



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: 24<sup>TH</sup> SUNDAY OF THE YEAR: B**

Twenty – Fourth Week of Ordinary Time: 12<sup>th</sup> – 18<sup>th</sup> September 2021 (Weekday Cycle Year I / Psalter Week IV)

<b>Sunday 12<sup>th</sup> September:</b>	<i>Twenty – Fourth Sunday of the Year</i>	<p><i>Your Prayers are requested for those who are sick:</i></p> <p>Isobel Alana Barnes, Marica Borsos, Margaret Brown, Pat Constable, Francesca Lina Craparotta, Jim &amp; Margaret Dougan, Fr Theodore Gomes, Ann Harrison, Fr Peter Harvey, Andrea Hoffman, Farzin Kazem, Breeda Keaney, Bob O’ Donnell, Anne – Marie Reid, Simpson Family, Evelyn Venning, John Wilcox, and Bob Wilson.</p>
9:00 am: Mass;	Samuel James Dowling RIP	
11:00 am: Mass (St Francis);	Andrea & Alain (Wedding Intentions)	<p style="text-align: center;"><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>Monday 13<sup>th</sup> September:</b>	<i>St John Chrysostom, Bishop &amp; Doctor (memoria)</i>	
10:00 am: Mass;	Winifred Lally RIP	
<b>Tuesday 14<sup>th</sup> September:</b>	<i>The Exaltation of the Cross (Feast)</i>	
10:00 am: Mass (St Francis);	Norman Greedy RIP (Hutchinson)	
<b>Wednesday 15<sup>th</sup> September:</b>	<i>Our Lady of Sorrows (memoria)</i>	
10:00 am: Mass;	Bob Solloway RIP (2 <sup>nd</sup> Anniversary) (Anne)	
<b>Thursday 16<sup>th</sup> September:</b>	<i>SS Cornelius, Pope &amp; Cyprian, Bishop, martyrs (memoria)</i>	
Mass;	Special Intention	
<b>Friday 17<sup>th</sup> September:</b>	<i>Weekday Feria</i>	
10:00 am: Mass;	Private Intention (Rose)	
<b>Saturday 18<sup>th</sup> September:</b>	<i>Weekday Feria</i>	
Mass;	Holy Souls	
<b>Sunday 19<sup>th</sup> September:</b>	<i>Twenty – Fifth Sunday of the Year</i>	
9:00 am: Mass;	Pro Populo; People of the Parish	
11:00 am: Mass (St Francis);	Bob Parkhill RIP (Goodhind)	
<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.

**REQUIESCAT IN PACE:** Please remember in your prayers to pray for the repose of the soul of *Joan Williams* who died on *Sunday 5<sup>th</sup> September 2021*, aged 94 years old. Joan's body will be received into Church on *Sunday 26<sup>th</sup> September 2021* at *4:00 pm* and her Requiem Mass will take place on *Monday 27<sup>th</sup> September 2021* at *10:00 am* followed by cremation at Bramcote Crematorium. We her and her family and friends at this sad time. May she rest in peace.

**POOR CLARES:** Many thanks to everyone who sent food and donations to the Sisters, they are so appreciative and grateful for what you all do, and they want you to know that you are in their prayers daily. The Sisters are busy fund raising because they have to rebuild the Monastery at Bulwell and one of the things they are doing is baking. The following are available to order: *Best Chocolate Fudge Cake; Banana and Mixed Fruit Cake; Crunchy Top Lemon Cake; Carrot and Pineapple Cake; Flapjack; Rhubarb Cake; Samosa; Apple Pie; Fried Rice with Egg Curry and; Pilau Rice with Egg Curry*. These need to be ordered by *Monday 20<sup>th</sup> September 2021* for delivery the following Monday. The items are not priced but the Sisters ask that a donation is made for them. There is an order form in the Narthex or I can be contacted on 07774 213712 – thank you again for your continued support – *Diane Wilson*

**MISSIO/RED BOXES:** The Autumn edition of MISSION TODAY is available to collect from the Narthex please help yourself to a copy – it's an interesting read. If you have a Mill Hill Red Box could you bring it in to be emptied please. Many thanks – *Diane Wilson Parish MISSIO Secretary*.

