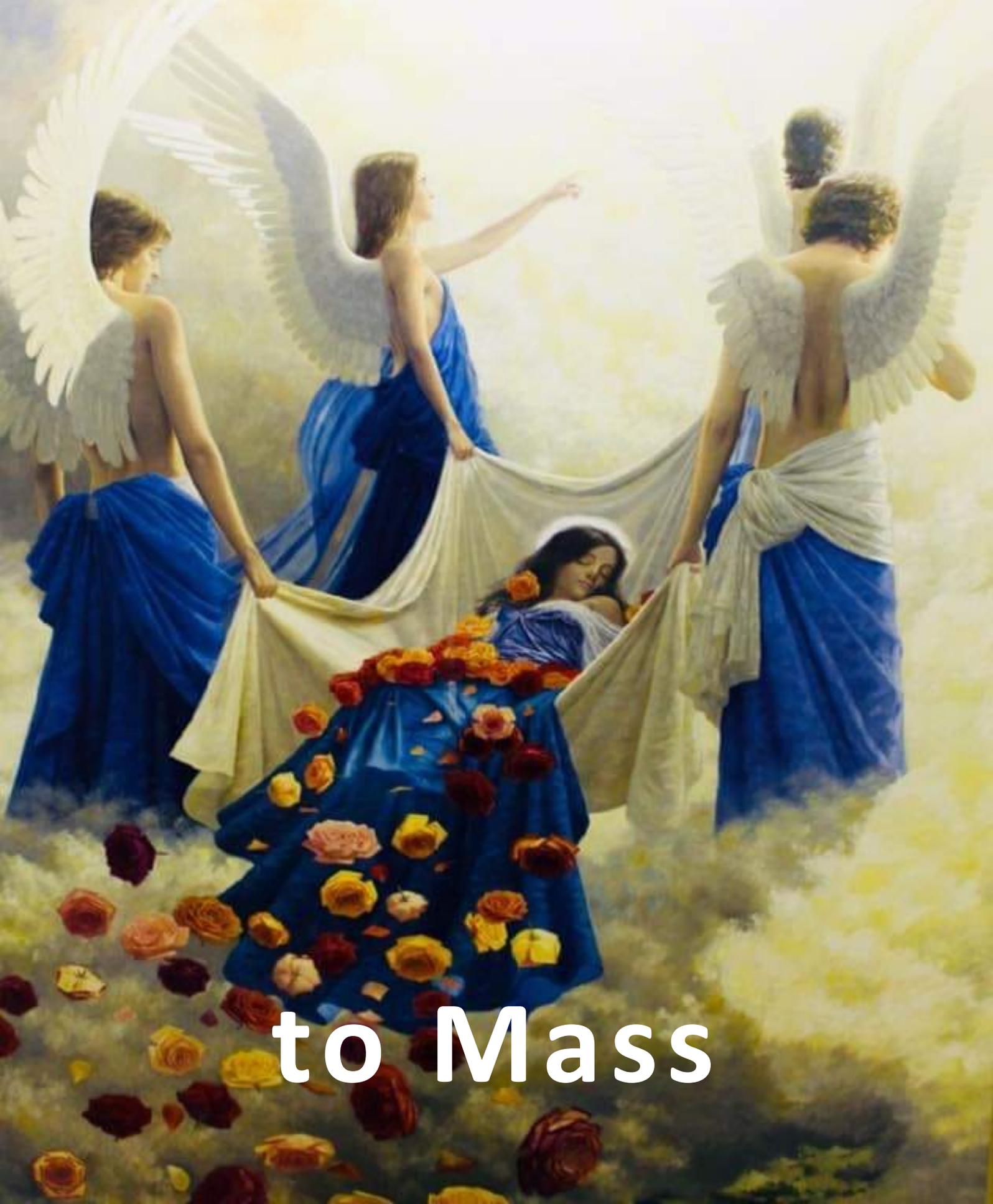


Welcome Back



to Mass



Welcome to the Catholic Parish of Southwell and Calverton

Our Lady of Victories, Southwell and Saint Anthony, Calverton

Our Lady of Victories : Halam Road, Southwell, Nottinghamshire NG25 0AD

Saint Anthony : Mansfield Lane, Calverton, Nottinghamshire NG14 6NP

Parish Priest: **Father Simon Gillespie** Mobile: 07760 372105 Email: simon@nottinghamcatholic.com

The Presbytery, Halam Road, Southwell, Nottinghamshire NG25 0AD Telephone: (01636) 812686

Parish Secretary: **Justine Stoddart** (currently on furlough)

Telephone: (01636) 812686 Email: olv.rcchurch@gmail.com Parish Website: www.olvrcchurch.com

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

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



15th and 16th August 2020

The Solemnity of the Assumption of the Blessed Virgin Mary

As we come back together for the first public celebrations of Mass in our two churches this Sunday, we do so on this glorious solemnity of the Assumption of the Blessed Virgin Mary into heaven.

