



Welcome to the Catholic Parish of Southwell and Calverton

Our Lady of Victories, Southwell and Saint Anthony, Calverton

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Part of the Roman Catholic Diocese of Nottingham Diocesan Website: www.dioceseofnottingham.uk

Nottingham Roman Catholic Diocesan Trustees Company Number: 7151646 Charity Number: 1134449

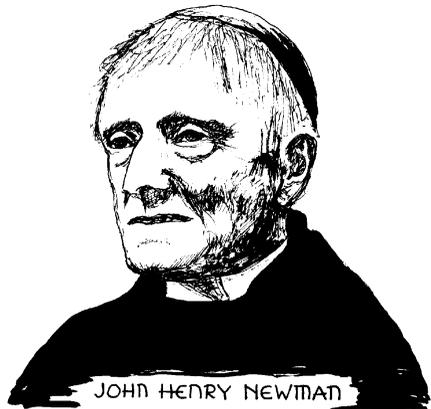


10th and 11th October 2020 : Twenty-eighth Sunday of the Year

On Friday we celebrated, for the first time, the feast of Saint John Henry Newman, declared a saint only last year, and with his feast set for 9th October, the anniversary of his conversion from Anglicanism to Catholicism. Amongst his many writings is this extract, 'like coming into port after a rough sea':

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

Nor had I any trouble about receiving those additional articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me. I made a profession of them upon my reception



with the greatest ease, and I have the same ease in believing them now. I am far of course from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties; and it is simple fact, that, for myself, I cannot answer those difficulties. Many persons are very sensitive of the difficulties of Religion; I am as sensitive of them as any one; but I have never been able to see a connexion between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. There of course may be difficulties in the evidence; but I am speaking of difficulties intrinsic to the doctrines themselves, or to their relations with each other. A man may be annoyed that he cannot work out a mathematical problem, of which the answer is or is not given to him, without doubting that it admits of an answer, or that a certain particular answer is the true one. Of all points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power.

People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible, to imagine, I grant — but how is it difficult to believe?...

I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as Saint Athanasius, Saint Augustine, and Saint Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

Cafod Harvest Fast Day : Friday 9th October

We held CAFOD's Family Fast Day on Friday, and **this Sunday (and next week too) we'll have our collection to support their work.** This year Cafod is seeking to help people facing the worst of the coronavirus crisis. We've all felt the impact of this terrible disease – let's come together to help the poorest and most vulnerable people in the world survive, rebuild and heal. Cafod works directly with those communities most in need in countries in Africa, South America, and Asia. This year the money from the Harvest Fast Day will be used to support a variety of projects in each of those parts of the world, making our charity for those less fortunate a reality. Please pray for all those affected!

If you're able to, please:

- ✘ donate online at cafod.org.uk/give
- ✘ or by using one of the **envelopes available at the back of each church**
- ✘ or you can also give easily via text. **Text CAFOD to 70085 to donate £10.** 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 70085. For more information please see our Privacy Policy: cafod.org.uk/Legal-information/Privacy-notice

Global family food!

This Harvest, as we reach out to our global family facing coronavirus, you can share a simple meal - virtually or physically - with some of our global family food recipes. Or set yourself a cooking challenge! See more at: cafod.org.uk/globalfamilyfood

CAFOD on-line events this weekend

- ✘ **Saturday 10th October – 12noon – Join the Global Family Food Event** This harvest we are promoting Global Family Food Events. We would love for you to come and join our event! If you want to cook beforehand, that's great, there will be a chance to share recipes and eat together. If you would prefer not to cook, that's fine too, you could just grab your favourite snack and join us for inspiration! We will also be sharing about our work in response to the Coronavirus Pandemic around the world.
- ✘ **Sunday 11th October – 7pm – Prayer and Reflection with Bishop John Arnold** Join us for an hour of prayer and reflection with Bishop John Arnold, Chair of CAFOD's Board of Trustees and Bishop of Salford, in the last of our 'Harvest like no other' events. Bishop John will reflect on the lessons of Pope Francis' new catechesis, Healing the World, and consider the significance of the highly anticipated new encyclical, Fratelli Tutti, for our global family.

See www.cafod.org.uk for details of these and other Cafod events and prayers

Coming back to Mass

Many of our parishioners have now come back to Mass, some each week, and some periodically to help allow space for others to come on other Sundays. It's very good to see all those who have come back, and to see new faces each Sunday. Even with the Government's new 'rule of six' there is no change to our Mass routines: we are still able to come to church with a maximum (including priest and stewards) of 20 in Southwell and 24 in Calverton.

To book a place telephone Kathleen and Robert Dixon on 01636 813874, at any reasonable time from Monday morning until Friday evening; if there's no reply leave a message, with your name and number, and they'll return your call. Please note:

- ✘ A place needs to be booked for each individual who plans to attend;
- ✘ You'll be asked to provide a telephone number, to be passed onto Public Health England if needed as part of the 'Test and Trace' system. Providing your telephone number is now a requirement;
- ✘ For Sunday Masses bookings can be made only during the preceding week, from Monday morning, until Friday evening, running up to the Sunday Mass booked.

What to expect when coming to Mass

In order to comply with the Bishop's guidelines on celebrating Masses in the covid-19 period there'll be some differences in that way we come to Mass and the way Mass is celebrated. These will be outlined when you book for Mass, and when you arrive at church. If you haven't booked to come to Mass please don't simply turn up: unfortunately you won't be allowed to enter. Please follow these directions, and recognise that those asking you to follow the directions are volunteers themselves:

- ✘ Please don't attend if you show any symptoms of covid-19;
- ✘ Try to arrive no earlier than half an hour before Mass, and no later than ten minutes before Mass, to allow time for each person to enter one-by-one;
- ✘ Enter via the car park and follow the one-way signs, waiting by the 2 metre markers in front of the church door if others have arrived before you;
- ✘ Entry will be via the main door of the church;
- ✘ Ensure you bring a mask to wear throughout the time in church, except when receiving Holy Communion;
- ✘ Please use the hand-sanitiser (provided) on arrival;
- ✘ Please take one of the Mass Sheets, and a Newsletter, and take them home with you after Mass;