**FAITH IN FAMILIES:** If anyone has a collection box for Faith in Families could you please bring it to Church as soon as possible so that it can be emptied and counted, and the monies forwarded on.

**MACMILLAN COFFEE MORNING:** We are having a Macmillan Coffee Morning on *Saturday 25<sup>th</sup> September 2021*. It will be held in the Hall from *10:00 am – 12 noon*. Last year we were unable to hold the Coffee Morning due to Covid and so we are hoping to have a bumper event this year. Please make a note of the date and time and come along and support this very worthwhile cause. Cakes, helpers and any donations would be greatly appreciated.

**CAFOD RESPONDING TO 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. Any of the above items should be brought to Church before the 12<sup>th</sup> September 2021. – *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 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 AT LEAST 5 MINUTES BEFORE MASS BEGINS WOULD BE MOST HELPFUL.**

There is now 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. ***(as of Friday morning there were at least 50 free seats still available for Sunday Mass so please do try to come along).***

Masses on Sunday 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 - Fourth Sunday in Ordinary Time: B.*

(*READINGS: Isaiah 50<sup>5-9</sup>; Psalm 114<sup>1-6, 8-9</sup>; James 2<sup>14-18</sup> and Mark 8<sup>27-35</sup>*)

“If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.”

The Gospel today brings us on that journey once more with Our Lord and His disciples, this time to the region of Caesarea Philippi, to the far northern reaches of the Holy Land. I’m sure that Our Lord not only went there to preach and teach, but also to relax and to get away from the pressures of His work. And it is in this out of the way retreat environment that Jesus asked His disciples that famous question: “Who do people say that I am?” the answers come back from His excited disciples. Think what it must have been like to have been with Our Lord during those heady days of His early ministry in Galilee. All the crowds gathering, the miracles being performed, this overwhelming preaching going on. It must have been an awesome experience. So, these disciples give various answers: John the Baptist, Elijah, still others say He is one of the prophets.

Notice how extraordinary these answers are, but also how inadequate they are. Peter speaks, “You are the Christ. The Messiah, the Anointed One; the new David for whom the Israelite people had been waiting for over long centuries.” The Messiah was the definitive bearer of God’s salvation and Jesus doesn’t correct this at all; He accepts this testimony. And when He agreed to this it must have been overwhelming to His disciples. Not only was He a new Jeremiah, a new Elijah, a new prophet; that would have been saying an awful lot. But now they know that they were in intimate company with The One. They were the most privileged men in the whole of history. They were literally standing right next to the fire. It is one of the most beautiful scenes in the whole of the Gospel and it’s echoed every time we come to Mass and we communicate with the Our Lord.

We know who Jesus is. Not one figure among many, however great, not one teacher alongside others, however great. But we know that He is the Holy One of God. We know that He is the Messiah, the anointed One, the One for whom the human race had been waiting. And we are invited into this intimate company. That is where we are at every Mass when we sit in the intimate company of The One.

All that remains true, but then comes a kind of reversal. Once the truth of this perception sinks in, then Our Lord clarifies, “...the Son of Man is destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days rise again.” Extraordinary! What He is telling them there is the great pattern of our faith, what we call the Paschal Mystery. The way of The One, which is the path of God, is always the way of suffering love. We who sit in intimacy with The One, we who communicate with Him, have to hear that same message. That the way of The One, the way of God, is always the path of suffering love. The way to the fullness of life is always through the path, the dark path, of suffering. Take that, spiritually, to the bank. It is only after His rejection, His being put to death that He will rise again. So, it always goes, in the spiritual order. Echoes of it can be found in every great spiritual tradition.

