



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

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21st June 2020 : Twelfth Sunday of the Year

On Friday we celebrated the solemnity of the Most Sacred Heart of Jesus, a wonderful feast which reminds us of the very human love Jesus has for each one of us, truly shown in his taking our flesh and living among us. This reflection from Saint Bonaventure (a Franciscan bishop; 1221-74) helps us to reflect on what Christ's love for us means:

You who have been redeemed, consider who it is who hangs on the cross for you, whose death gives life to the dead, whose passing is mourned by heaven and earth, while even the hard stones are split. Consider how great he is; consider what he is.

In order that the Church might be formed from the side of Christ as he slept on the cross, in order that the word of scripture might be fulfilled – ‘They shall look on him whom they have pierced’ – God’s providence decreed that one of the soldiers should open his sacred side with a spear, so that blood with water might flow out to pay the price of our salvation. This blood, which flowed from its source in the secret recesses of his heart, gave the sacraments of the Church power to confer the life of grace, and for those who already live in Christ was a draught of living water welling up to eternal life.

Arise, then, bride of Christ, be like the dove that nests in the rock-face at the mouth of a cavern, and there, like a sparrow which finds its home, do not cease to keep



vigil; there, like a turtle-dove, hide the fledglings of your chaste love; place your lips there to draw water from the wells of your Saviour. For this is the spring flowing from the middle of paradise; it divides and becomes four rivers, then spreads through all devout hearts, and waters the whole world and makes it fruitful.

O soul devoted to God, whoever you may be, run to this source of life and light with eager longing. And with the power of your inmost heart cry out to him: 'O indescribable beauty of God most high! O pure radiance of everlasting light! O life that gives life to all life! O light that illuminates every light, and preserves in its undying splendour the myriad flames that have shone before the throne of your godhead from the dawn of time!

'O water eternal and inaccessible, clear and sweet, flowing from the spring that is hidden from the eyes of all mortal men; the spring whose depths cannot be plumbed, whose height cannot be measured, whose shores cannot be charted, whose purity cannot be muddied.'

From this source flows the river which makes glad the city of God, so that with glad shouts and songs of thanksgiving we sing to you our hymns of praise, and by experience prove that with you is the fountain of life; and in your light we shall see light.

Lord Jesus Christ,
your heart was moved with love for the men and women
who came for help in their need.
You healed the sick, you fed the hungry,
you forgave sinners, you cried over Jerusalem.
Above all, you showed to those who were prepared to listen the way to true life,
for you are the Way the Truth and the Life.
Lord, your heart is still moved today by your people and their many needs.
Open our hearts to hear your word,
to accept your love, and to respond to your call.
In particular, I beg you to grant me the graces I need in my life
that it will contribute to my own eternal good
and to the building up of your Kingdom of justice, peace and love here on earth.
Most Sacred Heart of Jesus, I place all my trust in you. Amen.

Pope's Prayer Intention for June

The Way of the Heart We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.

Prayer during the Coronavirus Pandemic

In these days when our churches must stay closed it's a comfort to know that God is close to us and that he holds each of us in the palm of his hand. We are encouraged to use the Holy Father's prayer, to Our Lady, as we seek Divine protection:

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.

Access to a Priest or the Sacraments

During these days when our Catholic churches throughout the country have to remain closed Mass is still celebrated every day for the intentions of all the parishioners of Southwell and Calverton, and for the specific intentions you have requested. If you need to contact Father Simon, please get in touch.

Justine, our parish secretary, is now working from home, but can be contacted through the parish email address, and is collecting the post regularly.

As requested by the Prime Minister on 23rd March, public religious celebrations are not taking place for the time being. **Funeral Services** can still be held, at the cemetery or crematorium, and a Requiem Mass or Memorial Mass can be celebrated later, when it's possible to gather again in church.

If you or someone you know wishes to be anointed with the **Sacrament of the Sick** please speak with Father Simon. Likewise, if you or someone you know wishes to celebrate the **Sacrament of Reconciliation** (Confession) this can be arranged directly with 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/UCaf7upUMsn3Kl8GD79FotjQ/featured?fbclid=IwAR1JRpqkdO0rHZY98bsnSC_N9TKbvSKXv0L5bT4yVCCmTHaVmAwaW4g-rAk

Bishop Patrick is also celebrating other liturgies. Check the Bishop's YouTube channel (using the link above) for each day's schedule.