- ✘ Put your weekly offering into the basket in the narthex; at present there are two collections as we're 'catching up' the second collections, with each second collection being available for two consecutive Sundays;
- ✘ There won't be any holy water available, the repository will be closed, and there are no Catholic papers currently available;
- ✘ Please sit on the seat to which you are directed, following the (marked) one-way system. Seating will be from the front of church first, and parishioners will be seated at two-metre intervals (in Southwell couples can sit next to each other, and families in a single pew; in Calverton the chairs have been laid out singularly, and so each person will be at a two-metre distance from the next person);
- ✘ Please avoid any contact with other parishioners; please don't speak before Mass unless necessary;
- ✘ Only the disabled toilet will be available for use, and only if absolutely necessary. If you do use the toilet, please do so before you are seated, and then go to your seat (in Southwell, by exiting the hall lobby, walking around the side of the church, and re-entering the church through the main door, following the one-way system);
- ✘ Windows and doors will be open to enable as much ventilation as possible, **although we now have permission from the diocese to close the lower windows in Southwell, as well as one half of the main doors during (but not prior to) Mass; in Calverton one fire door will be closed and the other ajar only;**
- ✘ The Mass Sheet will explain the changes in the way Mass is celebrated, please ensure you read it before Mass, noting in particular:
 - There will be no congregational singing;
 - Responses will be made with quiet voices;
 - There will be no ministries (eg altar servers, readers) during Mass;
 - There will be no sign of peace;
 - Holy Communion will be distributed immediately following Mass;
- ✘ After Mass you will be invited to receive Holy Communion; please then leave the church following the one-way system, out into the car park (in Southwell, through the parish hall lobby) and please leave immediately.
- ✘ Since it is not now permitted to gather publicly in groups of more than six, although we are exempt in church for Mass, groups of more than six in the church car park could be deemed to be breaking this restriction. Please ensure that you don't linger, tempting as it is to chat with fellow parishioners!
- ✘ As the weather becomes a little cooler please dress appropriately for the weather and temperature.

If you have difficulties with these instructions please contact Father Simon.

Ways to continue to participate in the life of the Church

The **readings and prayers for Mass** each day can be found here:

- <https://universalis.com/europe.England.nottingham/mass.htm>

Daily Mass is broadcast from our Cathedral in Nottingham at the following times:

- Sundays and Saturdays: 10am
- Weekdays: 1pm

The link to the televised Mass is here:

- http://www.stbarnabascathedral.org.uk/01_Community/livestream.html

Daily Mass is broadcast from the National Shrine and Minor Basilica of Our Lady in Walsingham each day at 12 noon:

- <http://www.walsingham.org.uk/live-stream>

Sunday Mass, celebrated by Bishop Patrick, will be broadcast from his chapel at Bishop's House each Sunday at 10am:

- www.youtube.com/channel/UCaf7upUMsn3KI8GD79FotjQ/featured?fbclid=IwAR1JRpqkdO0rHZY98bsnSC_N9TKbvSKXv0L5bT4yVCcMTHaVmAwaW4g-rAk

Resources for children and young people can be found via the Nottingham Diocesan Catholic Youth Service's (NDCYS) website:

- <https://ndcys.com>

There are ideas for **children's liturgy** on Cafod's website:

- <https://cafod.org.uk/Education/Children-s-liturgy>

A Spiritual Communion

Spiritual Communion is the heartfelt desire to receive Our Lord, even when we are unable to do so. If you are live-streaming the Mass, or praying the texts of the Mass, when it comes to the time for receiving Holy Communion pray instead the prayer:

From Saint Alphonsus Liguori:

My Jesus, I believe that you are truly present in the Most Holy Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as being already there and unite myself wholly to you. Never permit me to be separated from you. Amen.

Prayer during the Coronavirus Pandemic

O Mary,
you shine continuously on our journey as a sign of salvation and hope.
We entrust ourselves to you, Health of the Sick.
At the foot of the Cross you participated in Jesus' pain, with steadfast faith.
You, Salvation of the Roman People, know what we need.
We are certain that you will provide, so that, as you did at Cana of Galilee,
joy and feasting might return after this moment of trial.
Help us, Mother of Divine Love,
to conform ourselves to the Father's will and to do what Jesus tells us:
He who took our sufferings upon Himself,
and bore our sorrows to bring us, through the Cross,
to the joy of the Resurrection.
Amen.

We seek refuge under your protection, O Holy Mother of God.
Do not despise our pleas – we who are put to the test
and deliver us from every danger,
O glorious and blessed Virgin. Amen.

A Prayer to my Guardian Angel when I can't get to Mass

Dear Guardian Angel,
go for me to the church, there kneel down at Mass for me.
At the Offertory, take me to God, and offer him my service:
what I am, what I have, offer as my gift.
At the Consecration, with your seraphic strength,
adore my Saviour truly present,
praying for those who have loved me, for those who have offended me,
and for those now deceased, that the blood of Jesus may purify them all.
During Holy Communion, bring to me the Body and Blood of Jesus
uniting him with me in spirit, so that my heart may become his dwelling place.
Plead with him, that through his sacrifice
all people throughout the world may be saved.
When the Mass ends,
bring home to me and to every home, the Lord's blessing.
Amen.

Prayer for the Year of the Word

Living God,
you walk alongside us and speak to us throughout the Scriptures.
Your Son, Jesus Christ, listens to our hopes and fears
and shows us how to live for one another.
Send us the Holy Spirit to open our hearts and minds
so that we may be your witnesses throughout the world. Amen.

V. Your word is our path and your truth is our light. R. This day and every day.

Our Lady of the Annunciation : Pray for us.
Saint Matthew : Pray for us. Saint Jerome : Pray for us.

The Year of the Word Artwork

A major new artwork commissioned to mark the astonishing achievement of Saint Jerome was unveiled on the 1600th anniversary of his death on 30 September. Jerome (c.AD 347–420) translated the Bible from the original Hebrew, Aramaic and Greek into Latin, the first scholar to do so systematically. His 'Vulgate' translation became the standard biblical text of the Roman Catholic Church and is still used today. Now a mosaic commissioned by Bible Society and the Catholic Church in England and Wales is celebrating his achievement. Created by Portsmouth-based artist Pete Codling, 'Little Bits of God' tells the story of the Bible using the smalti mosaic technique developed in ancient Byzantium.

Jerome himself is depicted in the mosaic with the traditional symbols associated with him of a lion, a book and a skull. But, says Codling: 'In this contemporary mosaic the book pages on his desk blend into a computer keyboard and his stylised quill pen, or stylus, remind the viewer that Bible reading, learning and studying also now take place online via the internet. The Bible speaks now through the digital as well as the printed text.' Another modern reference that picks up the theme of mortality and suffering is the depiction of three-year-old Syrian refugee boy Alan Kurdi, drowned in 2015 as his family attempted to leave Turkey. Biblical figures including Jesus, Mary and Saint Matthew are also represented.

The mosaic stands on a pedestal which is an integral part of the work. It is over two metres tall and is formed of ten panels created from thousands of pieces of coloured glass. It is currently housed in Saint John's Catholic Cathedral, Portsmouth. Next year it will begin a tour of England and Wales. More about the artwork can be found at: <https://www.godwhospeaks.uk/the-god-who-speaks/art-and-culture/>

Fratelli Tutti

Last Sunday, 4th October, the memorial of Saint Francis of Assisi, Pope Francis published the third encyclical of his pontificate. He has named it for a phrase from Saint Francis: Fratelli Tutti, Brothers (and sisters) all. In signing the encyclical at the tomb of Saint Francis in Assisi, on 3rd October, the Pope said:

I offer this social Encyclical as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship.