The Assumption is the oldest feast day of Our Lady, but we don't know how it first came to be celebrated. Its origin is lost in those days when Jerusalem was restored as a sacred city, at the time of the Roman Emperor Constantine (c. 285-337). After the building of the Church of the Holy Sepulchre in 336, the sacred sites began to be restored and memories of the life of Our Lord began to be celebrated by the people of Jerusalem. One of the memories about his mother centred around the 'Tomb of Mary', close to Mount Zion, where the early Christian community had lived. On the hill itself was the 'Place of Dormition', the spot of Mary's 'falling asleep', where her earthly life had come to an end, and the 'Tomb of Mary' was where she was thought to have been buried.

At this time, the 'Memory of Mary' was being celebrated. Later it was to become our feast of the Assumption. In the seventh century, it began to be celebrated in Rome under the title of the 'Falling Asleep' (Dormitio) of the Mother of God. Soon the name was changed to the 'Assumption of Mary', since there was more to the feast than her dying. It also proclaimed that she had been taken up, body and soul, into heaven.



All the feast days of Mary mark the great mysteries of her life and her part in the work of redemption. The central mystery of her life and person is her divine motherhood, celebrated both at Christmas and a week later (1st January) on the feast of the Solemnity of Mary, Mother of God. The Immaculate Conception (8th December) marks the preparation for that motherhood, so that she had the fullness of grace from the first moment of her existence, completely untouched by sin. Her whole being throbbled with divine life from the very beginning, readying her for the exalted role of mother of the Saviour. The Assumption completes God's work in her since it was not fitting that the flesh that had given life to God himself should ever undergo corruption. The Assumption is God's crowning of his work as Mary ends her earthly life and enters eternity. The feast turns our eyes in that direction, where we will follow when our earthly life is over.

Welcome back to Mass

Although Father Simon has been celebrating Mass every day during the lockdown, this will be the first time since 20th March that parishioners have been able to attend, and that Mass has been celebrated publicly. It is a great joy that we can celebrate Mass together again, and it is hoped that we will be able to continue celebrating public Masses each week as follows:

Our Lady of Victories church, Southwell, on Saturdays at 6.00pm,

Saint Anthony's church, Calverton, on Sundays at 10.45am.

All are more than welcome to come back to church, even though the Sunday Obligation to attend Mass is still suspended by the Bishops of England and Wales, and so attendance is currently optional. For those parishioners who would like to come to Mass, it's necessary to book a place since the capacity of each church is reduced to allow for socially-distanced seating.

To book a place, please telephone Kathleen and Robert Dixon, on 01636 813874, at any reasonable time from Monday morning until Friday evening; if there's no reply please leave a message with your name and telephone 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 voluntary, and you can come to Mass without doing so;
- ✘ 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;
- ✘ Even if you arrive on foot, 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;
- ✘ 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 it might be possible to seat couples next to each other, and families in a single pew; in Calverton the chairs have been laid out singularly, and so each person, except for babes-in-arms, 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 church 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;

- ✘ The Mass Sheet will explain the changes in the way Mass is celebrated, please ensure you read it before Mass, and follow the directions during Mass. 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.

