

PARISH OF THE ENGLISH MARTYRS Goring Way

26.01.2020

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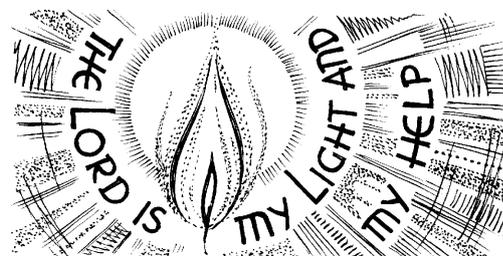
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Arundel & Brighton Diocesan Trust is a Registered Charity No: 252878

The Third Sunday of the Year

Saturday	25 th	6.00 pm	Intention of Liam & Maria Moroney
Sunday	26 th	8.15 am	The Parish
		10.30 am	Kathleen, James & William O'Toole RIP
		6.00 pm	Annual Ecumenical Service
Monday	27 th	9.30 am	Josephine Shore RIP
Tuesday	28 th	9.30 am	Reg & Dorrie Marshall RIP
Wednesday	29 th	9.30 am	Holy Souls
Thursday	30 th	7.30 pm	Father Gillespie RIP
Friday	31 st	9.30 am	Intention of Margaret Davis
Saturday	1 st	6.00 pm	Jessica Forte RIP
Sunday	2 nd	8.15 am	The Parish
		10.30 am	Lillian Shanahan RIP
		6.00 pm	Polish Mass



SATURDAY: Holy Hour: 10.00 - 11.00am. Reconciliation: 10.15–10.45 am & 5.15 - 5:45 pm

TODAY'S READINGS: Isaiah 8:23-9:3; 1 Corinthians 1:10-13, 17; Matthew 4:12-23

NEXT WEEK'S READINGS: Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40

COLLECTIONS: Church: £534

Thank you for your generosity.

Next Sunday will be the Feast of the Presentation. Bishop Richard will join us at our three weekend Masses

PLEASE REMEMBER IN YOUR PRAYERS: Mary Murphy, Anne Steere, Anthony Canneaux, Lawrence Brownlee, Mike Yeulett, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Christine Watson, Gordon Milne, Alfred Deacon, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: ANDREA PYLE and those whose anniversaries occur about now: John Murray, Patrick Jackson-Burrows, Barbara King, Jan Gejda, Josephine Shore, Veronica Harwood, Freddie Griffin, Mary Corcoran, Donal O'Connor, Henry Major, Richard Chesterton-Samuels, Gladys Murphy, John McLening, John Crowley, Lawrence Connelly, Dirk Van Melsen, Edith Baker, Sheila Curties, Eileen Baynton, Lisa Parkes

3. AN ECUMENICAL SERVICE, marking the end of the special Week of Prayer for Christian Unity, will be taking place here at English Martyrs **this** Sunday 26th January at 6.00pm. Please be sure to come! Tea and coffee will be served after the service giving us a chance to chat with fellow Goring Christians

4 PRAYER PARTNERS are sought for our sixteen First Holy Communion children. Please sign against the symbol for the child of your choice on the poster on the wall to the left of the Good Shepherd Chapel. We pray for these children who are preparing to receive their First Holy Communion on Sunday 17th May.

5. CHOIR PRACTICES will start again on Tuesday 4th February from 7.30 – 9.00 pm. We shall be learning new music to lead the congregation at Mass as well as music for the Easter services. New members are most welcome to join us. For more information please contact Margaret on 01903 504316

6. THE CAFOD AUCTION EXTRAVAGANZA raised £1,064! Many thanks to all those who helped in any way to create such a delicious meal and enjoyable evening. Thanks also to those who gave so generously.

7. ST. VALENTINE'S EVENING CANDLELIT DINNER will take place on Saturday 15th February to raise funds for the Parish Project, the hospice in Kalingalinga. This very popular event will include a three-course meal, Bar, music and raffle. Tickets are £7.50 each and will be on sale after all Masses **next** weekend.

8. READERS & MINISTERS OF COMMUNION: Rosters for February are now available in the Sacristy

9. EDGE YOUTH GROUP will meet again on Sunday 26 January at **St. Michael's Church hall, Hayling Rise for this session only**, 7 to 8.30 p.m. Year 7 and upwards. An opportunity to eat, drink, relax and have some fun. New members always welcome.