The encyclical is written over eight chapters:

- ✘ **Chapter One:** Dark clouds over a closed world
- ✘ **Chapter Two:** A stranger on the road
- ✘ **Chapter Three :** Envisaging and Engendering an open world
- ✘ **Chapter Four:** A heart open to the whole world
- ✘ **Chapter Five:** A better kind of politics
- ✘ **Chapter Six:** Dialogue and Friendship in society
- ✘ **Chapter Seven:** Paths of renewed encounter
- ✘ **Chapter Eight:** Religions at the service of Fraternity in our World

To read the encyclical, visit the Vatican website at:

www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

A summary of the encyclical has been prepared by the Vatican News Service; the numbers in brackets refer to the paragraph numbers in the document:

What are the great ideals but also the tangible ways to advance for those who wish to build a more just and fraternal world in their ordinary relationships, in social life, politics and institutions? This is mainly the question that Fratelli tutti is intended to answer: the Pope describes it as a “Social Encyclical”(6) which borrows the title of the “Admonitions” of Saint Francis of Assisi, who used these words to “address his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel”(1). The Poverello “did not wage a war of words aimed at imposing doctrines; he simply spread the love of God”, the Pope writes, and “he became a father to all and inspired the vision of a fraternal society”(2-4). The Encyclical aims to promote a universal aspiration toward fraternity and social friendship. Beginning with our common membership in the human family, from the acknowledgement

that we are brothers and sisters because we are the children of one Creator, all in the same boat, and hence we need to be aware that in a globalized and interconnected world, only together can we be saved. The Document on Human Fraternity signed by Francis and the Grand Imam of Al-Azhar in February 2019 is an inspirational influence cited many times.

Fraternity is to be encouraged not only in words, but in deeds. Deeds made tangible in a “better kind of politics”, which is not subordinated to financial interests, but to serving the common good, able to place the dignity of every human being at the centre and assure work to everyone, so that each one can develop his or her own abilities. A politics which, removed from populism, is able to find solutions to what attacks fundamental human rights and which aims to definitively eliminate hunger and trafficking. At the same time, Pope Francis underscores that a more just world is achieved by promoting peace, which is not merely the absence of war; it demands “craftsmanship”, a job that involves everyone. Linked to truth, peace and reconciliation must be “proactive”; they must work toward justice through dialogue, in the name of mutual development. This begets the Pontiff’s condemnation of war, the “negation of all rights” and is no longer conceivable even in a hypothetically “justified” form, because nuclear, chemical and biological weapons already have enormous repercussions on innocent civilians. There is also a strong rejection of the death penalty, defined as “inadmissible”, and a central reflection on forgiveness, connected to the concepts of remembrance and justice: to forgive does not mean to forget, the Pontiff writes, nor to give up defending one’s rights to safeguard one’s dignity, which is a gift from God. In the background of the Encyclical is the covid-19 pandemic which, Francis reveals, “unexpectedly erupted” as he “was writing this letter”. But the global health emergency has helped demonstrate that “no one can face life in isolation” and that the time has truly come to “dream, then, as a single human family” in which we are “brothers and sisters all”(7-8).

Global problems, global actions

Opened by a brief introduction and divided into eight chapters, the Encyclical gathers – as the Pope himself explains – many of his statements on fraternity and social friendship, arranged, however, “in a broader context of reflection” and complemented by “a number of letters, documents” sent to Francis by “many individuals and groups throughout the world”(5). In the first chapter, “Dark clouds over a closed world”, the document reflects on the many distortions of the contemporary era: the manipulation and deformation of concepts such as democracy, freedom, justice; the loss of the meaning of the social community and history; selfishness and indifference toward the common good; the prevalence of a

market logic based on profit and the culture of waste; unemployment, racism, poverty; the disparity of rights and its aberrations such as slavery, trafficking, women subjugated and then forced to abort, organ trafficking(10-24). It deals with global problems that call for global actions, emphasizes the Pope, also sounding the alarm against a “culture of walls” that favours the proliferation of organized crime, fuelled by fear and loneliness(27-28). Moreover, today we observe a deterioration of ethics(29), contributed to, in a certain way, by the mass media which shatter respect for others and eliminate all discretion, creating isolated and self-referential virtual circles, in which freedom is an illusion and dialogue is not constructive(42-50).

Love builds bridges: the Good Samaritan

To many shadows, however, the Encyclical responds with a luminous example, a herald of hope: the Good Samaritan. The second chapter, “A stranger on the road”, is dedicated to this figure. In it, the Pope emphasizes that, in an unhealthy society that turns its back on suffering and that is “illiterate” in caring for the frail and vulnerable(64-65), we are all called – just like the Good Samaritan – to become neighbours to others(81), overcoming prejudices, personal interests, historic and cultural barriers. We all, in fact, are co-responsible in creating a society that is able to include, integrate and lift up those who have fallen or are suffering(77). Love builds bridges and “we were made for love”(88), the Pope adds, particularly exhorting Christians to recognize Christ in the face of every excluded person(85). The principle of the capacity to love according to “a universal dimension”(83) is also resumed in the third chapter, “Envisaging and engendering an open world”. In this chapter Francis exhorts us to go “‘outside’ the self” in order to find “a fuller existence in another”(88), opening ourselves up to the other according to the dynamism of charity which makes us tend toward “universal fulfilment”(95). In the background – the Encyclical recalls – the spiritual stature of a person’s life is measured by love, which always “takes first place” and leads us to seek better for the life of the other, far from all selfishness(92-93).

Rights have no borders

A fraternal society, therefore, will be one that promotes educating in dialogue in order to defeat the “virus” of “radical individualism”(105) and to allow everyone to give the best of themselves. Beginning with protection of the family and respect for its “primary and vital mission of education”(114). There are two ‘tools’ in particular to achieve this type of society: benevolence, or truly wanting good for the other(112), and solidarity which cares for fragility and is expressed in service to people and not to ideologies, fighting against poverty and inequality(115). The right to live with dignity cannot be denied to anyone, the Pope again affirms, and since

rights have no borders, no one can remain excluded, regardless of where they are born(121). In this perspective the Pontiff also calls us to consider “an ethics of international relations”(126), because every country also belongs to foreigners and the goods of the territory cannot be denied to those who are in need and come from another place. Thus, the natural right to private property will be secondary to the principal of the universal destination of created goods(120). The Encyclical also places specific emphasis on the issue of foreign debt: subject to the principal that it must be paid, it is hoped nonetheless that this does not compromise the growth and subsistence of the poorest countries(126).