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

Reopening of our two parish churches

Sincere thanks to all those parishioners who have enabled us to reopen our two churches for public worship

Many parishioners have helped to keep our churches in order during the locked-down period, and now have helped to get them ready to open. Special thanks go to Nicky, Michael and Barney who have looked after Saint Anthony's church on a daily basis, with cleaning, gardening, and providing flowers; to Moira, John and others who have delivered newsletters to Calverton-based parishioners; to Eddy, Moira and Elizabeth who have undertaken gardening in Southwell; to Joe, Mary, Michael, Theresa and Caroline who have helped to move chairs and pews, and clean and prepare the churches for reopening; to Michael who has prepared risk assessments; to Mary who has laminated posters; to Kathleen and Robert who have taken bookings for Mass; to Richard, Liz, Peter, and Bernadette who are volunteer stewards, and to those others who are still putting in their paperwork to help as stewards; and to so many others in the parish who have continued to pray for the parish and our parishioners each day, who have continued to support the parish financially, and who have telephoned and kept in touch with the family of our parish during these many weeks when we've not been able to meet together. The support of so many people in our parish has been a great witness to our love of God! If I've missed out anyone my apologies: let me know and you can have a personal thanks in next Sunday's newsletter! God bless you all

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 : The Bible and Music

Last Sunday we had some suggestions for how art can help us to discover the treasures of the Bible; this Sunday we're given some pieces of classical music to consider. Each of these suggestions, week by week, helps us to find alternative ways to appreciate the riches of the Bible, as well as simply reading its pages. Not every method appeals to everyone, so choose those you find useful. If you've missed any of the suggestions over previous weeks, check the newsletter archive on the parish website. As Saint Jerome reminds us, ignorance of Sacred Scripture is ignorance of God, and so we have as many ways of coming to know God as there are people ...

Creation Oratorio (Joseph Haydn)	Based on the book of Genesis
Juditha Triumphans Oratorio (Vivaldi)	Based on the book of Judith
Canticum Canticorum cycle of motets (Palestrina)	Based on the Song of Songs
Biblical Songs cycle (Opus 99) (Dvorak)	Based on the Psalms
Miserere – Allegri (Tallis Scholars version)	Based on Psalm 51
The Messiah (Handel)	Based on the Old / New Testaments
The Magnificat (Schubert)	Mary's Magnificat Song
Christ on the Mount of Olives (Beethoven)	Luke's account of Jesus' last night
The Seven Last Songs (Haydn)	Jesus' Seven last words before death
St Matthew Passion Oratorio (JS Bach)	Based on Matthew's Gospel
The Stabat Mater (Pergolesi)	The Virgin Mary at the Cross
The Apostles Oratorio (Elgar)	The Story of the Apostles
Gregorian Chant	youtube.com/watch?v=VcT4jjwmD3k
Dominican Sisters of Saint Joseph (Divine Office)	www.churchservices.tv/lymington

The Movies ignore it, but Robin Hood was a very Catholic hero

This article by Charles Coulombe, reprinted from the Catholic Herald, is topical for our parish, living so close, as we do, to the home of Robin Hood in Sherwood Forest.

In the collective imagination of the Anglosphere, Robin Hood is second only to King Arthur in the hold he has on the public mind. The idea of the Merry Men living in self-constructed freedom “all under the merry greenwood tree” in Sherwood Forest – robbing the rich and helping the poor and staying loyal to King Richard the Lionheart during the regency of his brother – has been embraced by countless generations. Robin, his chaste but passionately loved Maid Marian, doughty Little John, fat but lethal Friar Tuck, the minstrel Alan-a-Dale and the evil Sheriff of Nottingham have been loved and reimagined in ways congenial to each new audience. The socialist is attracted by the Merry Men’s opposition to authority; the Tory by their unshakeable loyalty to their rightful King; the English nationalist by the theme of Anglo-Saxon resistance to the Norman conquerors; the harassed urbanite by their life of freedom in the forest; and the endangered hunter by their pursuit of his favourite sport at the government’s expense. In all of these there is some truth mixed with a little distortion. But the most bizarre of all, and expressed clearly in the 1980s TV series *Robin of Sherwood*, is the association of Robin Hood with paganism.

Before we can understand just how silly and recent that now widespread (thanks to the TV series) notion is, we have to look at who Robin Hood was in reality. That is an even harder assignment than figuring out the historical truth behind King Arthur. Although there are a few earlier references, the earliest outright mention of Robin that we have is in 1377, by William Langland in his *Piers Plowman*: “I know not perfectly my Pater Noster as the priest sings it; but I know rhymes of Robin Hood and Ranulph, Earl of Chester.” The earl was in fact an historical figure, known for his loyalty to King Richard during Prince John’s regency. Although only a glancing reference, it does sound as though Langland expected his audience to be acquainted with Robin – and bracketing him with a Ricardian loyalist like the Earl would seem to imply that he held similar views.

