

PARISH OF THE ENGLISH MARTYRS Goring Way

2.08.2020

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

The Eighteenth Sunday of the Year

Saturday	1 st	6.00 pm	Intention of Martin Barontini
Sunday	2 nd	8.15 am	Intention of Gerald (Ill)
		10.30 am	The Parish
Monday	3 rd	9.30 am	NO MASS
Tuesday	4 th	9.30 am	Lottie-Mae RIP
Wednesday	5 th	9.30 am	In Thanksgiving for those who gave love & support to Mary Murphy
Thursday	6 th	9.30 am	Holy Souls
Friday	7 st	9.30 am	Holy Souls
Saturday	8 th	6.00 pm	Bernard & Norma Markham 60 th Wedding Anniversary
Sunday	9 th	8.15 am	Thomas Duggan (ill)
		10.30 am	The Parish



TODAY'S READINGS: Isaiah 55:1-3, St Paul to the Romans 8:35, 37-39, Matthew 14:13-21

NEXT WEEK'S READINGS: 1 Kings 19:9, 11-13, St Paul to the Romans 9:1-5, Matthew 14:22-33

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

PLEASE REMEMBER IN YOUR PRAYERS: Ian Threlfall, Len Argent, Sister Catherine Lai, Maithé Bennett, Frances Boylan, Justin Gould, Rose Little, 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: Douglas Kirkby, Doris Smith, Roger Stubbs, Kathleen Winsall, John Flood, Eileen Scott, Rosemary Brown, David Dandeker, Celiska Haslegrave, Stanislaw Kamieniecki, Claire Steadman, Michael Trytko *May they rest in peace and rise in glory*

3. WHAT FUTURE FOR ENGLISH MARTYRS CHURCH? For the last five months the over 70's have been depicted as frail individuals in need of protection even though the majority are fit and have been proving this by organising/running so many things within our church for many years. However the idea has taken its toll and now the church is in very urgent need of the 'Under 70's' to come forward and take over. A number of our 'ancients' will continue, where the Bishops allow us to, but now every area of church life needs 'young' volunteers. This goes from welcoming visitors, working in the Repository, helping at Friday Friendship in the Barn, cleaners, flower arrangers and the myriad of jobs in between. If you are under 70 and could give an hour or two a week/month please contact the office – 01903 242624 – and discuss with Anne the tasks that interest you and where you would be happy to help.

4. CAFOD has joined forces with the Disasters Emergency Committee (DEC) to help millions of vulnerable people whose lives are at risk as the coronavirus pandemic spreads across refugee camps and countries suffering conflict.

Families who have been forced to flee their homes in places including Syria, South Sudan, and the Democratic Republic of Congo, now face another deadly threat as coronavirus takes hold in new areas. There are not enough hospital beds or supplies to treat those who fall ill, and families face hunger as a result of lockdowns, price rises and job losses. We need to reach and protect the most vulnerable who have already lost everything. CAFOD Director, Christine Allen, said: "In the UK our struggle against coronavirus has entered the next phase, but in many of the world's poorest communities the fight has only just begun. We need your support to reach these communities and help people to cope as best they can when an outbreak of the virus strikes." You can donate in any of the following ways: **Online:** <https://cafod.org.uk/donations/one-off? Amount=25& Appeal=121945>

Telephone: Call +44 (0)303 303 3030 **Post:** CAFOD Coronavirus Appeal, Romero House, 55 Westminster Bridge Road, London SE1 7JB

5. WHAT DOES 'UNDER 70' MEAN? It is anyone under or around 65,60,55,50,45,40,35,30,25,20 or 15 years of age.

FATHER LIAM SAYS: It is approaching five months since we were forbidden to celebrate Mass publicly in our churches. Though the ban has been lifted for some weeks now, many people do not feel ready to gather to celebrate the Eucharist. The bishops have made it clear that people are not obliged to participate in Sunday Mass just yet, but an increasing number of people are doing so. In the meantime many people are viewing streamed or pre-recorded Masses on Sunday and week days. We are very grateful to those who make this possible and many people find it very helpful. Of course there are many who cannot avail of this. The Knights of St Columba have made it possible to literally hear Mass by telephone.

