



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

PARISH PRIEST: Fr. Christopher A Thomas, Presbytery, 25 Foster Avenue, Beeston, NG9 1AE

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TIMES OF MASSES AND OTHER SERVICES: 22ND SUNDAY OF THE YEAR: B

Twenty – Second Week of Ordinary Time: 28th August – 4th August 2021 (Weekday Cycle Year I / Psalter Week II)

Saturday 28th August:	<u>St Augustine, Bishop & Doctor</u> <u>(memoria)</u>	<p><i>Your Prayers are requested for those who are sick:</i> Isobel Alana Barnes, Marica Borsos, Margaret Brown, Pat Constable, Francesca Lina Craparotta, Jim & Margaret Dougan, Fr Theodore Gomes, Ann Harrison, Fr Peter Harvey, Andrea Hoffman, Farzin Kazem, Breda Keaney, Bob O' Donnell, Anne – Marie Reid, Simpson Family, Evelyn Venning, John Wilcox, Joan Williams and Bob Wilson.</p>
Mass;	Holy Souls	
Sunday 29th August:	<u>Twenty – Second Sunday of the Year</u>	
10:00 am: Mass;	David R Morgans RIP (23 rd Anniversary) (Harvey)	
Monday 30th August:	<u>The Dedication of Our Cathedral (Feast)</u>	
10:00 am: Mass;	Hazel Turney RIP (Curtis)	
Tuesday 31st August:	<u>Weekday Feria</u>	
10:00 pm: Mass (St Francis);	Kathleen Dilley RIP (Hutchinson)	
Wednesday 1st September:	<u>Weekday Feria</u>	
10:00 am: Mass;	Intentions of Joan Williams (King)	
Thursday 2nd September:	<u>Weekday Feria</u>	<p>HOSPITALS 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>
Mass;	Holy Souls	
Friday 3rd September:	<u>St Gregory the Great, Pope & Doctor</u> <u>(memoria)</u>	
10:00 am: Mass;	Jones & Lally Family	
Saturday 4th September:	<u>Weekday Feria</u>	
Mass;	Private Intention	
Sunday 5th September:	<u>Twenty – Third Sunday of the Year</u>	
9:00 am: Mass;	Laura Benson RIP (1 st Anniversary)	
11:00 am: Mass (St Francis);	Pro Populo; People of the Parish	
UNLESS OTHERWISE STATED THE ABOVE MASSES WILL ALL BE SAID PRIVATELY!		
<p>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).</p> <p>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.</p>		

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

POOR CLARES: I will be visiting the Sisters at Bulwell this coming *Monday, 30th August 2021* to take parish donations and collect cakes, etc., that have been ordered from the Sisters. The Sisters greatly appreciate your continued support. – *Diane Wilson*

CHURCH COLLECTIONS AND GIFT AID: Thank you to all those who continue to support the Parish financially, whether by cash, cheque or Standing Order. A special thank you to those of you who Gift Aid your offering; over the past tax year we have claimed back **£ 7013. 13** in tax from your offering. If you have any questions about Gift Aid, either about an existing Declaration or starting a new one please do not hesitate to contact me on (07850 978788) *Marie Calladine – Parish Gift Aid Co – Ordinator.*

MARCH FOR LIFE: The March could not take place in 2020, due to Covid 19 and went online instead. This year the March will once again be in person, in Westminster, on *Saturday 4th September 2021*. As well as a March to the Houses of Parliament, there will be Pro Life activities and a great line up of speakers. There will be a coach going to the March from Nottingham (leaving Good Shepherd Church at 7:00 am and St Barnabas' Cathedral on Derby Road at 7:15 am). The coach will take us to the place from where the March starts and collect us from Parliament Square at the end of the day. If any parishioners are interested in this option, please make contact with Marie Langford at marielangford@live.co.uk or 07948 151264 as soon as possible. See also <https://www.marchforlife.co.uk/m4luk-2021-event-page/>.

CAFOD RESPONDING TO MULTIPLE EMERGENCIES ACROSS THE WORLD: CAFOD is responding to significant crises across the world this week. We are working with local Church organisations in Haiti to deliver emergency aid to people affected by the catastrophic earthquake and tropical storm. In the tragic situation in Afghanistan, we are working to ensure the safety of our local partners and their communities. We are supporting local aid workers to deliver urgent food and water supplies to hundreds of thousands of people facing extreme hunger in Tigray in Ethiopia, South Sudan and north – east Nigeria. You can read more about how we can all express solidarity with our sisters and brothers affected by these emergencies on the CAFOD website: <https://cafod.org.uk/News/Emergencies-news>. Your compassion, generosity and prayers have helped us to stand together and enable us to continue to support communities in these difficult times. Thank you. Also, **AFGHAN REFUGEES:** CAFOD are keen to respond to the Afghan refugees and invite Parishioners to respond. We have been in touch with both Nottingham and Derby refugee groups and we have a list of items that are required: ***Camping Items:*** Tents (2 – 8 person); Sleeping bags (for adults and children); Thick blankets and; Torches. ***Cooking Equipment:*** large pots and pans and Kettles (non – electric to be used over a fire). ***Women's Clothes:*** Warm jackets S, M and L (especially black and long); Warm leggings and joggers S, M and L; Waterproof jackets; Socks (new or used as long as in good condition) and; New underwear. ***Children's Clothes:*** Children's warm leggings / joggers ages 5 – 16 years; Children's waterproof coats; New underwear; New socks; Children's long sleeved tops and jumpers ages 5 – 10 years. ***Shoes:*** Trainers (women and children). ***Miscellaneous Items:*** Smartphones, phone chargers and power banks. ***Hygiene items:*** Face cream and moisturiser and Body Lotion. – *Maggie Mairura Community Participation Coordinator – CAFOD Nottingham.*

