



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: 26TH SUNDAY OF THE YEAR: B

Twenty – Sixth Week of Ordinary Time: 26th September – 2nd October 2021 (Weekday Cycle Year I / Psalter Week II)

Sunday 26th September: <i>Twenty – Sixth Sunday of the Year</i>		<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, Breeda Keaney, Bob O' Donnell, Anne – Marie Reid, Simpson Family, Evelyn Venning, John Wilcox, and Bob Wilson.
9:00 am: Mass;	Intentions of Isobel Barnes	
11:00 am: Mass (St Francis);	Mrs Gertie Byrnes RIP (Halliday)	
4:00 pm: Reception;	Joan Williams RIP	
Monday 27th September: <i>St Vincent de Paul, Priest (memoria)</i>		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.
10:00 am: Requiem Mass;	Joan Williams RIP	
Tuesday 28th September: <i>Weekday Feria</i>		
10:00 am: Mass (St Francis);	Mrs Cecile D'Mello RIP (Goodhind)	
Wednesday 29th September: <i>SS Michael, Gabriel & Raphael, Archangels (feast)</i>		
10:00 am: Mass;	Nancy Burrows RIP (2 nd Anniversary) (Des)	
Thursday 30th September: <i>St Jerome, Priest & Doctor (memoria)</i>		
Mass;	Special Intention	
Friday 1st October: <i>St Therese of the Child Jesus, Virgin & Doctor (memoria)</i>		
10:00 am: Mass;	Pro Populo; People of the Parish	
Saturday 2nd October: <i>The Holy Guardian Angels (memoria)</i>		
Mass;	Holy Souls	
Sunday 3rd October: <i>Twenty – Seventh Sunday of the Year</i>		
9:00 am: Mass;	Members of the Beeston SVP	
11:00 am: Mass (St Francis);	Thomas O' Brien RIP	
UNLESS OTHERWISE STATED THE ABOVE MASSES WILL ALL BE SAID PRIVATELY!		
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).		
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.		

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.

REQUIESCAT IN PACE: Please remember in your prayers to pray for the repose of the soul of *Joan Williams* who died on *Sunday 5th September 2021*, aged 94 years old. Joan's body will be received into Church on *Sunday 26th September 2021* at *4:00 pm* and her Requiem Mass will take place on *Monday 27th 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: I will be visiting the Sisters at Bulwell this coming *Monday, 27th September 2021* to take parish donations and collect cakes, etc., that have been ordered from the Sisters – 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 25th 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 HARVEST FAMILY FAST DAY: Family Fast Day is on *Friday 1st October 2021*. This year local experts are helping people all over the world to adapt to climate change and protect our common home. By donating to CAFOD this Family Fast Day you can help communities affected by the worst impacts of the climate crisis. Donate online through the CAFOD website or by using a CAFOD envelope, which is available from Church this weekend. You can also easily give via text. Text CAFOD10 to 70580 to donate £10*. Or choose to give any whole amount between £1 and £20 by texting CAFOD, followed by the amount you would like to donate, to 70580. (*Texts cost £10 plus one standard rate message and you'll be opting in to hear more about our work and fundraising via telephone and SMS. If you'd like to give £10 but do not wish to receive marketing communications, text CAFODNOINFO to 70580. For more information, please see our Privacy Policy: cafod.org.uk/privacy).

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. (***There are plenty of 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 - Sixth Sunday in Ordinary Time: B.

(*READINGS: Numbers 11²⁵⁻²⁹; Psalm 18^{8, 10, 12-14}; James 5¹⁻⁶ and Mark 9^{38-43, 45, 47-48}*)

It is not uncommon to hear Catholics who have fallen away from the Church complain about “Catholic guilt.” They explain that as they grew up in the Catholic Church, they were constantly badgered about sin and were taught that God is angry and vindictive, watching over our every move, just waiting for a chance to catch us doing wrong and condemn us.

This negative view of God and religion stifled their spiritual growth, they go on to explain. They didn’t think it was healthy and they didn’t like it, so one day they left the Church and simply didn’t come back.

Today’s Readings seem to fit right in with that kind of experience. In today’s Second Reading, St James is clear, direct and forcible in his denunciation of sin. He reminds his readers that if they let greed dominate their lives, if they commit injustices against their neighbour in order to enjoy comfort themselves, they will not escape their punishment and it will be a painful punishment. Even today’s Gospel passage echoes the same note. Jesus uses language that we find shocking to convince us that sin is a horrible thing, the worst thing in the world, in fact.

So far, the fallen away Catholic’s critique holds true: the Catholic Church is energetically against sin; we believe that sin is real, destructive and to be avoided at all costs. Sin is the number one enemy of God and the human race and so it is also the number one enemy of each one of our lives, the biggest obstacle to the happiness and fulfilment we crave. But the next part of the fallen away Catholic’s critique isn’t so obvious – the part about God being constantly angry and our spiritual lives being stunted by guilt. In fact, that critique comes from a misunderstanding of what the Church teaches about guilt. If we can have in our minds the right understanding of guilt, we may be able to avoid straying off the good path ourselves and help our wandering brethren come back into friendship with Christ.