To help us to keep focused on the Eucharist I have been sketching what notable figures from the early Church have to tell us of the Eucharist. Today's voice from the past is that of Justin the Martyr who was put to death for his faith 165 = a mere 130 years after the Resurrection. He gives us the earliest written description of the Sunday Eucharist. He was born in Samaria and was converted to Christianity around the year 133. He came to Rome in 150 and wrote a number of works defending the Christian faith which was being persecuted by the Roman Emperors. He was a philosopher and wore the garb of the philosopher because he wanted people to recognise Christianity as 'the one true philosophy.' Because Christians had to celebrate the Eucharist secretly all kinds of vile accusations were made about what they did. Justin wrote to the Roman Emperor Antoninus Pius and his two sons describing exactly what they did when they gathered. He was seeking a fair hearing for the Christian case and makes his case before the most powerful people on earth – the Rulers of the Roman Empire. His description of Sunday Mass 1900 years ago should sound familiar!

He wrote: 'We have come not to flatter you by this writing, not to please you by our address but to beg you that you pass judgement after an accurate and searching investigation.' His goal is 'to afford to all an opportunity of inspecting our life and teachings lest we should incur the penalty.' Justin himself did incur the penalty.

'On the day we call the day of the Sun, all who dwell in the city or country gather in the same place. The memoirs of the Apostles and the writings of the Prophets are read as much as time permits. When the Reader had finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. Then we all rise together and offer prayers for ourselves and for all others whoever they may be so that we may be found righteous by our life and actions and faithful to the commandments so as to obtain eternal salvation.'

We pause here to reflect on what he has said. He has been describing the first part of the Mass – the Liturgy of the Word. On Sunday all gather in one place. He explains that Sunday is the day on which Christ rose from the dead. This could not have been easy for a persecuted minority. There is but one Eucharistic celebration. All gather. The word 'church' means 'the gathering- ecclesia'. They celebrate their unity. The memoirs of the Apostles refer to the Letters of Paul, John, Peter, James and others and also to the Gospels – what we call the New Testament. The writings of the Prophets corresponds to the Old Testament. After these readings, the one who presides addresses the people – what we call the Homily. Justin does not use the word 'priest'. That would have connotations of the pagan priesthood. It was a pagan society. The homily is followed by 'prayers for ourselves and for all others.' Justin is speaking of the Bidding Prayers or Prayer of the Faithful.

So far they have been doing exactly as we do! 'When the prayers are concluded we exchange a kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks that we have been judged worthy of these gifts. When he has concluded the prayers and thanksgivings all present give voice to an acclamation by saying 'Amen''

They exchanged the Kiss – the Sign of Peace – before the gifts of bread and wine were brought up. When the Sign of Peace was re-introduced after the Second Vatican Council, 55 years ago there was a debate whether to place it before the gifts are brought up to the altar or to have it before Communion. The one who presides 'gives thanks for a considerably long time'. The Greek word for giving thanks is 'eucharistian'. Justin wrote in Greek – the vernacular of the time even in the Roman Empire. He is describing what we call the Eucharistic Prayer said over the bread and the wine. And the prayer ends with the great 'Amen' – the affirmation of faith of the whole gathering. The Eucharistic Prayer did not then have a fixed text. The one who presides 'would use his own words or the words of someone whose wording seemed more fitting.

'When he who presides has given thanks and the people have responded, those who we call Deacons give to those present the bread and the wine that have been 'eucharisted' and take them to those who are absent.' This food we call 'eucharist' and no one may share it unless he believes that our teaching is true. For we do not receive these things as though they were ordinary food and drink. Just as Jesus Christ our Saviour was made flesh through the word of God for our salvation, so too (we have been taught) through the word of prayer that comes from him, the food over which the thanksgiving has been spoken becomes the flesh and blood of the incarnate Jesus'

And there was a collection! 'The wealthy who were willing make contributions, each as he pleases and the collection is deposited with him who presides who aids orphans and widows, those who are in want because of sickness or other cause – in short he takes care of all in need'.

May God Bless you,
Fr. Liam.