

Parish OF THE ENGLISH MARTYRS Goring Way

2.05.2021

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

Presbytery 01903 242624 / Church repository 01903 506890

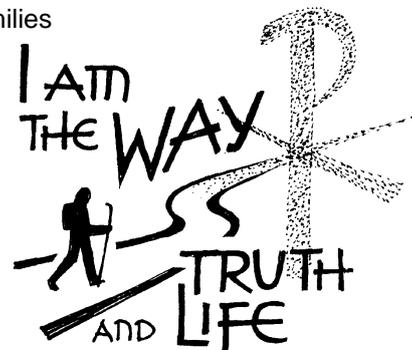
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Arundel & Brighton Diocesan Trust is a Registered Charity No: 25287

Fifth Sunday of Easter

Saturday	1 st	6.00 pm	Deceased Members of the Murphy & Staunton Families
Sunday	2 nd	8.15am	The Parish
		10.30 am	Lily O'Brien RIP
		6.00 pm	Polish Mass
Monday	3 rd	9.30 am	Ruth Arrowsmith RIP
Tuesday	4 th	9.30 am	Father Martin Jakubas RIP
Wednesday	5 th	9.30 am	Holy Souls
Thursday	6 th	9.30 am	Patricia Burford RIP
Friday	7 th	9.30 am	Holy Souls
Saturday	8 th	6.00 pm	Intention of M McCluskey
Sunday	9 th	8.15 am	Michael O'Mara RIP
		10.30 am	The Parish



SATURDAY: Reconciliation: 10.15–10.45 am and 5.15 – 5.45 pm

TODAY'S READINGS: Acts 9:26-31, 1 John 3:18-24, John 15:1-8

NEXT WEEK'S READINGS: Acts 10:25-26, 34-35, 44-48, 1 John 4:7-10, John 15:9-17

COLLECTIONS: Church: £242 The Education of Future Priests: £202
Standing Order donations for April was £1344.00 Thank you for your generosity.

Next weekend there will be a Second Collection for the Missionary Endeavour of the Diocese (Gift Aid)

PLEASE REMEMBER IN YOUR PRAYERS: Norma Markham, Pat Duggan, Anne O'Halloran, Tony Grana, Sister Raymond, Liz Harvey, John Smith, Mick Brouder, Eileen Beech, Ian Threlfall, Thomas Duggan, Len Argent, Sister Catherine Lai, Justin Gould, Rose Little, Lelia Murray, Mary Murphy, Anne Steere, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: CHRISTINE WATSON and those whose anniversaries occur about now: Nick Brown, Linda Dixon-Smith, Peggy Mardell, Alfreda Prokop, Alfreda Patten, Michael Crawley, Jenny Rusdell-Wilson, Brendan Casement, Mercedes Barranco. *May they rest in peace and rise in glory*

3. DONA CONTACTLESS AND ONLINE CHURCH DONATIONS: A steady decline in cash donations in recent years has been further exacerbated by the effects of the lockdown. At the suggestion of the Diocese we will, therefore, be introducing a new **cashless donation system** to the parish *this weekend*. This will enable you to make Chip & Pin or Contactless donations instead of cash. **A short introduction video is available to view on the front of the parish website**

4. ENGLISH MARTYRS PRIMARY SCHOOL is looking to recruit a practising Catholic to join our Governing Body as a Foundation Governor. The Governing Body work as a team in co-operation with the Headteacher to ensure legal responsibilities are met and to preserve the Catholic character of the school. Lack of experience should not deter you from expressing an interest if you have a genuine desire to serve the school by devoting your time & expertise. The Governors of English Martyrs School Community are committed to a working environment that is diverse and all inclusive. For further information please contact the school on 01903 502868.

5. CAFOD Parliament in your Parish is about engaging with our MP's to plan a better post-COVID world. This year the UK hosts both the G7 meeting of rich countries, discussing overseas Debt & Aid, and the Cop26 Climate Summit. It's important to hold our politicians accountable after the Pandemic to rebuild in a way that addresses the world's most pressing ecological and social issues. In response to a recent document by Pope Francis, we are inviting Catholics of all ages from Worthing, Rustington, Lancing, Shoreham Parishes to join us in a Zoom meeting with our MP's Sir Peter Bottomley & Tim Loughton, to just listen to or join in a discussion on climate change, debt, Aid budget, and to encourage our MPs to take any actions we, or they, may think appropriate. Please email: rod.504t@ntlworld.com if you would like to be included and the name of your MP, and we will keep you informed. The Zoom link to be sent when date is confirmed. For more info. see <https://cafod.org.uk/Campaign/Reclaim>

6. STAMPS FOR THE MISSIONS: A recently received note from St Patrick's Office: I am just writing to thank you for the latest pack of used stamps. We are just in the process of sending the stamps to a dealer and hope to generate some extra funds for the society. Thank you to all the parishioners who contribute.

7. TURNING TIDES (WCHP): Items needed: Cereal bars, Tinned Meats, Gravy, Tinned Rice, Tinned Custard, Cooking Sauces, Tea, Coffee, Washing Powder, Shampoo, Shower Gel, Pump Hand Soap, Sanitizer Sprays, Floor cleaner, Toilet Bleach, Washing-up brushes, Men's razors, Deodorants, Sleeping Bags Many thanks to those who are so generous in their donations.

