

PARISH OF THE ENGLISH MARTYRS Goring Way

19.07.2020

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Arundel & Brighton Diocesan Trust is a Registered Charity No: 25287

The Sixteenth Sunday of the Year

Saturday	18 th	6.00 pm	Helen Roe RIP
Sunday	19 th	8.15 am	Intention of the Davitt Family
		10.30 am	The Parish
Monday	20 th	9.30 am	Holy Souls
Tuesday	21 st	9.30 am	Maria Petter RIP
Wednesday	22 nd	9.30 am	Holy Souls
Thursday	23 rd	9.30 am	Walter & Katherine Drohan RIP
Friday	24 th	9.30 am	Holy Souls
Saturday	25 th	6.00 pm	Margaret Lynn RIP
Sunday	26 th	8.15 am	The Parish
		10.30 am	Intention of the Davitt Family



TODAY'S READINGS: Wisdom 12:13, 16-19, St. Paul to the Romans 8:26-27, Matthew 13:24-43

NEXT WEEK'S READINGS: 1 Kings 3:5, 7-12, St Paul to the Romans 8:28-30, Matthew 13: 44-52

COLLECTIONS: Church: £805 Thank you for your generosity.

PLEASE REMEMBER IN YOUR PRAYERS: Len Argent, Sister Catherine Lai, Maithé Bennett, Frances Boylan, Justin Gould, Rose Little, Albert Davitt, Lelia Murray, Mary Murphy, Anne Steere, Anthony Canneaux, Lawrence Brownlee, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Christine Watson, Gordon Milne, Alfred Deacon, 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 and those whose anniversary occurs about this time: Penny Van Melsen, John Brett, Josephine Murphy, George Mahoney, Cecelia Albery, Margaret Bolton, David Eardley, John Whitehead, Mary McCarney, Nancy Leach, James Gilligan, Jacqueline Towse, Thomas Murray, *May they rest in peace and rise in glory*

3. ARRANGEMENTS FOR PUBLIC WORSHIP: Again this weekend we will be celebrating Mass as a Parish. The Bishops of England and Wales emphasise that nobody is obliged at this time to participate publicly at Mass.

- ❖ The church will be opened ten minutes before each Mass and will be closed again five minutes after the celebration has ended. Masks to be worn at all times. (Available at the church door if necessary)
- ❖ Entrance to the church will be through the Main Entrance. Please sanitise your hands as you enter and leave.
- ❖ Please collect Sunday Plus and Newsletter and take them home with you when you leave.
- ❖ A Steward will show you where to sit. You are asked to stay there until invited, by the Steward to go to Holy Communion. This is so that the centre seats of the pews can be used while maintaining safe distancing.
- ❖ You are asked not to kneel in order to make sanitising the church easier.
- ❖ Mass will be celebrated without undue length. Homilies will be short and there will be no singing.
- ❖ Before Holy Communion is distributed the priest will elevate the Host while saying 'The Body of Christ' All reply 'Amen' signifying our faith in the Real Presence
- ❖ Ministers of Holy Communion will sanitise their hands immediately before and after distributing Holy Communion and Communion will be received standing, holding out your hands at full stretch over a physical barrier. No words will be spoken. The Stewards will indicate to you when you may go up to Communion
- ❖ Disabled people will sit in the front row to the left of the altar and Communion will be brought to them when everyone else has received.
- ❖ **Having received Communion please stay in your 'Pew Order' and continue on round back into your pew.**
- ❖ **At the end of Mass please leave maintaining Social Distancing**
- ❖ And what about the Collection? This is still possible – plates will be available as you enter and leave onto which you may place your donation. Gift Aid envelopes can also be placed there..
- ❖ The Toilets will be available but please use only 'in extremis'! Paper towels will be available and after use please drop into the box in the corridor. Please do not use the fabric towels.
- ❖ The entrance and exit doors will remain open during Mass in order to maintain a free flow of air.

4. HAVE YOU THOUGHT OF COMING TO A WEEKDAY MASS? If you do not feel ready to come to Mass at the weekend why not come to the 9.30 am weekday Mass. It is quiet and peaceful and with fewer people.

