

PARISH OF THE ENGLISH MARTYRS Goring Way

9.08.2020

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

The Nineteenth Sunday of the Year

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
Monday	10 th	9.30 am	NO MASS
Tuesday	11 th	9.30 am	Patricia Hodge RIP
Wednesday	12 th	9.30 am	Margaret Seary RIP
Thursday	13 th	9.30 am	Al Davitt RIP
Friday	14 th	9.30 am	Holy Souls
Saturday	15 th	6.00 pm	Ann Bandy RIP
Sunday	16 th	8.15 am	The Parish
		10.30 am	Margaret Seary RIP



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

NEXT WEEK'S READINGS: Revelation 11:19,12:1-6,10; 1 Corinthians 15:20-26; Luke 1:39-56

COLLECTIONS: Church: £394 + £379 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: Maria Grein, Mabel Lamb, Evelyn Garnham, Peggy Kennard, Maria Lightfoot, John Dunn, William McKenna, Bridget Brennan, Betty Wolford, Adrian Thatcher, Derek Green, Christine Nolan. *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

CAFOD is now involved with partners in Beirut and have set up a Disaster Fund to assist the hundreds of thousands who are now homeless as well as bereaved. Your help is urgently needed.

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. It is amazing that with the exception of those assisting at weekends and weekday Masses there have been no volunteers under the age of 70 to assist in the many tasks needed in our beautiful church.

FATHER LIAM SAYS: At this time when most of our parishioners do not feel comfortable with the idea of just yet returning to the public celebration of Mass it is perhaps a good time to reflect more deeply on the significance of the Eucharist. Jesus has handed the Eucharist to us as the celebration of his life, death and Resurrection. At the Last Supper he instructed his disciples gathered with him at table to 'do this as a memorial of me'. They were to take, bless and break the bread which by the power of his words was bread no longer but his very Sacramental Body. They were to 'eat of it for this is my body which will be given up for you' as we lovingly say at every celebration of the Eucharist. We go on to celebrate how Christ 'took the chalice and giving thanks to the Father' he said the blessing and gave the chalice to his disciples, saying: 'Take this all of you and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant which will be poured out for you and for all for the forgiveness of sins. Do this in memory of me.'

There are only two Popes who have been known as 'the Great'. We will have a look at what they said about this great mystery. The first is St Leo I who was Pope from 440 – 461 – the first Pope to be buried in St Peter's which the Emperor Constantine had caused to be built on the site of Peter's burial. Leo is remembered as the great defender of Rome who convinced Attila the Hun to drop his plan of attacking the defenceless city. No wonder they called him 'Leo the Great'. Leo's teachings come down to us through his writings, in the form of sermons and letters, not theological books. Monophysitism was strong at the time – the belief that Christ had only a divine nature. It claimed that in the incarnation Christ's humanity had been absorbed into his divinity. In his dogmatic letter, known as the 'Tome of Leo', he asserted that Jesus was born 'true God and true man'. He taught that Christ is one person with two distinct natures. His teaching was accepted at the Council of Chalcedon in 451 – one of the earliest great Councils of the Church

Leo proclaims the Real Presence of Christ in the Eucharist. He assumes that all Christians will receive communion at Easter and encourages them to prepare for it by holiness of life and adopting penitential practices. 'When the Lord says: 'Unless you shall have eaten the flesh of the Son of Man and shall drink His blood, you shall not have life in you', you ought to so communicate at the Sacred Table that you have no doubt whatever of the truth of the Body and Blood of Christ.' Receiving the Eucharist, for Leo, is the ultimate affirmation of the Catholic faith. 'Participation in the Body and Blood of Christ effects nothing else but that we become that which we consume and we carry Him everywhere both in spirit and in body, in and with whom we have died, have been buried and have Risen.' At the Eucharist, believers become what they eat. By sharing in the Sacrament of the Lord's Last Supper they share in Christ's paschal mystery and participate in his passage from death to new life. He speaks of the Eucharist in the context of the Monophysite heresy, seeking to dampen its influence on the life of the faithful. 'In what density of ignorance, in what utter sloth must they have hitherto lain, not to have learned from hearing, nor understood from reading that which in God's Church is so constantly in men's mouths, that even the tongues of infants do not keep silence upon the truth of Christ's Body and Blood at the Rite of Holy Communion? For in that mystical distribution of spiritual nourishment, that which is given and taken is of such a kind that receiving the virtue of the celestial food we pass into the flesh of Him Who became our flesh.'

Leo was the greatest Pope of the fifth century and one of the greatest in all of history. He is regarded as 'the guardian of orthodoxy' and 'the saviour of Western civilisation'. His famous 'Tome' was read at the Council of Chalcedon and the assembled bishops responded 'Peter has spoken through Leo'.

The other great Pope of the early Church was Gregory the Great. He is known as the Apostle of the English because he sent St Augustine and his fellow monks to England as missionaries. Gregory became Pope in 590 at a time of barbarian attacks on Rome. He led the Church during a time of great upheaval. He was a Benedictine monk from the same monastery as Augustine and his fellow missionaries. He renewed the liturgical music of his day. Gregorian chant is named after him but the Gregorian Calendar comes from another much later Pope Gregory. He was primarily a pastor and administrator rather than a theologian. He wished to be known as 'servant of the servants of God'. He affirmed belief in Purgatory and emphasised the intercessory powers of the holy sacrifice of the Mass. He wrote 'This sacrifice has the power of saving the soul from eternal death, for it presents to us mystically the death of the only-begotten Son. Though He is now Risen from the dead and dies no more and 'death has no more power over him', yet living in Himself immortal and incorruptible

He is again offered for us in the mystery of the holy Sacrifice. Where His Body is eaten, there His flesh is distributed among the people for their salvation. His blood flows into the hearts of His faithful followers. See, then, how august the Sacrifice that is offered for us, even reproducing in itself the passion of the only-begotten Son for the remission of our sins. The holy Sacrifice of Christ, our saving Victim, brings great benefits to souls even after death. For this reason the souls of the dead have Masses offered for them'. He says of the Mass 'Who of the faithful can have any doubt that at the moment of the immolation, at the sound of the priest's voice, the heavens stand open and choirs of angels are present at the mystery of Jesus Christ. There at the altar the lowliest is united with the most sublime, earth is joined to heaven, the visible and invisible somehow merge into one.'

May God Bless you,
Fr. Liam.