FATHER LIAM SAYS: One of the clearest signs of how central the Church views the Feast of Easter is that there are nearly seven weeks of preparation for it and there are seven weeks spent in its celebration. There are no Sundays after Easter in our Catholic calendar. The Sundays that follow Easter Sunday are all designated as Sundays **of** Easter, not after Easter. There is a Sunday designated as the Second Sunday after the Nativity, but Easter is treated differently. Of course, there was no feast of Christmas for some hundreds of years. Easter was the only Feast in the early Church and every Sunday was regarded as a little Easter.

The first document to be issued by the Second Vatican Council is The Constitution on the Sacred Liturgy. This is how it introduces Sunday. 'Every week, on the day which she has called The Lord's Day, the Church keeps the memory of her Lord's Resurrection. By a tradition handed down from the apostles and going back to the very day of Christ's Resurrection, the Church celebrates the Pascal Mystery every eighth day. With good reason this then bears the name of the Lord's Day on Sunday.'

Strange as it may seem, this weekly celebration is more ancient than the annual celebration at Easter. St Paul refers to the weekly celebration: 'On the first day of the week when we had met for the breaking of bread.' The Lord's Day was the day they celebrated the Eucharist – which was the heart and centre of their worship. St Ignatius of Antioch, who was martyred in the year 107, writes of his fellow Christians: 'They do not observe Saturday, the Sabbath, any more. Instead they observe Sunday, the day on which a new life was given us by Christ through his death and Resurrection.' He also designated the Christian as 'the one who celebrated Sunday.' Tertullian calls Sunday 'the day of the Resurrection.' We read: 'You shall assemble on the first day of the week, The Lord's Day, break bread and give thanks in order that your sacrifice may be pure.' Also, in the 2nd Century, St Justin, Martyr, opens his detailed account of the Sunday celebration with the words: 'On the day which is called the Day of the Sun, an assembly takes place. We assemble on the Day of the Sun because it is the first day of the week, because on this day Jesus Christ rose from the dead.' Again from that same period we read: 'In happiness we spend this eighth day on which Christ arose and having manifested himself ascended to heaven.' The Sunday is here called the eighth day. It is not only the first day of the week, the dawn of a new world initiated by the Risen Christ, but it is also the eighth day – a day that goes beyond the seven days of the week – a symbol of the day beyond days, the day without end in eternity. Seven was the perfect number. Eight is the number beyond perfection. It was to be celebrated in a festive and joyful manner. In the fourth century Eusebius wrote: 'We the children of the New Covenant celebrate our Pasch every Sunday, being always nourished by the Body of the Saviour an always partaking of the Blood of the Lamb. Every week on the Lord's Day we observe the feast of the Pasch, celebrating the mysteries of the true Lamb by whom we were redeemed.' St Basil says: 'On Sunday we pray standing in order to remind ourselves that we shall rise with Christ.' Pope Innocent I said that he was expressing an ancient tradition in the words 'Paschal happiness illumines every Sunday.' Under Constantine, the Emperor who gave the Church its freedom, ending the era of persecution, Sunday became a day free from work in memory of all our Saviour had done. 'It should be observed after the manner in which the Sabbath had previously been observed.'

The Church speaks of the Pascal Feast rather than the Easter Feast. The word Easter comes from the old English word 'eastre' meaning the goddess of Spring. Easter is really a pagan word which is rather a shame when it refers to the supreme Christian Feast. The English language is one of the very few that does not use some form of the word Pasch. Our word Easter does not capture the historical background of the festival. Pasch comes from the Hebrew word for the Passover – the passage of the Hebrew people from captivity in Egypt to freedom in the Promised Land. Christians see the Passover of the Hebrew people as a glorious event even more gloriously fulfilled in the Passover of Christ from death to life in his resurrection. This Passover of Christ becomes the Passover of Christians in our passover to new life when we share Christ's Risen Life through our Baptism. In the Liturgy, the prayers of this Season speak of the paschal mystery rather than the Easter mystery. To celebrate the fact that all the Sundays of this Season are part of our great Pascal Feast, the Pascal candle is alight at all Sunday Masses until Pentecost Sunday. The Paschal Candle is also alight at Baptismal celebrations throughout the year as Baptism is the Easter or Paschal Sacrament. We also have our Paschal Candle alight at Funeral Masses as we strive to keep our Lord's resurrection in our minds. For the same reason we tend to have white as the liturgical colour when we commend our loved ones to the Risen Lord.

The Season closes with the Solemnity of Pentecost, the Feast of the Holy Spirit. Like the Christian Paschal Feast, Pentecost too goes back to Old Covenant times. The Jewish Feast of Pentecost is fifty days after the Jewish Feast of the Passover. Pentecost in fact means the 50th day. It commemorated the giving of the Commandments to Moses on Mount Sinai. For us it is the Feast of the coming of the Holy Spirit on the Church and the giving of the New Law, not on tablets of stone but in our hearts, the Law of love. It is the Feast of love. 'The love of God has been poured into our hearts by the Holy Spirit who has been given us. (Romans 5:15)

From the fourth century a Feast in honour of the Ascension has been celebrated – on the 40th day after the celebration of Christ's Resurrection. If the Paschal Feast is a feast of faith, the Ascension is one of hope. Christ has promised that where he is now in glory so too will we be. The Paschal Season celebrates the virtues of faith, hope and charity.