its Eucharistic overtones, its prominence on Jesus and His fulfilling of human needs and the growing recognition by the crowds that He must be a prophet demonstrate how pivotal this episode was and continues to be.

Jesus satisfies the most basic of human needs. The story tells us that the crowds had followed Jesus because they saw the signs He did on those who were sick. After witnessing another sign, they now recognise Him as a prophet. The recognition on the part of the crowds is based on Jesus satisfying human needs.

I think that in this we can be reminded of family life and dealing with children. Often as all needs and wants are met things can seem to be going along well and the children are satisfied. But we will see later in this same chapter of John that Jesus asks something of the crowds and most abandon Him. So, it is easy to follow Jesus when we are on the receiving end of His abundance and goodness. In the same way that it is easy for children to be happy when they are on the receiving end of their parents' generosity and goodness. But what happens when the crowds are asked to make a commitment? What happens when family members are asked to step up and take some responsibility?

Growing into adult discipleship means that there will come a time; if it hasn't come already, when we will no longer be simply on the receiving end of our relationship with God. We will be called to enter further into a relationship with Jesus that is more mutually reciprocal. Even though Jesus will always be the teacher and we will always be in the position of disciples. Jesus will call the crowds closer into the circle with Him. And it is so easy to be a follower or a member of the crowd receiving rewards. But soon, those same crowds will be invited to go deeper and be challenged to develop that relationship further, by making a stronger commitment to follow the Lord.

With the miracle of the loaves and fish, Jesus transforms a crowd of all ages, abilities and backgrounds into a community of generosity. And that vision of being a Eucharistic community is recreated each time we gather for Mass. That is the challenge of the Gospel and the mandate of the Eucharist that is foreshadowed in this miracle story. To take up the hard work of reconciliation and compassion begun by God, who dwells here on our own grassy plain; to humbly bring the peace of God's dwelling place into our own homes; to become the Body and Blood of Jesus that we receive at His table where all – saints and sinners – are welcomed.

After feeding the crowds with the scraps of bread and fish, Jesus asks His disciples to gather up the leftovers. And just as the twelve hampers of leftovers attested to the sign Jesus had worked, our own baskets of 'scraps' are the signs of the many blessings we have received in our lives. Today's Gospel also challenges us to realise the many things we waste in our lives that can be the difference between life and death for our brothers and sisters: not just the material of our stored 'hampers' of clothing or food or household goods or even money; but also, our time and our talents and the knowledge and practice of our faith in action, which can become the signs of God's loving providence for all His sons and daughters.

The multiplication of the loaves and fish did not start with nothing: Jesus was able to feed the crowds because one boy was willing to share what little he had. And from his gift, small though it was, Jesus worked a miracle. Eucharist is truly possible when the self submits to the community, when serving others is exalted over being served, when superficial differences dissolve and the common and shared are honoured above all else. In the Eucharist of Christ; the humble Servant – Redeemer, we seek to become what we receive, so that, that we, "*who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.*" (Eucharistic Prayer III). We are called by Christ to become the Eucharist we receive at His altar: giving thanks for what we have received by sharing those gifts – our talents, our riches, ourselves – to work our own miracles of creating communities of joyful faith.