The **Rosary** is prayed throughout the day from the Shrine of Our Lady at the Grotto in Lourdes:

- <https://www.lourdes-france.org/en/tv-lourdes>

Resources for children and young people can be found via the Nottingham Diocesan Catholic Youth Service's (NDCYS) website, with particular shows on Monday mornings at 9.30am and Friday evenings at 6.00pm:

- <https://ndcys.com>

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

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

In these days let us stay safe and well, with our eyes fixed on the Lord. As our churches have to remain closed, let us open our hearts even wider. As the Psalms say 'Grow higher ancient doors and let the King of Glory enter.' These are the doors of our hearts. God knows well how to fill our lives. We must open our hearts in prayer and silent welcome.

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.

A Spiritual Communion

Spiritual Communion is the heartfelt desire to receive Our Lord, even when we are
unable because of the distance or for some other reason, such as in the present
circumstances. If you are at home and 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 below:

From Saint Aphonius 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.

Reopening of Catholic churches in England

Many parishioners will have heard the Government's announcement that places of worship in England can be opened for private prayer from Monday 15th June. Whilst welcoming this decision (which has been brought forward from the originally-proposed date of 4th July seemingly because of lobbying from Cardinal Nichols) our Bishops have stated that this is conditional on the churches which open introducing appropriate safety measures and strict protocols for those who will be allowed to enter. These requirements include:

- ✘ a risk assessments in place, confirmed by the Bishop;
- ✘ a limit on the numbers entering the church, for Southwell that would be 15 people, and for Calverton 16;
- ✘ a designated one-way system, with (ideally) two separate doors, and windows to be open as far as possible;
- ✘ social distancing, both when seated and whilst moving inside the church, with other pews and seats either removed or blocked;
- ✘ hand-sanitising materials at the door to be used by each person entering;
- ✘ a minimum of two stewards present at all times, in protective clothing, and with disinfectant to clean the areas used by those who visit the church;
- ✘ the church has to be thoroughly cleaned after every session that it is open;
- ✘ holy water fonts will have to remain empty, and all literature, prayer books, leaflets etc should be removed;
- ✘ toilets are to remain closed

With these protocols many churches are unlikely to be able to open because the communities cannot fulfil the requirements, and Bishop Patrick envisions only larger city churches will open initially. **Accordingly Father Simon has determined that, for the foreseeable future, neither of the churches in our parish will open.**

To see if at some stage as a parish we could possibly open our two churches, even for just a few hours, it would be very helpful to know the opinions of parishioners: please email Father Simon (simon@nottinghamcatholic.com) with your thoughts. Thank you to those who have emailed already

Should parishioners want to open the church there would be a need for willing parishioners to provide some practical help in stewarding (including cleaning the church when it's open and afterwards) and who meet the criteria:

- ✘ potential stewards should already be formal volunteers in the parish (or in a neighbouring parish) in whatever role;
- ✘ it is advised that one volunteer present at each session at least should have

undertaken some safeguarding training (although this does not have to have been through the Church);

- ✘ anyone not currently volunteering in a formal capacity with the parish can apply but an application will need to be made to the diocese under the Safer Recruitment Process and references taken up;
- ✘ those who are aged 70 or over, or under 18, or who are shielding, or living with someone who is shielding, would not be suitable to steward.

At present simply opening the church is not possible and it will depend on whether, as a community, we are able to meet these requirements (for both churches: it would be good to open both, rather than disadvantaging one portion or other of the parish) and have the resources in place before diocesan permission can be sought.

