

PARISH OF THE ENGLISH MARTYRS Goring Way

23.08.2020

Father Liam O'Connor, 37 Compton Avenue, Goring-by-Sea, West Sussex. BN12 4UE

Presbytery 01903 242624 / Church repository 01903 506890

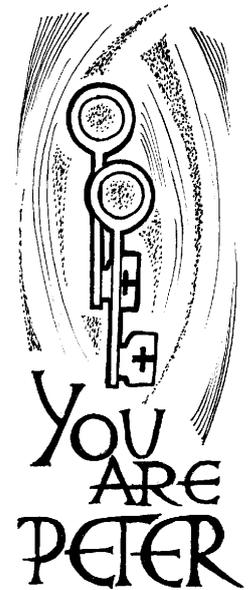
Email: emgoring@english-martyrs.co.uk Website: www.english-martyrs.co.uk

Deacon Gary Bevans 01903 503514

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

The Twenty-First Sunday of the Year

Saturday	22 nd	6.00 pm	Sivyer Family Past & Present
Sunday	23 rd	8.15 am	Thomas Duggan (ill)
		10.30 am	The Parish
Monday	24 th	9.30 am	Roger Davis RIP
Tuesday	25 th	9.30 am	Gavin Shepherd RIP
Wednesday	26 th	9.30 am	Albert Davitt RIP
Thursday	27 th	9.30 am	Holy Souls
Friday	28 th	9.30 am	Holy Souls
Saturday	29 th	6.00 pm	Ann Bandy RIP
Sunday	30 th	8.15 am	The Parish
		10.30 am	Eamon McClusky RIP



SATURDAY: Reconciliation: 10.15–10.45 am & 5.15 - 5:45 pm

TODAY'S READINGS: Isaiah 22:19-23, St. Paul to Romans 11:33-36, Matthew 16:13-20

NEXT WEEK'S READINGS: Jeremiah 20:7-9, St Paul to the Romans 12:1-2, Matthew 16:21-27

COLLECTIONS: Church: £264 Thank you for your generosity.

PLEASE REMEMBER IN YOUR PRAYERS: Father Chris Ingle, Eileen Beech, Peter Sivyer, Ian Threlfall, Thomas Duggan, Len Argent, Sister Catherine Lai, Maithé Bennett, 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 and those whose anniversaries occur about now: Syd Colbran, Baby Grace Hudson, Anne McAlinden, Reginald Hart, Baby Russell Prince, Hilda Doyle, Anne Tims, Paul Lucas, Mary Rolph, Patricia Johnson, Stephen Smith, Jeremiah Daly, Father Sean McWheeney, Harold Hudson, Leonard Coombes, Chris Gale, Bridget Connolly, Donald Musgrove, Michael Walsh, Joan Moutrie.
May they rest in peace and rise in glory

3. WHAT FUTURE FOR ENGLISH MARTYRS CHURCH?

4. URGENTLY REQUIRED – A CLEANER FOR THE BARN: In order to be able to open the Barn we will need a paid cleaner to come and clean the Barn and three toilets at the end of each session. To date this would be between 12.30 and 1.30 pm and after 4.30 pm Monday, Tuesday and Wednesday. Please apply to Anne in the Parish Office 01903 242624 for further information.

5. COULD YOU ASSIST AT A WEEKEND MASS? For many weeks now a very small band of volunteers, under the age of 70 years, have been Stewards and Ministers of Holy Communion at the weekend Masses. Such a small band that some are called upon every weekend. If you could volunteer to be a Steward or are a Minister of Holy Communion and are now ready to return to Mass please contact the Office – 01903 242624

6. THE RETURN OF THE SACRAMENT OF RECONCILIATION: From this weekend Father Liam will be hearing Confessions in the Reconciliation Room. The kneeler and chair have been moved and so you may either stand in front of the screen or facing Father Liam. Face masks to be worn.

7. AMID ALL OUR OTHER CONCERNS at this time we must always be conscious of our obligation to care for our planet. We all can cut down on using single-use plastics, for example. The negative effect this has on the environment is immense. Buying drinks in plastic bottles is something we should avoid – such items take hundreds of years to break down.

FATHER LIAM SAYS: *In our church of the English Martyrs we have portraits of the martyrs St John Fisher and St Thomas More – both put to death by Henry VIII in 1535 because they refused to acknowledge him as Head of the Church in England. Gary Bevans painted these portraits which are copies of Hans Holbein's paintings.*

John Fisher was the older by nine years of the two martyrs. He is pictured as wearing the scarlet robes of a Cardinal. He was indeed created a Cardinal but he was in prison under sentence of death at any time so never wore a Cardinal's garb. He is the only British Cardinal to be martyred. St Oliver Plunket, Archbishop of Armagh, was the last of the British martyrs to die for their faith but he was not a Cardinal.