Migrants: global governance for long-term planning

Meanwhile, part of the second and the entire fourth chapter are dedicated to the theme of migration, the latter, entitled “A heart open to the whole world”. With their lives “at stake”(37), fleeing from war, persecution, natural catastrophes, unscrupulous trafficking, ripped from their communities of origin, migrants are to be welcomed, protected, supported and integrated. Unnecessary migration needs to be avoided, the Pontiff affirms, by creating concrete opportunities to live with dignity in the countries of origin. But at the same time, we need to respect the right to seek a better life elsewhere. In receiving countries, the right balance will be between the protection of citizens’ rights and the guarantee of welcome and assistance for migrants(38-40). Specifically, the Pope points to several “indispensable steps, especially in response to those who are fleeing grave humanitarian crises”: to increase and simplify the granting of visas; to open humanitarian corridors; to assure lodging, security and essential services; to offer opportunities for employment and training; to favour family reunification; to protect minors; to guarantee religious freedom and promote social inclusion. The Pope also calls for establishing in society the concept of “full citizenship”, and to reject the discriminatory use of the term “minorities”(129-131). What is needed above all – the document reads – is global governance, an international collaboration for migration which implements long-term planning, going beyond single emergencies(132), on behalf of the supportive development of all peoples based on the principle of gratuitousness. In this way, countries will be able to think as “human family”(139-141). Others who are different from us are a gift and an enrichment for all, Francis writes, because differences represent an opportunity for growth(133-135). A healthy culture is a welcoming culture that is able to open up to others, without renouncing itself, offering them something authentic. As in a polyhedron – an image dear to the Pontiff – the whole is more than its single parts, but the value of each one of them is respected(145-146).

Politics: valuable form of charity

The theme of the fifth chapter is “A better kind of politics”, which represents one of the most valuable forms of charity because it is placed at the service of the common good(180) and recognizes the importance of people, understood as an open category, available for discussion and dialogue(160). In a certain sense, this is the populism indicated by Francis, which counters that “populism” which ignores the legitimacy of the notion of “people”, by attracting consensus in order to exploit them for its own service and fomenting selfishness in order to increase its own popularity(159). But a better politics is also one that protects work, an “essential dimension of social life”, and seeks to ensure everyone the opportunity to develop their own abilities(162). The best help to a poor person, the Pontiff explains, is not just money, which is a provisional remedy, but rather allowing him or her to have a dignified life through work. The true anti-poverty strategy does not simply aim to contain or render indigents inoffensive, but to promote them in the perspective of solidarity and subsidiarity(187). The task of politics, moreover, is to find a solution to all that attacks fundamental human rights, such as social exclusion; the marketing of organs, tissues, weapons and drugs; sexual exploitation; slave labour; terrorism and organized crime. The Pope makes an emphatic appeal to definitively eliminate human trafficking, a “source of shame for humanity”, and hunger, which is “criminal” because food is “an inalienable right”(188-189).

The marketplace, by itself, cannot resolve every problem. It requires a reform of the UN

The politics we need, Francis also underscores, is one that says ‘no’ to corruption, to inefficiency, to the malign use of power, to the lack of respect for laws (177). It is a politics centred on human dignity and not subjected to finance because “the marketplace, by itself, cannot resolve every problem”: the “havoc” wreaked by financial speculation has demonstrated this (168). Hence, popular movements have taken on particular relevance: as true “social poets” with that “torrent of moral energy”, they must be engaged in social, political and economic participation, subject, however, to greater coordination. In this way – the Pope states – it will be possible to go beyond a policy “with” and “of” the poor (169). Another hope present in the Encyclical regards the reform of the UN: in the face of the predominance of the economic dimension which nullifies the power of the individual state, in fact, the task of the United Nations will be to give substance to the concept of a “family of nations” working for the common good, the eradication of indigence and the protection of human rights. Tireless recourse “to negotiation, mediation and arbitration” – the Papal Document states – the UN must promote the force of law

rather than the law of force, by favouring multilateral accords that better protect even the weakest states(173-175).

The miracle of kindness

From the sixth chapter, “Dialogue and friendship in society”, further emerges the concept of life as the “art of encounter” with everyone, even with the world’s peripheries and with original peoples, because “each of us can learn something from others. No one is useless and no one is expendable”(215). True dialogue, indeed, is what allows one to respect the point of view of others, their legitimate interests and, above all, the truth of human dignity. Relativism is not a solution – we read in the Encyclical – because without universal principals and moral norms that prohibit intrinsic evil, laws become merely arbitrary impositions(206). From this perspective, a particular role falls to the media which, without exploiting human weaknesses or drawing out the worst in us, must be directed toward generous encounter and to closeness with the least, promoting proximity and the sense of human family(205). Then, of particular note, is the Pope’s reference to the miracle of “kindness”, an attitude to be recovered because it is a star “shining in the midst of darkness” and “frees us from the cruelty ... the anxiety ... the frantic flurry of activity” that prevail in the contemporary era. A kind person, writes Francis, creates a healthy coexistence and opens paths in places where exasperation burns bridges(222-224).

The art of peace and the importance of forgiveness

The value and promotion of peace is reflected on in the seventh chapter, “Paths of renewed encounter”, in which the Pope underlines that peace is connected to truth, justice and mercy. Far from the desire for vengeance, it is “proactive” and aims at forming a society based on service to others and on the pursuit of reconciliation and mutual development(227-229). In a society, everyone must feel “at home”, the Pope writes. Thus, peace is an “art” that involves and regards everyone and in which each one must do his or her part. Peace-building is “an open-ended endeavour, a never-ending task”, the Pope continues, and thus it is important to place the human person, his or her dignity and the common good at the centre of all activity(230-232). Forgiveness is linked to peace: we must love everyone, without exception – the Encyclical reads – but loving an oppressor means helping him to change and not allowing him to continue oppressing his neighbour. On the contrary: one who suffers an injustice must vigorously defend his rights in order to safeguard his dignity, a gift of God(241-242). Forgiveness does not mean impunity, but rather, justice and remembrance, because to forgive does not mean to forget, but to renounce the destructive power of evil and the desire for revenge. Never forget “horrors” like the Shoah, the atomic bombing of Hiroshima and Nagasaki, persecutions and ethnic

massacres – exhorts the Pope. They must be remembered always, anew, so as not to become anaesthetized and to keep the flame of collective conscience alive. It is just as important to remember the good, and those who have chosen forgiveness and fraternity(246-252).

Never again war, a failure of humanity

Part of the seventh chapter, then, focuses on war: it is not “a ghost from the past” – Francis emphasizes – “but a constant threat”, and it represents “the negation of all rights”, “a failure of politics and of humanity”, and “a stinging defeat before the forces of evil” which lies in their “abyss”. Moreover, due to nuclear chemical and biological weapons that strike many innocent civilians, today we can no longer think, as in the past, of the possibility of a “just war”, but we must vehemently reaffirm: “Never again war!” And considering that we are experiencing a “world war fought piecemeal”, because all conflicts are interconnected, the total elimination of nuclear arms is “a moral and humanitarian imperative”. With the money invested in weapons, the Pope suggests instead the establishment of a global fund for the elimination of hunger(255-262).

The death penalty inadmissible, to be abolished

Francis expresses just as clear a position with regard to the death penalty: it is inadmissible and must be abolished worldwide, because “not even a murderer loses his personal dignity” – the Pope writes – “and God himself pledges to guarantee this”. From here, two exhortations: do not view punishment as vindictive, but rather as part of a process of healing and of social reintegration, and to improve prison conditions, with respect for the human dignity of the inmates, also considering that “a life sentence is a secret death penalty”(263-269). There is emphasis on the necessity to respect “the sacredness of life”(283) where today “some parts of our human family, it appears, can be readily sacrificed”, such as the unborn, the poor, the disabled and the elderly(18).