Basically, there are two kinds of guilt: good guilt and bad guilt. Good guilt is like a spiritual nervous system. Our physical nervous system is designed, at least in part, to help us recognize and avoid physical danger. So, for example, when we touch a hot piece of metal, our immediate reaction is to pull away, so we don’t get burned or damaged by it. Or, to take another example, if smoke from a fire starts seeping into a room, we start finding it hard to breathe; we start coughing. These are signs from our physical nervous system that we better get out of that room before we suffocate. Imagine if your nervous system was malfunctioning and it couldn’t warn you about bodily threats – you would be in an extremely dangerous situation.

Well, good guilt, healthy guilt, performs this same function for our souls. Physical health is good for our bodies in the same way as moral health is good for our souls. And moral health means doing good actions and avoiding evil actions. If our conscience is in good condition, it will register guilt when we commit or toy with idea of committing evil actions.

That guilt is a warning against performing or persisting in evil actions, because committing evil damages our interior peace and integrity, just as a hot piece of metal will damage our skin and breathing smoke will damage our lungs.

In this sense, the Bible’s warnings against sin are not the expressions of an angry and vindictive God. On the contrary, they are a sign of God’s infinite love; He knows that committing evil, even though it sometimes appears to give us a short – term benefit, is destructive, both for ourselves and for others.

In fact, the “punishment” for sin isn’t something that God adds on, the way a judge in a court of law sentences a criminal. Rather, it consists precisely in the pain and misery caused by the sin itself – just as say the child who plays with knives even when his parents warn him not to suffers pain and misery when he cuts himself. It would be a mean and selfish God that didn’t warn us about the destructive consequences of evil actions.

But it is a good and wise God who has given us the gift of a conscience, which helps us experience good guilt to warn us against committing sins and to move us to repent if we have committed them.

The second kind of guilt is bad guilt. This happens when we feel guilty without having done anything wrong. This is the kind of unhealthy guilt that can stifle our spiritual and emotional maturity by leading to moral confusion. Unhealthy guilt makes us blame ourselves for things that are not blameworthy or for things that we had no responsibility for. When we do that, we become emotionally and spiritually tangled up, almost paralyzed. This is because there is no escape from this feeling of guilt: we cannot be forgiven for something we were not responsible for or for something that wasn't a sin. And so, this guilt becomes like a cul – de – sac; we go round and round in our minds trying to find mercy and a fresh start, but we can't. It drains our energy and inhibits us from growing in our friendship with God and others, because we don't feel worthy of their love and so we keep them at a distance.

Bad guilt can come from at least two sources. First, it can come from not distinguishing between sins and simple mistakes. For example, if I sincerely forget to send my mum a Birthday Day card, I may have strong feelings of regret, but I shouldn't feel morally guilty about it – it was just a mistake, an oversight, not a morally evil act. If, on the other hand, I purposely avoid calling my mum on her birthday because I'm nursing resentment about something she said five years ago and I want to offend her, then I ought to feel guilty; Christians honour their parents, they don't hold grudges against them.

Secondly, bad guilt can be the result of a defective authority figure. This happens often in families that go through a divorce. The pain and conflict between the parents inhibit them from giving proper love and discipline to the children. As a result, the children begin to feel responsible for the problems their parents are having; they blame themselves for the neglect they are experiencing.

Or take the example of an unhappy, angry priest who is in charge of teaching the faith to the children of his parish. Every week he rants and raves about how sinful people are and how painful the punishments of hell will be. He never speaks about the unlimited mercy of God, which is always ready to forgive us. He never speaks about the goodness of our heavenly Father, who has prepared a place for each one of us in heaven. He never speaks about the wonderful mission that each one of us has received in this life, a mission that only we can accomplish. Instead, he focuses over and over again, week after week, on the fires of hell and the selfish tendencies of our hearts. Over time, that can create a bad guilt, an unhealthy feeling of guilt simply for being alive, as if our existence itself were some kind of sin. Nothing is worse for our relationship with God than that.

In either case, whether we are dealing with good guilt or bad guilt, the remedy is the same: returning to the loving embrace of God our Father. If we are experiencing good guilt, we need to repent and ask for forgiveness and mercy, which Jesus Christ won for us by suffering on the Cross. God never runs out of mercy and, He is always eager to pour it out. In fact, he invented the Sacrament of Confession in order to make the experience of His mercy as tangible as possible. If we are experiencing bad guilt, then we need to go to God in prayer, reading and reflecting on the Scriptures, God's own Word, which assures us, repeatedly, that we are infinitely valuable in God's eyes, that He is always thinking of us and that we have nothing to fear.

Today the Church is reminding us of the reality of sin, but it is also a reminder that springs from wisdom and love. This week, perhaps we could share that reminder with someone who should be here with us today, but because of a misunderstanding about "Catholic guilt," they aren't. And let us pray for all our brothers and sisters who have wandered away from the path of salvation.