Starting in the 1400s, we have an ever-increasing crop of ballads and folk plays about Robin Hood appearing in writing. Ever more characters were added, both friendly and inimical, to the stories, and the tales themselves became ever more complex. Robin and Maid Marian became popular characters in plays on May Day, and Robin’s lady love may have had a separate existence before being subsumed into his stories. With the Reformation came, as with King Arthur, some lessening of

interest in the tales, though Robin's anticlericalism was sometimes (wrongly, as we shall see) turned into anti-popery. But it was Sir Walter Scott's portrayal of him in *Ivanhoe* that fixed the bandit of Sherwood in the guise we know today. With a huge amount of legendary and literary material at hand, 19th and 20th century writers amplified and added to his story. When the movies dawned, Robin and his Merry Men came into their own: the apogee of which was Errol Flynn's portrayal of him in the 1938 extravaganza, *The Adventures of Robin Hood*. Sean Connery performed as an older Robin reuniting with his lady love (Audrey Hepburn) in 1971's *Robin and Marian*, and Connery's King Richard would be the only thing worth watching in Kevin Costner's dreadful vehicle, *Robin Hood Prince of Thieves*.

But where older films and television had maintained Robin's Christian religiosity, *Robin of Sherwood* introduced Herne the Hunter (legendary denizen of Windsor Forest in folklore) as a pagan priest. Other recent versions claim that Robin is an incarnation of the Green Man, a character in medieval iconography whom modern neopagans like to lay claim to. These pagan identifications were made on a twofold basis: that anything to do with a forest would be related to paganism, and that Robin must therefore be a pagan himself. The claim about Robin is easily dispatched. Despite its many claims on innumerable blogs, the truth is that like the age-old Wiccan faith itself, the Robin-as-pagan myth was actually invented in the 1920s by one Margaret Murray. But what about the supposed paganism of forests? Unravelling that question is key to understanding the legendary Robin Hood.

First, as the folklorist Ronald Hutton maintains, an "Old Religion" does indeed underpin much English folklore, including the tales of Robin Hood. But far from being pagan, this Old Religion was in fact medieval Catholicism. We must then look at the forest not as the nesting ground for remnant pagans, but something entirely different. In most European countries, forests were wild tracts reserved for the king for hunting purposes. Depending on the time and place, these reserves had inhabitants to whom the King conceded various rights, allowing their pigs to root for food, for example, or to use fallen branches as firewood. In addition to the wild and animals known to dwell deep in the woods, there were often thought to be such beasts as the unicorn and the dragon, to say nothing of elves and fairies.

Various hermits and monks often enough withdrew to the forest to contemplate God; and in time, great abbeys sometimes grew up around the primitive retreats. There might be chapels or holy wells, and not surprisingly there were stories of saints. Saint Giles's solitude was discovered when his tame deer companion fled a band of hunters, leading them to him. Saint Hubert was converted when a deer he himself was hunting suddenly turned, and bearing the crucifix

between its antlers, said “Hubert, unless thou turnest to the Lord, and ledest an holy life, thou shalt quickly go down into hell.” He did so and became the patron saint of hunters. In and among all these dangers, wonders, and sanctity, there dwelt both in history and folklore various bands of desperate men, either or both refugees and robbers. The mystique of such folk, from the medieval German Friedschützen to the anti-Soviet Forest Brethren of the post-war Baltic States, has been one of dedication to a cause mixed with personal freedom – until caught. Regardless of their historicity, Robin Hood and his men fall squarely into this camp.

In the oldest stories, Robin and his followers were opposed to corrupt clerics, while extremely devout in practice: a combination not unknown in our own day. One of the oldest stories, Robin Hood and the Monk (first seen in a manuscript from 1450), opens with Little John telling Robin how wonderful it is to be out in the woods on a May Day. But Robin is depressed, being unable to go to Mass or Matins, which he dearly wishes to do. In the end, he goes in secret to the church of Saint Mary in Nottingham to pray, where he is recognised by a monk whom he had previously robbed, and from which comes the action of the story.