Guarantee religious freedom

In the eighth and final chapter, the Pontiff focuses on “Religions at the service of fraternity in our world” and again emphasizes that violence has no basis in religious convictions, but rather in their deformities. Thus, “deplorable” acts, such as acts of terrorism, are not due to religion but to erroneous interpretations of religious texts, as well as “policies linked to hunger, poverty, injustice, oppression”. Terrorism must not be supported with either money or weapons, much less with media coverage, because it is an international crime against security and world peace, and as such must be condemned(282-283). At the same time the Pope underscores that a journey of peace among religions is possible and that it is therefore necessary to

guarantee religious freedom, a fundamental human right for all believers(279). The Encyclical reflects, in particular, on the role of the Church: she does not “restrict her mission to the private sphere”, it states. She does not remain at the margins of society and, while not engaging in politics, however, she does not renounce the political dimension of life itself. Attention to the common good and concern for integral human development, in fact, concern humanity, and all that is human concerns the Church, according to evangelical principals(276-278). Lastly, reminding religious leaders of their role as “authentic mediators” who expend themselves in order to build peace, Francis quotes the “Document on Human Fraternity for World Peace and Living Together”, which he signed on 4th February 2019 in Abu Dhabi, along with the Grand Imam of Al-Azhar, Ahmad Al-Tayyib: from that milestone of interreligious dialogue, the Pontiff returns to the appeal that, in the name of human fraternity, dialogue be adopted as the way, common cooperation as conduct, and mutual knowledge as method and standard(285).

Blessed Charles de Foucauld, “the universal brother”

The Encyclical concludes by remembering Martin Luther King, Desmond Tutu, Mahatma Gandhi and above all Blessed Charles de Foucauld, a model for everyone of what it means to identify with the least in order to become “the universal brother”(286-287). The last lines of the Document are given to two prayers: one “to the Creator” and the other an “Ecumenical Christian Prayer”, so that the heart of mankind may harbour “a spirit of fraternity”.

Samaritanus Bonus (The Good Samaritan)

The Congregation for the Doctrine of the Faith issued a letter on 22nd September outlining the Church’s long-stated position on the sanctity of life, especially care for the older members of society, and the need to be vigilant against euthanasia.

Incurable, never un-care-able

“To cure if possible, always to care”. These words of Pope Saint John Paul II explain that incurable is never synonymous with un-care-able. To provide care until the very end; to “be with” the sick person; to accompany, listen to, make him or her feel loved: this is how loneliness and isolation, the fear of suffering and death can be avoided. The entire document is focused on the meaning of pain and suffering in the light of the Gospel and of Jesus’s sacrifice.

Inalienable dignity of life “The unfringeable value of life is a fundamental principle of the natural moral law and an essential foundation of the legal order”, the Letter states. “We cannot directly choose to take the life of another, even if they request

it". Citing *Gaudium et spes*, the document reiterates that "abortion, euthanasia and wilful self-destruction poison human society" and "are a supreme dishonour to the Creator" (no. 27).

Obstacles that obscure the sacred value of human life The document cites several factors that limit the ability of apprehending the value of life, such as when life is considered "worthwhile" only if certain psychic and physical conditions are present. One of these obstacles the Letter notes is a false understanding of "compassion". True compassion, it explains, "consists not in causing death", but in affectionately welcoming and supporting the person who is sick, and providing the means to alleviate his or her suffering. Another obstacle it lists is a growing individualism that provokes loneliness.

The teaching of the Magisterium It is a definitive teaching that euthanasia represents "a crime against human life", and, therefore, is "intrinsically evil" in every circumstance. Any "formal or immediate material cooperation" constitutes a grave sin against human life that no authority can "legitimately recommend or permit". Those who approve laws in favour of euthanasia "become accomplices" and are "guilty of scandal" because these laws contribute to the malformation of consciences. The act of euthanasia must always be rejected. However, the Letter acknowledges that the desperation or anguish of the person requesting it might diminish or even make "non-existent" his or her personal responsibility.

No to aggressive treatments The document also explains that protecting the dignity of death means excluding aggressive medical treatments. Therefore, when death is imminent and inevitable, "it is lawful...to renounce treatments that provide only a precarious or painful extension of life", without, however, interrupting necessary ordinary treatments the patient requires, such as food and hydration "as long as the body can benefit from them". Palliative care is a "precious and crucial instrument" with which to accompany the patient. Palliative care must never include the possibility of euthanasia, the Letter emphasizes, but should include the spiritual assistance of both the person who is sick and the members of their families.

Support for families It is important in caring for a sick person that he or she is not made to feel like a burden, but that they "sense the intimacy and support of their loved ones. The family needs help and adequate resources to fulfil this mission". State governments need to "recognize the family's primary, fundamental and irreplaceable social function (...) [and] should undertake to provide the necessary resources and structures to support it."

Care in the prenatal and pediatric stages From the moment of conception, children affected by malformation or other chronic illnesses are to be accompanied in a

“manner respectful of life”. In cases of “prenatal pathologies...that will surely end in death within a short period of time”, and when no treatment exists to improve the child’s condition, the child “should not be left without assistance, but must be accompanied like any other patient until they reach natural death”, without suspending food and hydration. The Letter states that “recourse to prenatal diagnosis” is “obsessive” in today’s society and notes that it sometimes results in the choice for abortion or other “selective purposes”. Both abortion and the use “prenatal diagnosis for selective purposes” are “unlawful”, the Letter asserts.

Deep sedation To alleviate pain, medication is used that may “induce the loss of consciousness”. The Letter affirms that it is morally licit to sedate “to ensure that the end of life arrives with the greatest possible peace and in the best internal conditions”. This also applies to types of sedation that hasten “the moment of death (deep palliative sedation in the terminal stage)”. But it is not acceptable that sedation be administered that “directly and intentionally causes death”, something the Letter defines as a “euthanistic practice”.

The vegetative state Even in the case when the patient is not conscious, he or she “must be acknowledged in their intrinsic value and assisted with suitable care”, which includes the right to food and hydration. There may, however, be cases in which “such measures can become disproportionate” because they are no longer effective or because the means of administering them “create an excessive burden”. In this case, the Letter states that “adequate support must be provided to the families who bear the burden of long-term care for persons in these states”.

Conscientious objection The Letter requests that local Churches and Catholic institutions and communities “adopt a clear and unified position to safeguard the right of conscientious objection” in contexts where morally grave practices are allowed by law. It also invites Catholic institutions and healthcare personnel to witness to the values the Church professes regarding life issues. Specifically in the case of euthanasia, the document states that “there is a grave and clear obligation to oppose them by conscientious objection”. It is important that doctors and healthcare workers be formed in accompanying the dying in a Christian way. The spiritual accompaniment of a person who chooses to be euthanized requires that of “an invitation to conversion”, and never any gesture “that could be interpreted as approval”, such as remaining present while the euthanasia is being performed.

