

## Parish OF THE ENGLISH MARTYRS Goring Way

3.07.2022

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### Fourteenth Sunday in Ordinary Time

Saturday	2 <sup>nd</sup>	6.00 pm	The Parish
Sunday	3 <sup>rd</sup>	8.15 am	Gerald Simblett RIP
		10.30 am	Ellen Leahy RIP
Monday	4 <sup>th</sup>	9.30 am	Holy Souls
Tuesday	5 <sup>th</sup>	9.30 am	Anne Challinor RIP
		7.00 pm	Choir Practice
Wednesday	6 <sup>th</sup>	9.30 am	Bernard Eden RIP
Thursday	7 <sup>th</sup>	9.30 am	Maria Petter RIP
Friday	8 <sup>th</sup>	9.30 am	Pam Grumble RIP
Saturday	9 <sup>th</sup>	6.00 pm	Paul Headon RIP
Sunday	10 <sup>th</sup>	8.15 am	The Parish
		10.30 am	Intention of Michael Burhold (ill)



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

**TODAY'S READINGS:** Isaiah 66:10-14; St. Paul to Galatians 6:14-18; Luke 10:1-12, 17-20

**NEXT WEEK'S READINGS:** Deuteronomy 30:10-14; Colossians 1:15-20; Luke 10:25-37

**COLLECTIONS: Church: £383 + Digital Collection: £62 Peter's Pence: £316**  
**Thank you for your generosity.**

**Next weekend there will be a Second Collection for The Apostleship of the Sea which can be Gift Aided ONLY BY USING THE SPECIAL ENVELOPES AVAILABLE IN BOTH PORCHES**

**PLEASE REMEMBER IN YOUR PRAYERS:** Robert Gibbs, John Mayock, Terry Stanley, Glenn, Ken Ellis, Helena & Vittorio Villa, Peggy Gallagher, Lena, Ken Harvey, Sienna Coates, Kathleen Brennan, Chris Judge, Brian Caplin, Valerie Halley, Pat Duggan, Tony Grana, Sister Raymond, John Smith, Mick Brouder, Ian Threlfall, Thomas Duggan, Len Argent, Lelia Murray, Mary Murphy, Lita Yong, Brenda Peazold, Mary Wessel, 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** and those whose anniversaries occur about now: James Ashby, Michael O'Connor, Michael Weight, Thomas Fawl, Kathleen Johnson, Veronica Smith, Robert Turnbull, Lorna Painter, Rev Bill Timmons, Maura Morris, Ernest Howse, William Reilly, Walter 'Joe' Simmonds, Patricia Baker, Ernest Ryan, Brian Hearn, Sheila Payne. *May they rest in peace and rise in glory*

**3. WELCOME TO ANY VISITORS** to our Parish this weekend. We do hope that you have enjoyed your stay

**4. THE CHURCH COLLECTION(S)** will in future be taken up during Mass

**5. LITTLE ANGELS MOTHER & TODDLER GROUP:** The situation continues to be is truly dire and volunteers are very urgently needed. Please give it some serious thought and then volunteer! Please ring Anne in the Office for further information. With more volunteers a Rota could be formed.

**6. THE APOSTLESHIP OF THE SEA:** Seafarers and fishers play a vital role in all our lives, but they often work in difficult, hazardous conditions. In the last year more crews have been abandoned by their employers than ever before. Many are still being denied the right to leave their ships for even a short break away from the relentless noise and pressure onboard. Many are reporting more stress and poorer mental health. Next Sunday is Sea Sunday, when the Church prays for all those who live and work at sea. There will be a Second Collection for the Apostleship of the Sea, the official maritime welfare agency of the Catholic Church in Great Britain. It provides practical and spiritual support to seafarers visiting out ports. Please give generously to support

**7. MINISTERS OF COMMUNION:** If you have not Renewed your Commitment as a Eucharistic Minister please let Father Liam know so that an arrangement can be made for a future date.

**8. EDGE YOUTH GROUP** will be meeting this Sunday, 10<sup>th</sup> July, in the Barn, from 6.00 until 7.30 pm. All young people 11+ welcome. Contact Niall for more information [nfarrell@stromeros.co.uk](mailto:nfarrell@stromeros.co.uk)

**9. MARY'S MEALS COLLECTION POINT** is one of the small boxes under the notice board to the right in the Front Porch. Amazingly it costs just £15.90 to feed one child for a year! Your donations will always be much appreciated.