John Fisher was born in Beverley, Yorkshire in 1469. His father, a wealthy cloth merchant died when John was eight. He was sent to Cambridge at 14 (then a normal age) and was ordained priest in 1491. He had to get a dispensation as he was below the age of 24. By 1501 Fisher had become Vice Chancellor at Cambridge University. He got to know Lady Margaret Beaufort, mother of Henry VII and grandmother of Henry VIII and he became the first Lady Margaret Professor of Divinity. In 1504 Fisher became both Chancellor of Cambridge and Bishop of Rochester – the smallest diocese in England. He refused the offer of a larger diocese in order to allow more time for study. He was appointed by Henry VII, father of Henry VIII. Unlike many of his fellow bishops he was assiduous in his pastoral care of his diocese. More and Fisher first met in 1505, a year after More had entered Parliament at the age of 26.

More, by now a barrister, got married in 1505 but in 1511 his wife, Jane, died. They had three daughters and a son. More then married a widow, Alice, who was a good step-mother for his children. More ensured that his daughters had a full academic education – a thing not heard of in the previous generations. In 1509 the seventeen-year old Henry VIII became King and soon he promoted More to a range of public offices, including Speaker of the House of Commons. In 1516 he published, to great international acclaim, his best known work 'Utopia', written in Latin. Utopia is a Greek word meaning 'no place'. It is an imaginary island inhabited by pagans of an advanced civilisation. More used this island as a vehicle for discussing political theories and criticising contemporary institutions. The main purpose of the book is to discourage pride and to rebuke the corruptions of the Catholic Europe in More's day. More said his epitaph should be that as a judge he had been 'relentless towards thieves, murderers and heretics.' In pursuing heretics he saw himself as doing his duty to the King, enforcing what was then the Civil Law.

By contrast with More, Fisher was gentler towards those of different religious loyalties. They were certainly 'weird times'. Fisher wrote four highly regarded volumes against Luther. Henry VIII claimed that no other kingdom had such a distinguished Prelate. Henry himself wrote a spirited defence of the seven Sacraments against the teachings of Martin Luther which won for him the title of Defensor Fidei (Defender of the Faith) from Pope Leo X. Henry is thought to have had the assistance of Thomas More in writing his defence of Catholic Doctrine.

Eighteen years after his marriage to Catherine of Aragon, Henry attempted to get a decree to the effect that this marriage was null and void. There had been no male heir to the throne so Henry was now set on repudiating the marriage in order to marry Anne Boleyn. John Fisher was confessor to Catherine of Aragon and was one of her advisers in the nullity suit of 1529. He plainly stated that the marriage was valid and he declared that like St John the Baptist he was ready to die in the cause of marriage. Henry convened a court to finally dissolve his marriage to Catherine. He reminded the bishops that they had signed and sealed the document of nullity. Warnham, the Archbishop of Canterbury, said: 'That is truth, if it please your highness. I doubt not but all my brethren here present will affirm the same.' But Fisher insisted that he had not agreed to sign, in spite of his 'hand and seal' apparently being on the document. The King replied: 'Well, well, it shall make no matter, we will not stand with you in argument herein, for you are but one man.' The cause was now referred to Rome, so Fisher's official involvement in the case was finished but the King never forgave him.

Cardinal Wolsey was sacked as Lord Chancellor for his failure to achieve a divorce and was replaced by More – against his will. From now on until his resignation in 1532 it was part of his duty to wage legal war on heresy, which he did with zeal. Later, in the Tower, he was to write: 'one should leave the desire of punishing unto God and unto such other folk as are so grounded in charity and so fast cleave to God that no secret cruel affection, under the cloak of a just and virtuous zeal, can creep in and undermine them.'

It should be a source of great embarrassment to us that heroes such as St Thomas More were actively involved in putting people to death for their religious views. In past centuries it was often perceived that holding religious beliefs that were at variance with those of the temporal rulers amounted to evidence of treachery. Thomas More seems to have recognised the error of his ways before he died. He was canonised 85 years ago. Would he be today? Before his death he said that he hoped that he and his judges might 'hereafter in heaven meet merrily together, to our everlasting salvation.' To the Lieutenant of the Tower, he joked as he was mounting the scaffold 'see me safe up, and for my coming down let me shift for myself'. As he pulled his beard away from the block he said: 'THIS hath not offended the King'. He exhorted the people to pray God for the King so he would give him good counsel, protesting that he died 'his good servant, but God's first.'