Catholic churches now open in our Diocese for private prayer

- ✘ **Saint Barnabas Cathedral, Nottingham:** weekdays, 10.00 - 12.00; weekends, 11.00 - 12.00
- ✘ **The Good Shepherd, Woodthorpe:** Sunday, 9.00 - 13.00; Saturday, 9.00 - 13.00 and 15.00 - 19.00; weekdays, 10.00 - 13.00 and 16.00 - 19.00
- ✘ **Our Lady and Saint Joseph, Matlock:** Tuesday, 11.00 - 12.30; Wednesday, 11.00 - 12.30; Friday, 18.00 - 20.00
- ✘ **Saint Mary, Derby:** daily, 11.00 - 13.00
- ✘ **Sacred Heart, Leicester:** Tuesdays and Thursdays, 10.00 - 12.00; Wednesdays and Fridays, 17.00 - 19.00
- ✘ **Holy Cross, Leicester:** Tuesday to Sunday, 14.00 - 17.00
- ✘ **Saint Hugh, Lincoln:** Saturdays, 9.00 - 12.00
- ✘ **Our Lady and Saint Thomas of Hereford, Ilkeston:** weekdays, 12.00 - 14.00; weekends, 9.00 - 10.00 (subject to changes)
- ✘ **Saint Peter and Saint Paul, Swadlincote:** Wednesdays, Fridays and Sundays, 11.00 - 13.00
- ✘ **Saint Paul, Lenton:** daily 11.00 - 13.00
- ✘ **The Annunciation, New Mills:** Wednesdays, 16.00 - 18.00; Fridays, 11.00 - 13.00
- ✘ **Saint Anne, Buxton:** Wednesdays, 18.00 - 19.00; Fridays, 11.00 - 12.00; Saturdays, 11.00 - 12.00
- ✘ **Saint Augustine, Barton-upon-Humber:** Mondays, 12.00 - 13.00; Thursdays, 19.00 - 20.00; Saturdays, 10.00 - 11.00
- ✘ **Saint Patrick, Leicester:** Sundays, 10.00 - 12.00; Tuesdays and Thursdays, 17.00 - 19.00

Journeying for the Care of the Common Home

The Vatican released a document on Thursday that offers a guide to all Christians on our relationship with God's Creation. Entitled: *Journeying for the care of the common home*, the document was issued on the fifth anniversary of Pope Francis' encyclical *Laudato sí*, which was signed on 24 May 2015 and published on 18 June that year.

The document was drafted by the Holy See Interdicastery Table on Integral Ecology, created in 2015 to evaluate ways to best promote and implement integral ecology. Institutions linked to the Holy See, along with several Bishops' Conferences, and Catholic organisations, make up the committee. The text was written prior to the Covid-19 pandemic, but it highlights the main message of *Laudato sí*: Everything is connected; each particular crisis forms part of a single, complex socio-environmental crisis that requires a true ecological conversion.

The **first part** of the document opens with a reminder of the need for **ecological conversion**. This involves a change in mentality leading us to care for life and Creation, dialogue with others, and an awareness of the deep connection between the world's problems. Initiatives such as the Season of Creation, it says, should be enhanced, along with monastic traditions that teach contemplation, prayer, work, and service. These initiatives can help educate people about the link between personal, social, and environmental balance. The document then reaffirms the centrality of life and the human person, because "nature cannot be defended without the defence of every human life." From this fact, derives the need to develop the concept of "sin against human life" among younger generations, which can help contrast the "throwaway culture" with a "caring culture". The text also places strong emphasis on "the family as a protagonist of integral ecology." When grounded in the basic principles of "communion and fruitfulness," the family can become "a privileged place for education where one learns to respect human beings and Creation". States, therefore, are urged to "promote smart policies for family development". Schools are invited to acquire "a new centrality," in other words, to become a place to develop the capacity for discernment, critical thinking, and responsible action. The document offers two suggestions in this regard: (1) to facilitate links between the home, the school, and the parish; and (2) to launch training projects for "ecological citizenship", which should promote among young people "a new model of relationships" that goes beyond individualism in favour of solidarity, responsibility, and care. Universities are invited to centre their curricula on a backbone of integral ecology. Through their three-fold mission of teaching,

research, and service to society, universities need to encourage students to engage in “professions that facilitate positive environmental change.” The document suggests specifically that students should “study the theology of Creation, which consists in the relationship of the human being with the world,” while remaining conscious of the fact that caring for Creation requires “ongoing education” and a true “educational pact” between all institutions involved in education. The document also reaffirms that “the commitment to caring for our common home is an integral part of Christian life,” and not a secondary option. It states that care for our common home is “an excellent area” to build ecumenical and interreligious dialogue and collaboration. The “wisdom” found in various religions, it says, can encourage a “contemplative and sober” lifestyle that leads to “overcoming the deterioration of the planet.” The first part of the document concludes with a chapter dedicated to communication and its “profound analogy” with the care of our common home. Both, in fact, are based on “communion, relationship, and connection”. In the context of an “ecology of the media”, the media are urged to highlight the links between “human destiny and the natural environment”, while empowering citizens, and combating “fake news”.