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 DO NOT JUST TURN UP FOR MASS AND EXPECT TO BE ALLOWED INTO CHURCH, AS HAPPENED LAST SUNDAY. IT IS NOT FAIR TO THE STEWARDS, NOR THE OTHER PEOPLE WHO HAVE TAKEN THE TIME TO BOOK.**

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.

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 at 9:00 am, Mondays, Wednesdays and Fridays all at 10:00 am*** and, at St Francis, Long Eaton on ***Sunday at 11:00 am and Tuesdays 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.

From ***NEXT Sunday, 5th September 2021***, onwards, there will be an increased capacity for both the Assumption, Beeston and St Francis of Assisi, Long Eaton. This means that it should be easier to book a seat for Mass.

Masses on Sunday, from that date, will be ***9:00 am at Beeston and 11:00 am at Long Eaton***. This is not to say that conditions have returned to a pre – Covid situation and the above instructions still apply regarding booking for Mass. We are still being very cautious about how we continue to use our Churches and the fact that Covid has not simply gone away!

The idea at the moment is that we continue to move forward carefully and slowly to see how things develop. With this in mind we will continue to have stewards, a one – way system and hand – sanitisers at both the entrance and exits to the Church; which you are encouraged to use.

For the safety of yourselves and your fellow Parishioners I would also request and encourage you to wear a face mask when you are in Church (*exceptions apply to those with medical conditions*).

Although the need to socially distance is no longer 2 metres, I would ask that you keep a sensible space from anyone who is not in your household/bubble while you are in Church.

Twenty - Second Sunday in Ordinary Time: B.

(READINGS: Deuteronomy 4^{1-2, 6-8}; Psalm 14²⁻⁵; James 1^{17-18, 21-22, 27} and; Mark 7^{1-8, 14-15, 21-23})

Today's readings remind us that the source of good and evil is the heart and not external things. The heart is our inner sanctum where we can be pure or defiled and both conditions try to go beyond their confines to influence the lives of others.

In today's First Reading we are reminded that the purpose of the Law is to enable us to grow closer to God and to show our intelligence and wisdom. In the time of Our Lord, the Pharisees had derived over six hundred rules and regulations from the Law, all derived from the Law spelled out in the Old Testament books of Exodus, Leviticus, Numbers and Deuteronomy. However, they had lost sight of the fundamentals: love for God and neighbour, not just ritual cleanliness. Moses reminds them today that the Law is to be followed so that they not only have intelligence and wisdom but also that they show it. Intelligence is something that shines from within. It is not just the information we receive that counts, but how we process it and use it. Wisdom influences how we perceive the world. It makes us see causes, connections and consequences and our actions show or disprove that we are wise.

In today's Second Reading St. James reminds us that to please God we should strive "to help orphans and widows when they need it, and keeping oneself uncontaminated by the world." The "world" today believes that if something feels good, you should do it, but the world is also witnessing how much destructive behaviour comes from following that principle. We are wounded by Original Sin and our own sins; not everything as a result feels good that is good – think of addicts, who destroy themselves by trying to feel good. Lots of behaviour can turn into compulsive behaviour that we can't control: this is a stained heart that Our Lord wants to make clean again through love and mercy.

The Pharisees in Our Lord's time were focused on externals and had lost sight of the bigger picture. Our Lord reminds us in today's Gospel that defilement comes from hearts and endangers other hearts and we should strive to maintain a purity of heart, not just ritual cleanliness. In today's Gospel, using the example of dietary laws, Our Lord is teaching us that the "Devil made me do it" as an argument has no merit. The problem of evil has plagued man and philosophy almost since Creation and a trend has always tried to blame God or other things as the cause of sin when all man needed to do was look in the mirror. The Lord created everything good and for the good, but His creatures freely chose to do evil instead: the fallen angels, starting with the Devil and humanity, starting with Adam and Eve. If the world is a mess, it is because we, sinners, have made it so. The dietary laws in Jesus' time believed certain foods brought ritual contamination and, therefore, defiled a man. St Mark makes a point of saying in his account that Jesus is teaching that there are no ritually impure foods. It is a teaching that even the first disciples would struggle with as they realized that Christianity was meant to go beyond the Jewish world and culture. The Original Sin of Adam and Eve robbed us of something we, their descendants, could not do without and it is only thanks to the Redemption, that their sin didn't condemn us all to spiritual death. However, Adam and Eve aren't to blame for all of it: we too have sinned and continue to sin. This sobering reality is not meant to discourage us; instead, it makes us realise that not only do we need Saviour, but have one: Our Lord.