The full text of the Letter can be read at:

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2020/09/22/200922a.html>

Baby Loss Awareness Week

Baby Loss Awareness Week takes place every year; this year it's from Friday 9th Thursday 15th October. It aims to raise awareness of baby loss in the UK. More information is on the website: <https://babylossmatters.lifecharity.org.uk> During this week we might pray the prayers below, or make them available to anyone we know who might be in need of the prayers.

Prayer for the parents and family of a child who's died:

God, bless those who have lost a child. Heal their hurting, aching hearts, and cradle them in Your arms. God, give them peace, who's child is now with You, and joy in knowing they will reunite someday. Amen.

Pope Benedict XVI's prayer for the sanctity of human life:

Lord Jesus, You who faithfully visit and fulfil with your Presence the Church and the history of men; You who in the miraculous Sacrament of your Body and Blood render us participants in divine Life and allow us a foretaste of the joy of eternal Life; we adore and bless You.

Prostrated before You, source and lover of Life, truly present and alive among us, we beg you:

Reawaken in us respect for every unborn life, make us capable of seeing in the fruit of the maternal womb the miraculous work of the Creator, open our hearts to generously welcoming every child that comes into life.

Bless all families, sanctify the union of spouses, render fruitful their love.

Accompany the choices of legislative assemblies with the light of your Spirit, so that peoples and nations may recognise and respect the sacred nature of life, of every human life.

Guide the work of scientists and doctors, so that all progress contributes to the integral well-being of the person, and no one endures suppression or injustice.

Give creative charity to administrators and economists, so they may realize and promote sufficient conditions so that young families can serenely embrace the birth of new children.

Console the married couples who suffer because they are unable to have children and in Your goodness provide for them.

Teach us all to care for orphaned or abandoned children, so they may experience the warmth of your Charity, the consolation of your divine Heart.

Together with Mary, Your Mother, the great believer, in whose womb you took on our human nature, we wait to receive from You, our Only True Good and Saviour, the strength to love and serve life, in anticipation of living forever in You, in communion with the Blessed Trinity.

October : The Month of the Rosary

October is one of two months – together with May – when we pray especially to God through the intercession his blessed Mother, Mary. In October we use the Rosary as the focus of our prayer. This is a meditative form of prayer that uses the frequent repetition of prayers, especially the *Hail Mary*, to help to calm our minds and focus them towards the stillness of God and in contemplation of his love for us. It is a good discipline to pray the Rosary often, but perhaps especially in October. If you've not prayed the Rosary much before, consider starting again this month and asking Mary to help you in your prayers and in your life.

The word Rosary means 'Crown of Roses'. Our Lady has revealed to several people that each time they say a Hail Mary they are giving her a beautiful rose and that each complete Rosary makes her a crown of roses. The rose is the queen of flowers, and so the Rosary is at the centre of all Catholic devotions and many consider it to be the most important one. The Rosary is considered a perfect prayer because within it lies the awesome story of our salvation. Through the Rosary we meditate on the mysteries of joy, of light, of sorrow and of the glory of Jesus. **Perhaps this week we could be challenged to pray even one decade of the rosary?**

Pope Francis has asked Catholics to rediscover the "beauty of the prayer of the rosary" during the month of October. Speaking on the feast of Our Lady of the Rosary, the Pope urged people to carry rosary beads with them in their pockets, adding that the rosary is "the most beautiful prayer we can offer to the Virgin Mary."

The Pope said: "Today is the feast of Our Lady of the Rosary. I invite everyone to rediscover, especially during this month of October, the beauty of the prayer of the rosary, which has nourished the faith of the Christian people through the centuries. I invite you to pray the rosary, and to carry it in your hands or in your pockets. The recitation of the rosary is the most beautiful prayer we can offer to the Virgin Mary; it is a contemplation on the stages of the life of Jesus the Saviour with his Mother Mary and is a weapon that protects us from evils and temptations.

The Pope reminds us that Virgin Mary has often urged the recitation of the rosary in her apparitions, particularly "in the face of the threats looming over the world. Even today, in this time of pandemic, it is necessary to hold the rosary in our hands, praying for us, for our loved ones and for all people."

Pope's Prayer Intentions for October

The Laity's Mission in the Church We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Rosary Whirlwind through the British Isles : October 2020

For Faith, Life and Peace October is traditionally the month dedicated to Our Lady of the Rosary. Once again Catholics across England, Wales, Scotland and the Isles are invited to take up their rosaries for an intensive Rosary Whirlwind Mission as we pray together for Faith, Life and Peace during these difficult and uncertain times. This can take place wherever people are situated. The Rosary Rally has four main components:

- ✘ Invitation to a nightly online Rosary at 8.00pm led from different locations.
- ✘ On **Tuesday 13th October** – Feast of Our Lady of Fatima of the Holy Rosary – all are encouraged to arrange a joint Rosary in a local setting. Please be aware that these groups should be no more than six people and should be arranged to be in a protective social bubble so that social distancing can be maintained. The rule of six may change as government guidelines about covid-19 change.
- ✘ **Saturday 31st October** – Eve of All Saints – National Rosary relay from 9.00am to 9pm, with different Dioceses are invited to take an hour. Our Diocese of Nottingham has been allocated 10.00am-11.00am as our slot, and so we are all invited to pray the rosary sometime during this hour before we hand on to the next Diocese.
- ✘ Culmination of the Rosary Mission – **Sunday 1st November** – Solemnity of All Saints – Bishop John Keenan, Bishop of Paisley, will lead a thanksgiving Rosary at 8.00pm from Saint Mirin's Cathedral, Paisley. Participants are invited to join with him that evening from their homes.

To register please follow the link: www.roasryonthecoast.co.uk or for more information please contact Antonia Moffat, Outreach Coordinator at the National Shrine of Our Lady of Walsingham: antonia@walsingham.org.uk

Celebrations in our Diocese

Bishop Patrick will ordain Brother Nicholas Palmer OCSO, as a transitional deacon in a simple Mass in the Abbey church at Mount Saint Bernard, at 11.00am on Thursday 15th October. Please keep him and the Community at Mount Saint Bernard Abbey in your prayers at this time.

Bishop Patrick will install Chapter Canons-elect Father Paul Chipchase (Loughborough) and Father Joe Wheat (Carlton, Nottingham) during the Chapter Mass celebrated in the Cathedral of Saint Barnabas, on Monday 19th October. Please pray for the new Chapter Canons as they take up their roles.

Beatification of Carlo Acutis : Saturday 10th October

On Saturday 10th October Venerable Carlo Acutis will be beatified (declared to be a Blessed) in Assisi, in the Basilica of Saint Francis. He was buried in Assisi in 2006 at his request because of his love for Saint Francis of Assisi, patron saint of the poor.