The **second part** of the document focuses on **Integral ecology and integral human development**. It opens on the subject of food, referring to Pope Francis' words: “whenever food is thrown out it is as if it were stolen from the table of the poor” (Laudato’ Si, 50). Food waste, therefore, is condemned as an act of injustice. The document calls for the promotion of “diversified and sustainable” agriculture, defence of small producers and natural resources, and the urgent need for healthy food education, both in quantity and in quality. There is also a strong call to combat phenomena such as land grabbing and major agro-industrial projects that pollute the environment, as well as an appeal to protect biodiversity. Echoes of this appeal can also be found in the chapter devoted to water, access to which is “an essential human right”. Here, too, there is a call to avoid waste and to go beyond the utilitarian criteria that lead to the privatisation of this natural good. There is also an invitation to reduce pollution, to de-carbonize the energy and economic sectors, and to invest in clean and renewable energy, making it accessible to all. The seas and oceans are at the heart of integral ecology. They are the “blue lungs of the planet,” and require governance focused on the common good of the entire human family

and founded on the principle of subsidiarity. The document also stresses the urgent need to promote a “circular economy” that does not aim at over-exploitation of productive resources, but at their long-term maintenance, so that they can be reused. We must overcome the concept of “rejected waste”, it says, because everything has value. This, however, will only be possible through positive interaction between technological innovation, investment in sustainable infrastructure, and growth in resource productivity. The private sector is called upon to operate transparently in the supply chain. The document goes on to call for the reform of fossil fuel subsidies and the taxation of CO₂ emissions. In the field of labour, the document expresses hopes for the promotion of sustainable socio-economic development, so that poverty might be eradicated and the marginalised might find paths toward socio-professional advancement. It also calls for decent work, fair wages, efforts to combat child labour, and an inclusive economy which promotes the value of the family and motherhood, along with the prevention and eradication of “new forms of slavery”, such as human trafficking. The document says the world of finance needs to play its part, by aiming for the “primacy of the common good” and working to put an end to poverty. “The Covid-19 pandemic shows how elements of the system are being questioned, when it reduces welfare, allows speculation even in misfortune, and oppresses the poorest people.” The document urges government to close tax havens, sanction financial institutions involved in illegal operations, and bridge the gap between those who have access to credit and those who do not. It exhorts everyone to promote “a style of management of the Church’s goods that is inspired by transparency, coherence, and courage”, based on a perspective of integral sustainability. Within civil institutions, the document stresses the “primacy of civil society”, which politics, governments, and administrations must serve. It calls for the globalisation of substantive, social, and participatory democracy, and a long-term vision based on justice, morality, and the fight against corruption. The document says an important aspect is the promotion of access to justice for all, including the poor, the marginalised, the excluded. It also encourages governments to “rethink prudently” the prison system, in order to promote the rehabilitation of prisoners, especially young people serving time for their first conviction. The text then focuses on healthcare systems, calling it “a question of equity and social justice.” It reaffirms the importance of the right to care. “As ecological networks are degraded social networks are also broken down. In both cases, it is the poorest who suffer the consequences.” The document offers concrete suggestions, including an examination of the dangers associated with “the rapid spread of viral and bacterial epidemics,” and the promotion of palliative care. Finally,

the document examines the issue of climate change, saying it has “a profound environmental, ethical, economic, political, and social ‘relevance’” which “impacts the poor above all.” Therefore, we first need “a new model of development” that links the fight against climate change to the fight against poverty, “in tune with the Social Doctrine of the Church”. Recalling that “no one acts alone”, the document calls for a commitment to “low carbon” sustainable development to reduce greenhouse gas emissions. Proposals made in this area include the reforestation of areas such as the Amazon rainforest, along with support for the international process aimed at defining the category of “climate refugee” to ensure them “necessary legal and humanitarian protections”.

The **last chapter** of the text is dedicated to the commitment of **Vatican City State**. There are four operational areas in which the implications of *Laudato sí* are applied are: (1) environmental protection (eg sorted waste collection already established in all Vatican offices); (2) protection of water resources (eg closed circuits for fountain water); (3) care for green areas (eg progressive reduction of harmful phytosanitary products); (4) reduced consumption of energy resources (eg in 2008, a photovoltaic system was installed on the roof of the Nervi Hall, and new energy-saving lighting systems were installed in the Sistine Chapel, Saint Peter's Square, and the Vatican Basilica, reducing costs by 60, 70, and 80 percent, respectively).