The Geste of Robin Hood, also 15th century, declares of Robin:

*A good manner then had Robin; in land where that he were,
Every day ere he would dine three Masses would he hear.
The one in the worship of the Father, and another of the Holy Ghost,
the third of Our dear Lady, that he loved all the most.
Robin loved Our dear Lady; for doubt of deadly sin,
Would he never do company harm that any woman was in.*

As far as our earliest sources are concerned, Robin is neither a New Age avatar nor a proto-Protestant nor an ur-socialist, but a devout Catholic, loyal to his God and his King. Circumstances had forced him to take to the woods; but they did not change his essential nature. Just as with King Arthur and the Holy Grail, with Chaucer and much of Shakespeare, the inability of modern film-makers to come to terms with the Catholic nature of Robin Hood makes it difficult for them to portray him on the screen faithfully.

This inability to come to terms with Robin either religiously or politically should not surprise us, as it hampers the same people in dealing with the work of more recent figures, such as JRR Tolkien, CS Lewis or even Madeleine L’Engle. What is required to bring Robin to the screen in a manner as compelling as the way in which he has haunted generations is to find a film-maker who himself combines mastery of modern technique with the worldview of Sherwood Forest’s hero.

Cancel the Debt! Coronavirus is causing devastation right across the world. Many of the world's poorest nations are not only dealing with this health emergency but also facing unimaginable financial hardship as a result of the global economic slow-down. Many countries are being plunged into a new debt crisis as they respond to the threat of the virus while managing spiralling debt payments. If these payments were cancelled money could be diverted to fund vital healthcare and help countries to recover and rebuild from the crisis. The World Bank and IMF will gather in October for their Annual Meeting. The UK is a powerful shareholder in both, and has an important role to play in ensuring these global institutions act fast to avoid the pandemic causing lasting damage to the world's poorest peoples. As they gather CAFOD will be ready, presenting them with the faces of thousands of people from all over the world saying it is time to #CancelTheDebt.

You can support the campaign by:

- ✘ Taking a selfie creatively displaying the words "Cancel the Debt" with, if possible, a local image or town sign in the background. Share the image on Twitter, Facebook or Instagram with the hashtag #CancelTheDebt and tag @cafod. Alternatively send the photo to campaign.writer@cafod.org.uk
- ✘ Sign the petition to the Prime Minister at cafod.org.uk/Campaign/Latest-campaigns
- ✘ Join the on-line talk about how the debt crisis is affecting the Global South on Thursday 17th September from 6.00pm. Sign up at cafod.org.uk/debtinjustice

Prayers for the Season of Creation Inspired by *Laudato Si'*, Pope Francis has established 1st September as *The World Day of Prayer for Care of Creation*, encouraging the Catholic Community around the world to pray for our common home. The World Day of Prayer falls at the beginning of Creation Time, running until 4th October, the Feast of St Francis of Assisi. To mark Creation Time join CAFOD in using the Novena to Saint Francis – nine brief reflections asking Saint Francis to pray for us and our world based on the Canticle of the Sun. See cafod.org.uk/novena

Coronavirus Emergency Appeal CAFOD has joined with the UK Disasters Emergencies Committee to help millions of people whose lives are at risk, as coronavirus spreads across refugee camps and countries suffering conflict. You can donate at cafod.org.uk/coronavirus to help CAFOD scale up its coronavirus response through our global Church family. Or use CAFOD's Summer of Hope fundraising ideas with your family and friends to transform lockdown and raise money for the appeal: cafod.org.uk/summerofhope

Fairtrade News



With 2020 set to be the hottest year on record, it's more important than ever that the global Fairtrade community stands together to face the challenges of our rapidly changing climate. Without fairer prices, farmers and workers who are already fighting the impacts of climate breakdown are unable to adapt and invest in making their farms sustainable. At Fairtrade, we know that when many voices call in unison, they can be a powerful force for change.

That is why we are part of the Climate Coalition (a UK-wide group of charities, businesses and campaign groups pushing for action on climate change). This summer, the Climate Coalition are calling on local community groups to sign a declaration announcing their support for action on climate change. We thought Fairtrade communities would be keen to get involved! This is the perfect time to share your own commitment to supporting farmers and workers on the front line of the climate crisis by raising awareness on the links between trade justice and climate justice.

Over the coming months, we will be sharing more resources to support people on talking about Fairtrade and the climate crisis, as well as joining the coalition to call for international commitments to a green and fair recovery from the coronavirus pandemic, ahead of the UK's hosting of the COP26 UN climate summit next year. In the meantime, join others across the UK in becoming part of the change we need by signing the declaration at this link: <https://thetimeisnow.uk>

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 although there's been a bit of a backlog, dates are now plentiful, and almost all the requested Masses have now been celebrated.