5. ARE YOU UNDER 70 YEARS OF AGE? There is an urgent need for your help as Stewards, Ministers of Communion (particularly 6.00 pm and 8.15 am) and Cleaners for each Mass both for weekend and weekdays. Please contact the Office if you are able to help. The recorded Mass will continue to be available on-line while the crisis continues

FATHER LIAM SAYS: Bishops throughout the world have made it clear that Catholics are not obliged to participate in Sunday Mass at the present time. At some point they will decide when the obligation will be re-instated. This is how the Catechism of the Catholic Church speaks of the obligation of Sunday Mass: 'The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation unless excused for a serious reason (for example illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin'. (CCC 2181)

A notable expert on Canon Law (the collection of Church Law) is Father Ladislav Orsy who will be 99 on 30th July. He worked on the preparation of the new Code of Canon Law, which came into effect in 1983. He is a Jesuit priest born in Hungary. He was recently asked if he had any words of advice for the bishops as to when and how they might re-impose the Sunday obligation. He said: 'I have tried more than once to write about the 'obligation to attend Sunday Mass' but it is difficult to be both compact and comprehensive. When it is time for the bishops to give directions, I suggest their message should be framed not in legal terms but in the context of thanksgiving – the great and perpetual thanksgiving prayer of the Church that is the Eucharist – a blessing that should flow out into our daily life. It isn't helpful to speak of the 'obligation' to attend Mass on Sunday 'under the penalty of sin'. Better to stress the sweet expectation of our Redeemer. Then the personal responsibility of the faithful can be explained. Each person should be generous and prudent, in particular parents taking care of their children or with responsibilities for the elderly or the sick.' Father Orsy gently insists that one might think of the obligation to attend Mass as the obligation we might feel to attend the birthday celebration of a beloved friend – an obligation that is serious but which we fulfil out of love and delight, not out of a fear of incurring a forfeit or penalty. He said: 'A rescue operation is overdue'.

I was recently looking at what some theologians of the early Church had to say about the Eucharist. It struck me that the language of Par.2181 of the Catechism of the Catholic Church would have been alien to them. To take a look at St Ambrose, for example. He became bishop of Milan in 374 at a time of great strife and great difficulty in choosing a bishop. Though not yet baptised at the time Ambrose was chosen and had to be baptised, confirmed and ordained within a week. He was the bishop who baptised St Augustine. He is the first to use the word 'missa' (i.e. Mass) in connection with the celebration of the Eucharist. His teaching on the Eucharist reflects the deep concerns of a shepherd for nourishing the people at a time of great social strife and spiritual unrest within the Roman Empire. He emphasises that the words of the institution bring about the sacramental conversion of the bread and wine into the Body and Blood of Christ. This Eucharistic change takes place through God's infinite power. It is not necessary to ask how the change occurs but only to affirm that God is capable of effecting such a fundamental change – God gives a new nature to the Eucharistic elements through the words of the Consecration: 'shall not the word of Christ, which was able to make out of nothing that which was not, be able to change things which already are into what they are not? For it is not less to give a new nature to things than to change them...the Lord Jesus Himself proclaims 'This is my Body'. Before the blessing of the heavenly words another nature is spoken of, after the Consecration the Body is signified. He Himself speaks of His Blood. Before the Consecration it has another name. After, it is called Blood and you say Amen, that is, It is true. Let the heart within confess what the mouth utters, let the soul feel what the voice speaks.' He teaches that the Eucharist is true Spiritual food for it possesses the power and efficacy to sanctify human souls. Therefore he recommends frequent, even daily Communion and that the faithful prepare to receive it in appropriate ways. Believers must eat from the banquet table of the Lord to receive nourishment for their spiritual journey to God. How often have you heard Psalm 22 and have not understood it? See how applicable it is to the heavenly sacraments. 'The Lord feeds me and nothing will be lacking to me. He has set me in a place of pasture. He has brought me upon the water of refreshment. He has converted my soul'

As well as emphasising that the Eucharist is spiritual food he stresses the sacrificial dimensions of the sacrament. 'Next realise how great a sacrament it is. See what He says: 'As often as you shall do this, so often will you make a remembrance of me, until I come again.' And the priest says: Therefore, mindful of His most glorious Passion and Resurrection from the dead and ascension into heaven, we offer to you this immaculate victim, a spiritual victim, an unbloody victim, the holy bread and the chalice of eternal life and we ask and pray that you receive this offering upon your altar on high, through the hands of your angels, just as you deigned to receive the gifts of your servant Abel the Just and the sacrifice of your priest Abraham and what the high priest Melchisedech offered to you.' Ambrose stresses that Christians are all members of 'a chosen race, a Royal priesthood, a holy nation.' For him the Eucharist is a participatory event. It is only when all the members perform their proper function in the body that the spiritual offering of those gathered becomes fully pleasing and acceptable to the Father.' In His death then we proclaim the forgiveness of sins... I ought to receive Him, that He may always forgive my sins. I who sin always, should have medicine always.' The connection between receiving the Eucharist and forgiveness of sin was very important for Ambrose. Sacramental confession in his day was public and administered only once for serious sins. He criticises those who wish frequent Sacramental absolution instructing them instead to perform private penance for their lesser sins. The Eucharist was the Sacrament of conversion in the daily life of the believing community