The ego wants glory and the path of least resistance. The ego wants wealth and privilege and prerogative. And it wants those who threaten these goods to be eliminated. But that is the path of the small soul; the path of accumulation, the path of drawing the world into the tiny space of my own little self. I know that is what I want; but it is not the way of Our Lord; it is not the way of Christ. The true path and, this is what Our Lord is driving at, is always one of ego diminishment. It always involves letting go of the prerogative of the ego, so as to surrender to the direction of the great spirit, that stretches infinitely beyond our imagination of ourselves. This will hurt. The ego must be put to death, if it is to find this richer self. The ego must walk the dark path of self – denial, if it is to come to deeper life.

And there is more. Notice that Jesus says that He will be, "...rejected by the elders and the chief priests and the scribes." Once we have left the path of the ego, the path of accumulation, then we are free to transform the egotism of others, precisely through our love. Precisely through our willingness to bear their aggression with patience and compassion. Jesus is going into the city where He is opposed. He is going right into the place of resistance. To destroy them? No. To transform their aggression by His compassion. Once we have found that freedom individually, we have learned to walk that dark path, now we can help others to find that dark path. Jesus is not in the business of destroying the elders and chief priests and scribes. He wants to change them by the power of His own life and His love.

At this point, having clarified what the path of the Messiah is, Peter speaks again. But now we go from Peter at his very best, to Peter at his worst, because he speaks only to rebuke the Lord. We should all put ourselves in the place of Peter here. Because whether we like it or not, we are often in the position of rebuking Our Lord. Peter gives voice to the hesitation that is in all of us, when the path of life is laid out before us. Peter, like all sinners, saw the Messiahship of Jesus as one great trip for the ego. "I am with The One. I am the chief representative of The One." That means attention, power, privilege, honour, maybe money, it means all that. And so, when Jesus explains, you are going to be rejected and killed, this is not compatible. And so, our sinful egos often rebuke Christ.

We have all heard this message in many ways, at many times throughout our lives, we have heard this message. And yet we all try to walk the path of the ego and that means we are rebuking Our Lord. So, Our Lord turns the tables, He rebukes Peter, and us, by reminding him, and us, "The way you think is not God's way, but man's." This is the key to the whole of that Gospel passage, that line. Jesus is inviting them, and us, into a whole new way of thinking, into a new mind; going beyond the mind we have and forming a whole new consciousness, a whole new perspective. The Christian sees the path of life as the path of negation and self – denial, of suffering love, of bearing the burden of the other. That is the path to life, and we know that this is the path that leads to Resurrection.

This is what happens at every Mass. We come together. We gather in intimacy with The One. We know who He is, the Holy One of God. If He was one figure among many, we would not be here. We know He is the Holy One of God. Then we witness to the re – presentation of His saving death. That is what the Eucharist is. Making present again the Passion and Death of Our Lord Jesus Christ; that we know is the way of The One.

There was a Bishop in Slovakia and during the communist oppression he was confined to a labour camp, simply because he remained a faithful priest. After his liberation from prison the Pope decided to make him a Cardinal and he went to Rome, simply because he had nowhere else to go because the Church in Slovakia was still suffering. And he was met in Rome by another priest who was impressed by the Bishop's humility and gentleness. But uncharacteristically the Bishop was wearing on his hand a huge ring; the jewel on it was about the size of ping pong ball it was so big, and it seemed so out of character with this humble man. So, the priest said to him, "The ring?" And he blushed and he said, "Everybody notices that, and I am a little bit embarrassed by it. But it was a gift from my country, my beloved Slovakia. So, I treasure it." Then he said, "But," and he turned over his hands. And the priest looked at the Bishop's hands and saw that they were hideous. They were blistered and calloused and swollen and red and lined with black marks. He said, "You see this side of my hands. You know those years in that forced labour camp, every day for fourteen hours a day I had to carry buckets of boiling tar. That is what it did to these hands." And he said, "If by the Lord's mercy, I ever get to heaven, it will be because of this side of my hands, not the other side with the ring on it." If by the Lord's mercy we are able to get to heaven, it will be because of the hands of Our Lord that are marked with the nails that held Him to the Cross. "If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me."