Jesus sums up His critique of these Pharisees by pointing out that they "put aside the commandment of God to cling to human traditions." Throughout this whole exchange, Jesus uses that same definitive tone. He is not merely arguing with the Pharisees, as if He were presenting one theological opinion and the Pharisees were presenting another. Jesus is not acting like a philosopher or a mere professor. Jesus is speaking with authority, opposing and correcting their distorted doctrines and practices. He is not afraid to voice this opposition publicly, when that is necessary. And He does so with total confidence and unperturbed poise; even though the people He is confronting have the power to condemn Him to death. This tone of authority and direct condemnation shows the seriousness of Our Lord's claims.

The people of Israel who heard both Our Lord's and the Pharisees' teachings could not follow both. It was becoming clearer by the day, as Jesus went about His public ministry, that He was demanding an undivided allegiance. He was the one declaring "the commandment of God," and anyone contradicting Him was declaring nothing more than "human traditions." His teachings were not optional extras; they were not items on a menu that His listeners could choose between based on personal preference or mood; they were the divine truth and they called for a total commitment, a total faith. As we heard in today's First Reading, the Commandments that were given to the people of Israel by Moses were Commandments of God; they had divine authority behind them. There is no doubt that Jesus Christ invoked that same divine authority for His teaching, while at the same time exposing the hypocrisy of the Pharisees, who vainly tried to exercise that authority in support of their mistaken, hypocritical agenda. Such was Jesus then and, so He is now: the Lord, not the Consultant.

Most Christians are willing to accept this Lordship of Christ, which is why they call themselves Christians. But not all Christians are willing to accept the simple fact that Jesus has chosen to exercise this Lordship through His Catholic Church. That is why not all Christians are Catholic. The most fundamental difference between Catholic Christians and non – Catholic Christians is precisely this point. Catholics understand that when Jesus gave St Peter the role of watching over the Church, He was establishing the Papacy. And when Jesus promised that the gates of hell would not prevail against His Church, because it was built on the rock of St Peter, He was referring to His promise to use the Papacy to protect the integrity and vitality of the Church until the end of time. This is why we obey the official teaching of the Catholic Church on issues of faith and morals, the teaching promoted firmly and clearly by the Pope and the Bishops in communion with him. It is because that teaching is an extension of Christ's own teaching, an application of God's revelation to the circumstances of here and now. This is actually what Jesus said to His Apostles and disciples in the Gospel: "Anyone who listens to you listens to me; anyone who rejects you rejects me." It is inconsistent, therefore, for a Christian to say that they follow Christ all by themselves, without obeying the authority of Christ's own Church. Jesus was the one who established the Church. He is the one who has kept it alive and flourishing; in spite of the human flaws of its members and leaders, for twenty centuries. He is the one who has chosen to continue His presence and mission on earth through the teaching and ministry of the Church. Following Jesus faithfully, therefore, means following the Church faithfully.

This is one reason the Church has had to face so much opposition in the modern world. In modern times, the democratic mindset has seeped out of politics and into everything else. In a democracy, everyone's opinion has equal weight and so obedience is considered a cop – out, not a virtue. But the Catholic Church continues to teach the Gospel Truth that the universe is not a democracy, that Jesus Christ is the Sovereign Lord not by election, but by nature. And so, obedience to Him is not a compromise of our human dignity, but its true fulfilment. This is a hard medicine for a world where independence is considered the highest value. And yet, our friends and neighbours who believe the myth of absolute independence still do not achieve the happiness they hope for. Just as a tree will not flourish if it makes itself independent of the soil, so the human heart will not flourish if it declares independence from God. This is part of the Good News that we have received from Jesus Christ: by following Him, by depending on His love, His goodness, His power and His wisdom, by valuing and obeying the teaching of His Church, we firmly make our way towards the true satisfaction we were created for.

We know this and we believe this. But all around us there are people who don't know this, who don't believe it or, don't want to believe it, who are wandering, frustrated, through the deceptive labyrinth of popular culture. What would happen if, this week, each one of us made an effort to share the Good News of Jesus Christ with one of those wanderers? We are called to love our neighbours as ourselves and there is no better way to do that than by sharing with others the wisdom we have received: the sure knowledge that Christ, the faithful friend, is also the One True Lord, capable of leading those who follow Him to the fulfilment of all desire.