Archbishop Paul Gallagher, secretary for Relations with States of the Secretariat of State;
Bishop Fernando Vérgez Alzaga, LC, secretary general of the Governorate of Vatican City State;
Archbishop Angelo Vincenzo Zani, secretary of the Congregation for Catholic Education;
Monsignor Bruno Duffé, secretary of the Dicastery for Promoting Integral Human Development;
Mr Aloysius John, secretary general of Caritas Internationalis;
Mr Tomás Insua, co-founder and executive director of the Global Catholic Climate Movement.

Loving God, creator of Heaven, Earth, and all therein contained:
open our minds and touch our hearts, so that we can be part of Creation, your gift.
Be present to those in need in these difficult times, especially the most vulnerable.

Help us to show creative solidarity as we confront the global pandemic.
Make us courageous in embracing the changes required to seek the common good.

Now more than ever, may we all feel interconnected and interdependent.

Enable us to succeed in listening and responding
to the cry of the Earth and the cry of the poor.

May their current sufferings become the birth-pangs
of a more fraternal and sustainable world.

We pray through Christ our Lord, under the loving gaze of Mary Help of Christians,
Amen.

Day For Life

Today would have been the annual Day for Life, which will be celebrated later this year. We might ponder on the following information relating to life issues, and a message from Pope Francis:

His Holiness Pope Francis sends prayerful good wishes for the celebration of the 2020 Day for Life in England and Wales, Scotland and Ireland. The Theme “Choose Life” is particularly fitting in this twenty-fifth anniversary year of Saint John Paul II’s Encyclical *Evangelium Vitae*, which summoned the entire Church to be “a people of life and for life” (n78). In these days when our world faces the challenges of the coronavirus pandemic, the Holy Father asks the faithful to pray for all those families, volunteers and healthcare professionals committed, often heroically, to the care and healing of the suffering, and for all those who, amid the continuing “pandemic” of poverty and war, work to uphold the God-given value and dignity of every human person. It is his hope that amid the present crisis all will be led to a greater appreciation of the moral imperative to build a “culture of life” marked by ever greater concern for nurturing, protecting and promoting the integral welfare of all God’s children, beginning with the most vulnerable.

With these sentiments, the Holy Father gives the assurance of his closeness in prayer and cordially imparts his Apostolic Blessing as a pledge of joy and peace in the Lord.

Abortion statistics released by the Department for Health on 11 June 2020 show that, in England and Wales, there was a total of 209,519 abortions in 2019, an increase of 2% from 2018 when there were 205,295 abortions. The highest number of abortions ever was recorded for English and Welsh residents, with 207,384 abortions for English and Welsh residents, an increase of 6,776 since 2018. The statistics also show that there were 3,183 disability-selective abortions in 2019. This represents a 53% increase compared to ten years ago in 2009 when there were 2,085. 656 babies with Down’s syndrome were aborted in 2019.

Bishop John Sherrington, lead Catholic bishop for life issues, said: ‘These abortion statistics continue to present an increasing and terrible human tragedy. Loss of life of this magnitude is shocking and distressing. The mission of the Church and all who share our views continues to be to promote a culture of life centred on the dignity of every human life at all stages and in every condition, to support pregnant women, and to pray for those lives lost due to abortion and the women and men who live with the emotional and spiritual scars of abortion. Why then, when we are clearly committed to the principles of love and care for the most

vulnerable in society as has been shown during the Covid-19 pandemic, does English and Welsh law still permit abortion up to birth of children with disabilities? 656 babies with Down's syndrome were aborted in 2019, others following diagnosis of minor conditions such as cleft lip, cleft palate, and clubfoot. Why are women living in the most deprived areas more than twice as likely to have an abortion than those living in the least deprived areas?

The lack of support for poorer pregnant women is a failure of care, duty, and love, and this needs to change. Current abortion legislation needs urgent revision, especially to end discrimination against the disabled, lower the time limit under which abortions are currently allowed, and put a stop to sex-selective abortion. Women with unplanned pregnancies and those who have received a diagnosis that their unborn child has a disability require far more support from the Government, the medical profession, and health and social care services in the community. The Catholic Church plays its part in providing support. Each year, the Catholic Church celebrates the Day for Life. This year, our theme is *Choose Life* - which focuses particularly on the protection of unborn children, and care and support for pregnant women. Prayer, the raising of awareness, the desire to change hearts and minds as well as a collection for pro-life work are part of this initiative.