Since there are no Sunday collections 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!

Event Postponed

Due to the recent challenges of lockdown in Leicester LACY has decided to reschedule the celebration of **A Moment With Mary** to Sunday 4th October at 4.00pm. Full details will follow nearer the time, but save the date now!

Parish Newsletter by email

If you'd like to receive the parish newsletter by email simply email the parish office, at olv.rcchurch@gmail.com, asking to be added to the list. It's helpful to have parishioners' consent to send out the newsletter, and other messages, via email.

From Newark Foodbank

Supporting Newark Foodbank While donations are continuing to come in, we have the following items in shorter supply;

- ✘ Long-life fruit juice (not squash),
- ✘ Tinned carrots,
- ✘ Tinned peas,
- ✘ Instant mashed potato,
- ✘ Cereal bars,
- ✘ Chocolate biscuit bars (eg Kitkat / Penguin).

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

Walk the Way with Us

For the whole of September and during part of Creation Time, Southwell and Villages Christian Aid Supporters Group will be walking, running and cycling **The Camino de Santiago de Compostela**, virtually. It will be a full month of pilgrimage and prayer with a few pounds for the work of Christian Aid raised along the way. Everyone is welcome to join us and if you would like to walk the miles with us please send contact details to:

southwellchristianaidcommittee@gmail.com or ring Lesley on 01636 814721 by Tuesday 18th August. More details about the route and activities coming soon!



A reflection from 'Marriage Matters'

We are exalted

Today we celebrate that Jesus exalted his mother in special way. As married couples we too can take heart from Mary. Although everything will be changed by the death of one of us, it is not the end! Nothing of our love for each other will be lost, but, as the Lord promised, will be made glorious in heaven.

The Cycle of Prayer

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

- ✠ A deeper understanding between Christians and Jews;
- ✠ Those who suffer persecution, oppression, and a denial of human rights;
- ✠ Europe;
- ✠ Human life;
- ✠ Seafarers.

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.
- ✠ **Ben Connery**, a 31-year old man who tragically died on Saturday 8th August in Turkey. Ben and his family were Father Simon's childhood neighbours, growing up in West Bridgford. We pray also for his parents, Tim and Roz, and his elder brother, Andrew. May he rest in peace!
- ✠ **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 Stephen Doona, and Bill Hutchinson.

Pope's Prayer Intention for August

The Maritime World

We pray for all those who work and live from the sea, among them sailors, fishermen and their families.

Masses and Services this week

Saturday 15th August

S 6.00pm Mass

Sunday 16th August

C 10.45am Mass

Monday 17th August

Mass

Tuesday 18th August

Mass

Wednesday 19th August

Mass

Thursday 20th August

Mass

Friday 21st August

Mass

Saturday 21st August

No morning Mass

S 6.00pm Mass

Sunday 22nd August

C 10.45am Mass

SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Father John Cairns

SOLEMNITY OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Pro Populo (people of the parish)

Feria

Private Intention (MB)

Feria

Margaret Thorne RIP

Feria

Margaret Manning RIP

Memorial of Saint Bernard, abbot and doctor

Mary Butler RIP

Memorial of Pope Saint Pius X

Donor's Intentions

The Queenship of the Blessed Virgin Mary

Twenty-first Sunday of the Year

Pro Populo (people of the parish)

Twenty-first Sunday of the Year

Pro Populo (people of the parish)

Readings at Masses this week

Sunday Apocalypse 11:19. 12:1-6.10; Psalm 44(45):10-12.16;
1 Corinthians 15:20-26; Luke 1:39-56

Monday Ezekiel 24:15-24; Deuteronomy 32:18-21; Matthew 19:16-22

Tuesday Ezekiel 28:1-10; Deuteronomy 32:26-28.30.35-36; Matthew 19:23-30

Wednesday Ezekiel 34:1-11; Psalm 22(23); Matthew 20:1-16

Thursday Ezekiel 36:23-28; Psalm 50(51):12-15.18-19; Matthew 22:1-14

Friday Ezekiel 37:1-14; Psalm 106(107):2-9; Matthew 22:34-40

Saturday Ezekiel 43:1-7; Psalm 84(85):9-14; Matthew 23:1-12