10. ENGLISH MARTYRS CATHOLIC PRIMARY SCHOOL is looking to recruit a practising Catholic to join their governing body as a Foundation Governor. The governing body works as a team in cooperation with the headteacher to ensure legal responsibilities are met and to preserve the Catholic character of the school. They are looking for people with varying experience. If you have an interest in supporting the school by giving time and your expertise please contact them for more information on 01903 502868 or office@englishmartyrs.school

11. MARY'S MEALS: We are now in particular need of Soap, Toothpaste, Colouring Pencils and Crayons, Pencil cases and Notebooks. Many thanks to all who so generously contribute to these backpacks

12. TURNING TIDES (Worthing Churches Homeless Projects): Items needed: Cereals (no Cornflakes or Porridge), Cooking Sauces, Ketchup, Brown Sauce, Salad Cream, Cooking Oil, Squashes, Tea, Coffee, Washing Powder, Shampoo, Shower Gel, Pump Hand Soap, Sanitizer Sprays, Floor cleaner, Toilet Bleach, Washing-up brushes, Hoodies, and Cereal bowls. Many thanks to those who are so generous in their donations

Father Liam says: Among the group of Chaucer's pilgrims on their way to Canterbury was the Clerk of Oxford – a teacher and scholar at the University of Oxford. Both he and his horse were as lean as rakes and his woollen jacket was threadbare. After successfully completing the seven-year course to become a Master of Arts, he would be obliged to teach in his turn as a 'Regent' for two years before at last setting out to earn his living as best he could.

Oxford University had begun in the 12th Century. In 1209, when the students numbered two or three hundred, the townspeople rounded on them on a trumped-up charge of rioting so the whole academic establishment went off to Cambridge where they founded England's second University. After a few years they decided to go back to Oxford, leaving Cambridge University to flourish on its own.

In 1254 the status of Oxford University was formally recognised by the Pope, but tensions between 'town' and 'gown' continued. In the very next year there was another riot between the scholars and the townspeople in which a hundred people died. By 1267 there were four monasteries in Oxford. The Dominicans arrived in 1221 followed by the Franciscans in 1224. The Carmelites and the Augustinians came within the next 30 or 40 years. They all had friars availing of the facilities of the University. By 1350 seven colleges had been founded in Oxford – Merton, Balliol, University College, Exeter, Oriel, Queens and New College. All were funded by private donors, as chantries. These were endowments for offering Masses for the repose of the souls of loved ones. Starting in the late 13th Century with the greatest growth in the 14th their number fluctuated. By the Reformation there was a total of about 3,000 chantries. The word comes from the chanting of the Requiem Masses. Chapels were built specifically for this and there were chantry priests whose main priestly work was celebrating these Masses. In addition they would teach and find various means of supporting themselves. Chantries – like the monasteries – were dissolved by Henry VIII in 1547 in order to increase government revenues. By 1376 there were 70 Dominican, 103 Franciscan, 49 Augustinian and 57 Carmelite friars studying in Oxford; some as members of the University and others following courses in their monasteries. They had an advantage over their fellow students as their communities provided them with books that they could keep for life.

The various University Colleges had their own libraries. The books were attached to the desks by long brass or iron chains. This enabled them to be lifted on to the inclined surface of the desk but not be taken away. The libraries were open to all the students. There was another collection of books kept in chests and available only to Fellows, a senior member of the college. How were books made before the coming of the printing press? Paper was not yet commonly used in Europe, although the Chinese had invented it long before and the Islamic scholars had used it since the eighth century. Europe still used animal skins. The best vellum was made from the skin of a very young or stillborn calf. The term vellum should only refer to calf skin – think of veal. The skins of other young animals such as lambs or kids strictly speaking produced parchment.

The process of dehairing the skins was a long and unpleasant one. The skins were stretched on frames to dry. They were ready to cut into pages when they made the right sound – the right ping such as a drum makes when tapped. The colour of the finished vellum could vary with the weather. After a fine summer it could be a lovely honey colour. Otherwise it was a pale shade of ivory. Parchment tends to be greasy so chalk or powdered pumice was rubbed over it to absorb the lanolin. Normally vellum was used to make the binding of a book while the parchment was used to make the pages. Parchment is almost indestructible. In the revolt of 1381 when the rioters burned all the legal documents they could find in the Temple of London, the bonfires failed to destroy the documents. They may have curled up slightly when released from their bindings and the writing may have been blurred by the smoke from the fire but the parchments remained intact. Most medieval scribes used an ink made from crushed oak galls with a piece of rusty iron or vitriol. When red ink was needed, vermilion – a synthetic mercury sulphide – could be used. Books for religious reading might include lists of feasts and fasting days written in red ink. We still speak of 'red-letter days! The scribe would use a pen – the Latin for feather is penna. The pen was made from a goose or swan pinion feather with a nib in the shape familiar to anyone who has used a fountain pen. The writer would hold a ruler in one hand to keep the page flat and the lines straight. Many monks spent much of their time producing copies of religious books.

All four orders of friars – 'friars' comes from the Latin 'fratres' meaning 'brothers' – answered directly to the Pope through their own religious superiors. They were not directly subject to local bishops. This did not always endear them to the diocesan clergy who would have rather liked to be in control!

(I am indebted to Liza Picard's 'Chaucer's People')