**10. TURNING TIDES (WCHP):** Items needed: Coffee, Cereal Bars, Carton Long Life Milk, Long Life Fruit Juices, Tinned Vegetarian Meals, Tinned Meat, Tinned Corned Beef, Pot Noodles, Pasta in Sauce, Instant Noodles, Small Carton Juices, Anti-Bac cleaning spray and wipes, Dishwasher tablets and Washing up Liquid. Many thanks to those who are so generous in their donations. (Sadly we are no longer able to deliver clothes and other such goods).

**FATHER LIAM SAYS: Sunday Mass is very special to us.** Yet neither the word 'Sunday' nor the word 'Mass' appears in the Bible. In some translations the word Sunday is sometimes used but that is not accurate. The New Testament speaks of this special day as 'the first day of the week' and the 'Lord's Day' – names which would always bring the event of the Resurrection to the minds of Christians. 'Sunday' was of course in common usage but it was a pagan word, connected with the worship of the sun-God so the scriptures avoid using it. The word 'Mass' derives from the Latin and as the New Testament was entirely written in Greek, it does not appear there. Instead it uses the beautiful phrase 'the breaking of bread.' Later Christians also used the Greek word 'eucharist' meaning 'giving thanks and praise'. In all the four accounts that the New Testament gives us of the institution of the eucharist, we are also told that having given thanks and praise, Jesus broke the bread. We should be very grateful to the early Christians for choosing their words so carefully and thoughtfully!

It is in the Book of Revelation, the Apocalypse, that we first meet the expression 'the Lord's Day'. John tells us the place and time of his revelation: 'I was on the island of Patmos for having preached God's word and witnessed for Jesus. It was the Lord's Day and the Spirit possessed me.' (Rev:1.10) From this time on the Church has expressed a preference for this way of designating its sacred day. From the Greek 'the Lord's Day' has found its way into many languages – 'Dominica dies' in Latin and similarly in the various related languages as well as in Irish in the form of 'Dia Domnaig'. In the early Church, as well as the scriptures, there was an important writing known as the Didaché, which was a kind of instruction book. It dates from early in the second century. It exhorts the faithful (14:1). 'On the Lord's own day, assemble in common to break bread and offer thanks. But first confess your sins so that your sacrifice may be pure.' Sunday was the day for the coming together of the Christian community. There is no indication that Christ instructed his followers to change the special day that Jesus and his friends observed from the Jewish Sabbath – the seventh day – to the first day of the week. The first Christians just knew that the day of the Resurrection should be their sacred day. Pliny, the pagan governor of Bithynia wrote a letter to the emperor Trajan in the year 112 reporting on the strange behaviour of the Christians. He said that it was their custom 'to gather before dawn on a fixed day and to sing a hymn to Christ as if to a God' and that later in the day they assembled again to take food together.

We have a very interesting account of how the early Christians celebrated Sunday eucharist written by St. Justin. He wrote it in Greek (then the language even of the Emperor of Rome) to the Emperor Antonius Pius in the year 150 defending his fellow Christians against false accusations made against them and pleading with the emperor to cease persecuting them. The scene he describes is not much different to Sunday Mass, beginning with the readings of scripture, followed by a homily and the prayers of the faithful. We have the bringing of the gifts of bread and wine to be presented to the one who presides. Justin does not use the word priest as at that time the word had pagan connotations. It speaks of the eucharist, prayers being said over the bread and wine and the great Amen of the people who received the consecrated bread and wine. He even speaks of the collection and the sign of peace. 'We all assemble together on Sun-day, because it is the first day on which God having transformed the darkness and matter, made the world. And Jesus Christ our Saviour, rose from the dead the same day, which is Sunday and appeared to his apostles and disciples. 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 has 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, wherever 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. When the prayers are concluded we exchange the 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.' When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the eucharist bread, wine and water and take them to those who are absent. This food is called among us the Eucharist, of which no one is allowed to partake but the one who believes that the things which we teach are true and who has been washed with the washing that is for the remission of sins and unto regeneration and who is living as Christ has enjoined. 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 through the word of prayer that comes from him the food over which the thanksgiving has been spoken become the flesh and blood of the incarnate Jesus. The wealthy make contributions each as they please and the collection is deposited with the one who presides, who aids orphans and widows, those in want because of sickness or other cause, in short he takes care of all in need.

St Justin, Martyr, was put to death by beheading in the year 165, rather than worship the Roman Gods. What a treasure he has left us in his description of the Sunday Eucharist as celebrated a little over a century after Christ's Resurrection. It is fascinating how similar it is to our own celebration today and how Justin's understanding of the Eucharist matches ours.