Carlo Acutis was born 3rd May 1991, in London, where his parents were working. Just a few months later, his parents, Andrea Acutis and Antonia Salzano, moved to Milan. As a teenager, Carlo was diagnosed with leukemia. He offered his sufferings for Pope Benedict XVI and for the Church, saying “I offer all the suffering I will have to suffer for the Lord, for the Pope, and the Church.”

He died on 12th October 2006, and was buried in Assisi, at his request, because of his love for Saint Francis of Assisi. His cause for canonization began in 2013. He was declared “Venerable” in 2018, and will be declared “Blessed” on Saturday.

From a young age, Acutis seemed to have a special love for God, even though his parents weren’t especially devout. His mother said that, before Carlo, she went to Mass only for her First Communion, her confirmation, and her wedding.

As a young child, he loved to pray the rosary. After he made his First Communion, he went to Mass as often as he could, and he made Holy Hours before or after Mass. He went to confession weekly. As he grew older he began to go to Mass daily, often bringing his parents along. He made the Eucharist the centre of his life, and he directed towards the most needy the love that God poured out through him. He asked his parents to take him on pilgrimages — to the places of the saints, and to the sites of Eucharistic miracles.

Among his friends was Sister Giovanna Negrotto, a missionary religious sister, who is now 86 years old and one of the people who shared her memories of Acutis at the event in Assisi. She said that Acutis took great interest in her missionary work in India, asking to see photos of “my great leper friends.” She said the last question that Acutis had asked her was: “What do you think? Is God more pleased with a service like this to the least of the world, generous and tireless, or prayer?” Referencing Acutis’ parents, Negrotto said: “I will never forget that morning when you told me that Carlo had gone up to heaven and about how he offered his life for the pope and for the Church. And then I realized that Carlo had already given the answer to his question. Service, yes, prayer, yes, but no one has a greater love than someone who gives his life for his friends.”

It is for his great devotion to the Eucharist that Acutis is best remembered. From his adolescence, Carlo prayed the rosary daily and in addition to other devotions, frequently spent time in Eucharistic adoration. He said when “we face

the sun we become tan ... but when we place ourselves in front of the Eucharistic Jesus we become saints.” Carlo died from a brain tumour in 2006 at the age 15. The summer after his 14th birthday he spent researching Eucharistic miracles and creating a website to catalogue and share the information with others. Carlos wanted people to approach the Eucharist and for this he used the internet.

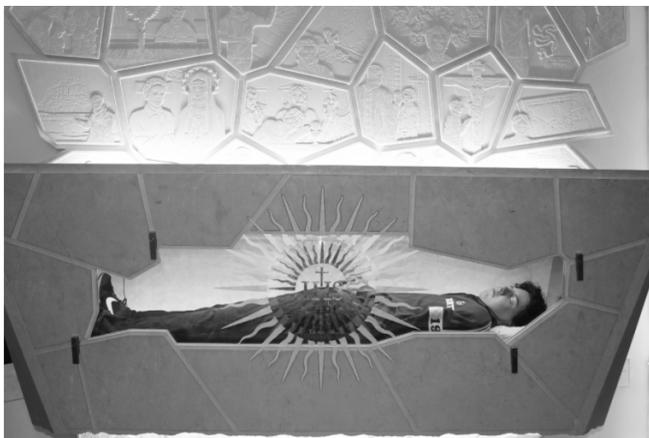
The website Carlo created was the genesis of The Eucharistic Miracles of the World, an international exhibition which highlights such occurrences:

www.miracolieucaristici.org/en/Liste/list.html

On the site, he told people that ‘the more often we receive the Eucharist, the more we will become like Jesus, so that on this earth we will have a foretaste of heaven.’

When Carlo got sick, his life of faith increased. He was intentional about offering up his suffering for the Church, the pope, and for people who were suffering with illness. There was fruit of Carlos’ devotion in his life. His witness of faith led to a deep conversion in his mother, because, according to the priest promoting his cause for sainthood, he “managed to drag his relatives, his parents to Mass every day. It was not the other way around; it was not his parents bringing the little boy to Mass, but it was he who managed to get himself to Mass and to convince others to receive Communion daily.”

He was known for defending kids at school who got picked on, especially disabled kids. When a friend’s parents were getting a divorce, Carlo made a special effort to include his friend in the Acutis family life. Carlo also loved playing video games. His console of choice was a Playstation, or possibly a PS2, which was released in 2000, when Carlo was nine. We know he only allowed himself to play games for an hour a week, as a penance and a spiritual discipline, but he wanted to play much more. He was also a programmer, and liked sports and the outdoors.



His body has now been exhumed and has been transferred to a glass coffin in Assisi, where it lies in repose and can be venerated by pilgrims until 17th October. He is displayed in jeans and a pair of Nikes, the casual clothes he preferred in life.

The Bishop's Statement on Marriage

Marriage is a lifelong vocation of a man and a woman to a community of life and love open to children, and, between the baptized, it is a Sacrament. Aware of the many pressures today which can endanger family life, the Church is constantly concerned to make sure that those of you planning to marry are prepared as well as possible. We would like to remind those who wish to marry of the following:

1. It is important that a couple go to see their priest in good time before their wedding. Normally, at least six months' notice should be given.
2. Marriage preparation is carried out by the priest, often assisted by a group from the parish. Courses arranged on a deanery basis are recommended.
3. Catholics are reminded of their obligation to preserve their faith and to do all they can within the unity of their partnership to have all their children baptized and brought up in the faith and practice of the Catholic Church.
4. Non-Catholic partners will be informed of this promise, but they are not asked to make this or any similar promise.
5. Dispensation for a marriage between a Catholic and a non-Catholic to take place in a non-Catholic church can only be granted for a serious reason. Couples who wish to marry in a non-Catholic church should discuss the matter with their priest in good time before their wedding day to see whether a dispensation could be granted.

All couples marrying these days need the support of the local Church. In this way they will be strengthened in their preparation for marriage, in celebrating their marriage, and in living out their covenant with one another.

We wish to thank all those married people who show such constancy and fidelity to their vocation of marriage. May their example inspire those planning to marry in the Church.

Right Reverend Patrick McKinney
Bishop of Nottingham

Supporting Newark Foodbank

The following items are especially needed at the moment:

- ✘ Fruit juice (long life)
- ✘ Instant mashed potato
- ✘ Tinned rice pudding
- ✘ Sponge puddings
- ✘ Feminine deodorant

Items can be donated at the Co-op, One Stop, and Lloyds Chemist in Southwell.

Diocesan Justice and Peace Commission

Heal the World The diocesan Justice and Peace Commission invites you to a series of gatherings by Zoom, Mondays at 5.30pm and Fridays at 9.30am from Monday 5th October. Heal the World is part online retreat, part formation, part springboard for action, inspired by Pope Francis' recent talks on Catholic social teaching and covid-19. Everyone is very welcome – there's even an option to join by phone. Visit dioceseofnottingham.uk/healtheworld or call Paul on 07470 907656.

Parish Newsletter by email

If you'd like to receive the parish newsletter by email simply email Father Simon at simon.gillespie@dioceseofnottingham.uk, asking to be added. It's necessary to have parishioners' consent to send the newsletter, and other messages, via email.