We must now strengthen our resolve to foster a culture of welcome and acceptance of new life, and to pray and work for better legal protections for pregnant women and the child in the womb.'

Churches Together in Southwell

The local house to house collection, which raises around £8,000 each May for Christian Aid, did not happen this year because of Covid-19. The essential work of the charity, however, continues. Currently in Cox's Bazaar, Bangladesh, where sanitation and even access to soap is very limited, Christian Aid with its partner agencies is helping 850,000 Rohingya refugees in the fight against Coronavirus. In addition Super Cyclone Amphan on 20th May has left millions in India and Bangladesh in urgent need of safe water, hygiene supplies, masks and sanitisers to prevent the spread of Covid-19.

CTS has set up a local Just Giving page for donations, where even £2 could make a big difference. So far £1,157 has been raised. The site, open until 30th June is found at: <https://www.justgiving.com/campaign/CAWeek2020> and then by scrolling through the teams to donate via 'Southwell Christian Aid Committee'.

Thank you for your continuing generosity and support at this difficult time.

Some practical points

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.

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!

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.

National Parliamentary Prayer Breakfast

Hope and peace in a time of fear and suffering

You are warmly invited to join the National Parliamentary Prayer Breakfast 2020 Online, which will be livestreamed on **Tuesday 30th June at 8.30-9.00am**. The event will include prayers led by parliamentarians, and a keynote address by the Bishop of Kensington, the Rt Revd Dr Graham Tomlin. In the midst of the coronavirus pandemic, we want to bring together parliamentarians, and Christians from across the UK to pray and reflect upon the message of hope and peace that the Christian faith brings to our society. The event is free, register at: tinyurl.com/nppb2020online or visit: www.christiansinparliament.org.uk/prayer-breakfast/

Merging of the Department for International Development with the Foreign and Commonwealth Office

Reacting to the news, Christine Allen, director of CAFOD, said: 'The Prime Minister's announcement on maximising British influence through aid is seriously misguided. We believe the aid budget's sole focus should be on helping the world's poorest people, and that is how Britain will get the respect of other countries and their people. Our support for our brothers and sisters living in poverty shouldn't be contingent on what we as Britain can get out of it - we must have a clear distinction between our aid budget and money spent on British interests.'

Masses and Services this week

During these days, although parishioners aren't able to attend Mass, Father Simon will continue to celebrate Mass each day for your requested intentions.

Saturday 20th June Mass	Memorial of the Immaculate Heart of Mary John Parsons RIP
Sunday 21st June Mass	Twelfth Sunday of the Year Pro Populo (people of the parish)
Monday 22nd June Mass	Feast of Saint John Fisher, bishop, and Saint Thomas More; martyrs George Clarke and son RIP
Tuesday 23rd June Mass	Feria Sabina May Crosse RIP
Wednesday 24th June Mass	SOLEMNITY of the BIRTH of SAINT JOHN the BAPTIST Deceased members of the Wilkes family
Thursday 25th June Mass	Feria Moirra and Bernard McCluskey RIP
Friday 26th June Mass	Feria Barbara Pearson and Tom Sills RIP
Saturday 27th June Mass	Saturday Memorial of Our Lady Andrew Baldwin RIP
Sunday 28th June Mass	SOLEMNITY OF SAINT PETER AND SAINT PAUL Pro Populo (people of the parish)

Readings at Masses this week

Sunday	Jeremiah 20:10-13; Psalm 68(69):8-10.14.17.33-35; Romans 5:12-15; Matthew 10:26-33
Monday	2 Maccabees 6:18.21.24-31; Psalm 30(31):2.6.12-13.15-17.25; Matthew 24:4-13
Tuesday	2 Kings 19:9-11.14-21.31-36; Psalm 47(48):2-4.10-11; Matthew 7:6.12-14
Wednesday	Isaiah 49:1-6; Psalm 138(139):1-3.13-15; Acts 13:22-26; Luke 1:57-66.80
Thursday	2 Kings 24:8-17; Psalm 78(79):1-5.8-9; Matthew 7:21-29
Friday	2 Kings 25:1-12; Psalm 136(137):1-6; Matthew 8:1-4
Saturday	Lamentations 2:2.10-14.18-19; Psalm 73(74):1-7.20-21; Matthew 8:5-17