Likewise if you haven't filled in a parish census form please consider doing so. The form can be found on the forms tab of the parish website.

Financial Support of our Parish

Father Simon celebrates Mass each day; if you wish to have a Mass offered for an intention put a Mass envelope through the presbytery letterbox, or email Father Simon directly. The Mass intentions are published in the newsletter, and this is one of the traditional ways in which parishioners support the parish.

Sincere thanks to those parishioners who have set-up standing orders. If you've able to set one up the details are:

- Account name: **Our Lady of Victories Southwell RCP**
- Sort Code: **30-67-76**
- Account number: **45368360**

Many thanks to all our parishioners for your continuing generosity!

NHS Covid-19 App and the QR Code in Church

Along with most public buildings both of our churches and the parish hall now have their own QR code, situated just inside the door. If you have a smart-phone please scan the code as you come in, enabling you to 'check in' and assisting with the Government's Track and Trace system. Please note this is in addition to booking a place at Mass, and not instead – please continue to book for Mass as well!

Marriage Care : Head of Centre Position

Broken relationships are extremely painful especially among family and friends. Marriage Care is a Catholic organisation providing marriage preparation and ongoing relationship support for couples across England and Wales.

Our local centre which covers Nottingham, Derby and the surrounding area is looking for someone with experience of team management to take on our Head of Centre role and lead and support the local team in delivering vital relationship support services. If you want to be part of a friendly team making a real difference in your community, please enquire.

For more information visit Marriage care us at: www.marriagecare.org.uk or email volunteer@marriagecare.org.uk.

Diocesan Director of Communications

Bishop Patrick writes:

I'm delighted to be able to announce that Madeleine Strezynski has been appointed as Diocesan Director of Communications. Madeleine is currently on maternity leave and she will take up the role on 1st March 2021, working four days per week. However from 16th October Madeleine will work for the diocese as a self-employed consultant working one day per week.

Madeleine has previously worked as Director of Operations for 'Living and Dying Well', a think-tank opposed to the legalisation of assisted dying. Prior to that, she was Assistant Editor for the *Catholic Herald* for seven years, during which time she also worked as Communications Advisor to the Diocese of Portsmouth.

World Mission Sunday : Sunday 18th October

This year World Mission Sunday falls on 18th October. On this day the whole Church unites in prayer for its missionary activity, and in collecting funds to support Catholic communities across the world living in situations of poverty and privation. The need is even greater this year due to the covid-19 pandemic, especially in countries with inadequate financial and medical resources.

The theme chosen by Pope Francis for this year's World Mission Sunday is '**Here I am, send me!**' In these difficult and uncertain times, the Holy Father encourages us with these words: 'God continues to look for those he can send into the world, and to the nations, to bear witness to his love, his deliverance from sin and death, and his liberation from evil.'

A reflection from 'Marriage Matters'

Add another stitch

God our Father invites us all to His great wedding feast in heaven! In living out our married life, we have been making our wedding garments! It is woven, sewn and stitched with all the little acts of loving kindness, long forgotten, the courtesies in every little action we show toward each other, our children, family and friends.

The Cycle of Prayer

During Autumn Ordinary Time we are asked to pray for the following intentions in our own private prayer:

- | | |
|---|-----------------------------------|
| ✘ Students and Teachers; | ✘ Justice and Peace in the World; |
| ✘ The Spread of the Gospel; | ✘ All Victims of War; |
| ✘ The Harvest; | ✘ Young People; |
| ✘ The Fruits of Human Work and
the Reverent Use of Creation; | ✘ Prisoners and their Families. |

Prayers for ...

Please remember in your prayers especially:

- ✘ **All those affected by the coronavirus outbreak** – those infected, those caring for them, those who have died, and those who mourn.
- ✘ **Father Terry Fellows**, a retired priest of the diocese and most recently parish priest of Saint Peter and Saint Paul parish, Earl Shilton, who died on Saturday 26th September, and whose Requiem Mass will be celebrated on Tuesday 20th October. May he rest in peace.
- ✘ **Michael Price**, who died on Sunday 27th September, and whose funeral service will be held on Thursday 15th October. May he rest in peace.
- ✘ **Mary Maureen London**, who died on Tuesday 6th October and whose Funeral Service will be held on Friday 16th October. May she rest in peace.
- ✘ **The community of Saint Mary's primary academy, Derby**, which school buildings burned down on Saturday 3rd October.
- ✘ **Clergy of our diocese who are sick at this time**: Monsignor Jonathan Moore, Fathers John Cairns, Anthony Colebrook, John Daley IC, Hugh Doherty, James Hannigan, Peter Harvey, Christopher Hogan, James Lynch, Frank McLaughlin, Robert Rutledge, Michael Tutcher; Deacons Tom Berrie, Stephen Doona, Bill Hutchinson and Robin Pollard.

Masses and Services this week

Saturday 10th October **Memorial of Saint Paulinus of York, bishop,
and the Anglo-Saxon Saints of our Diocese**

No morning Mass

Twenty-eighth Sunday of the Year

Collection for Cafod's Harvest Fast Day at Sunday Masses

S 6.00pm Mass	Matilda and Joseph McBride RIP
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Sunday 11th October **Twenty-eighth Sunday of the Year**

C 10.45am Mass	Monsignor Canon Kevin Coughlan RIP
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Monday 12th October **Feria**

Mass	Holy Souls
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Tuesday 13th October **Memorial of Saint Edward the Confessor, king**

Mass	Pro Populo (people of the parish)
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Wednesday 14th October **Feria**

Mass	The Dixon Family
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Thursday 15th October **Memorial of Saint Theresa of Jesus (of Avila)**

Mass	Michael Finn RIP
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Friday 16th October **Feria**

Mass	Mary Maureen London RIP
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S 2.00pm Funeral Service	Mary Maureen London RIP
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Saturday 17th October **Memorial of Saint Ignatius of Antioch**

No morning Mass

Twenty-ninth Sunday of the Year

Collection for Cafod's Harvest Fast Day at Sunday Masses

S 6.00pm Mass	James Joyce RIP
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Sunday 18th October **Twenty-ninth Sunday of the Year**

C 10.45am Mass	Pro Populo (people of the parish)
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Readings at Masses this week

Sunday Isaiah 25:6-10; Psalm 22(23); Philippians 4:12-14.19-20;
Matthew 22:1-14

Monday Galatians 4:22-24.26-27.31-5:1; Psalm 112(113):1-7; Luke 11:29-32

Tuesday Galatians 5:1-6; Psalm 118(119):41.43-45.47-48; Luke 11:37-41

Wednesday Galatians 5:18-25; Psalm 1:1-4.6; Luke 11:42-46

Thursday Ephesians 1:1-10; Psalm 97(98):1-6; Luke 11:47-54

Friday Ephesians 1:11-14; Psalm 32(33):1-2.4-5.12-13; Luke 12:1-7

Saturday Ephesians 1:15-23; Psalm 8:2-7; Luke 12:8-12