

## Parish OF THE ENGLISH MARTYRS Goring Way

17.07.2022

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](http://www.english-martyrs.co.uk)

Deacon Gary Bevans 01903 503514

Safeguarding Rep. Anne Niven 01903 242624

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## Sixteenth Sunday in Ordinary Time

Saturday	16 <sup>th</sup>	6.00 pm	Helen Roe RIP
Sunday	17 <sup>th</sup>	8.15 am	Maura Lindsay RIP
		10.30 am	The Parish
Monday	18 <sup>th</sup>	9.30 am	Intention of Eithe Kavanagh
Tuesday	19 <sup>th</sup>	9.30 am	Special Intention
		7.00 pm	Choir Practice
Wednesday	20 <sup>th</sup>	9.30 am	Oliver O'Connell RIP
Thursday	21 <sup>st</sup>	9.30 am	Maria Petter RIP
		12 noon	REQUIEM MASS FOR LITA YONG
Friday	22 <sup>nd</sup>	9.30 am	Walter & Katherine Drohan RIP
Saturday	23 <sup>rd</sup>	6.00 pm	David & Theresa Steadman – Diamond Wedding Anniversary
Sunday	24 <sup>th</sup>	8.15 am	The Parish
		10.30 am	Albert Davitt RIP



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

**TODAY'S READINGS:** Genesis 18:1-10; St Paul to Colossians 1:24-28; Luke 10:38-42

**NEXT WEEK'S READINGS:** Genesis 18:20-32; St Paul to the Colossians 2:12-14; Luke 11:1-13

**COLLECTIONS: Church: £373 + Digital Collection: £45 The Apostleship of the Sea: £424**  
**Thank you for your generosity.**

**PLEASE REMEMBER IN YOUR PRAYERS:** 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, 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: LITA YONG** and those whose anniversaries occur about now: Geoffrey Evans, Caroline Casey, Penny Van Melsen, John Brett, Josephine Murphy, George Mahoney, Margaret Seary, Cecelia Albery, Albert Davitt, Margaret Bolton, David Eardley, John Whitehead, Mary McCarney, Nancy Leach, James Gilligan,  
*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. RECYCLING:** In partnership with one of the Church Suppliers we will in future be gathering all empty candle holders, both metal and plastic together with unused candlewax ready for collection and recycling. If you are helping by clearing used candles please now use the recycling bins available in the sacristy instead of any other bins.

**5. FATHER JOHN NUTTALL** returns next weekend and at the 6.00pm Mass he will be celebrating his 50<sup>th</sup> Anniversary of Ordination as a Priest. He has invited a number of his friends and while he would prefer 'no fuss' there will be a reception in the Barn after Mass to which you are invited.

**6. WORLD DAY FOR GRANDPARENTS AND THE ELDERLY:** The second World Day for Grandparents and the Elderly is on Sunday 24 July 2022 with the theme: "In old age they will still bear fruit" (Psalm 92:15). Pope Francis has requested that we use this day to honour those who have further steps on their life journey and particularly Grandparents. He says "Along with old age and white hairs, God continues to give us the gift of life and to keep us from being overcome by evil. If we trust in him, we will find the strength to praise him still (cf. vv. 14-20). We will come to see that growing old is more than the natural decline of the body or the inevitable passage of time, but the gift of a long life. Aging is not a condemnation, but a blessing!"

**7. 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 and this week we sent £231.49 to Mary's Meals, money collected from that little box!

**8. EDGE YOUTH GROUP** will be meeting this Sunday, 17<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. 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:** For Christians, Sunday, from the beginning, was the day of the Eucharistic celebration. On this day the people of God in their various local churches came together to celebrate the Resurrection and to take part in the Eucharist. The Lord's Day and the Lord's Supper went together. There was no Sunday without the Eucharist and no Eucharist without the assembly of believers gathering around the Lord's table.

In the early centuries public celebration of the Mass was not the everyday event it was later to become. Until the fourth century it was normally reserved for the Lord's Day. For the early Church there was a necessary connection between the day commemorating the Resurrection and the Eucharistic celebration. The Mass could not be dispensed with even in the face of difficulty and persecution. The first three centuries were ages of persecution. The Church of this period is known as the 'Church of Martyrs'. This lasted into the fourth century. Yet throughout this long period the Sunday Eucharist was celebrated and the faithful took part in spite of every obstacle. According to St Cyprian, Bishop of Carthage in North Africa who was martyred in 258, it was through their sharing of the Body and Blood of the Lord that Christians were strengthened for martyrdom.

In an account, dating from these troubled times, called the 'Acts of the Martyrs' there is a moving description of how the Christians of North Africa bore witness to their faith. In the town of Abitna fifty Christians were arrested at the conclusion of Sunday Mass. They had defied the orders of the emperor and were brought to trial on what was a capital offence. Not one of them denied having taken part in Christian worship or renounced their Christian faith. One of their number, Emeritus, a Lay Reader, when questioned under torture made this assertion: 'We cannot live without the Eucharist'. Another of their number, Felix, said: 'As well can a Christian live without the Mass as can the Mass be celebrated without Christians'. The idea of obligation, in the legalistic sense, hardly occurred to these courageous Mass-goers. For them, sharing in the Eucharistic meal and sacrifice was a vital necessity. As yet there existed no Church law obliging them to attend Mass on Sunday. They simply could not live without their Sunday Eucharist.

These early Christians had a deep sense of community. They placed great importance on St Paul's teaching of the Church as the Body of Christ. Above all, they saw how the Church, the Body of Christ, was fully present in the local Church. Here Christ was present and here the Church, his Body, was constituted and built up. For this sign to be complete it was necessary that the members of the local church should be present and should take part in the sacred action. For members to absent themselves from the assembly without sufficient cause was to diminish the Body of Christ, as the important third century document called 'The Teaching of the Apostles' put it: 'lest anyone diminish the Church by not assembling and cause the Body of Christ to be short of a member'. The Letter to the Hebrews says of Christ: 'We have a great priest over the house of God. So let us approach sincere in heart and filled with faith. Let us hold firm the unwavering profession of hope, for he who made the promise is trustworthy. Let us be concerned for one another, to evoke a response in love and good works. Do not absent yourselves from your assemblies, as some do, but encourage one another'. (Heb.10:21-25).

With the conversion of Constantine, the era of persecution in the early Church came to an end. No longer had Christians to hold their meetings in secret. They were free to organise their worship and have their own special church buildings. Sunday, the Lord's Day, could now be celebrated with solemnity. The Emperor Constantine decreed in 321 that Sunday should be observed everywhere in his Empire as a day of rest. It was no longer to be a working day like any other. With this new found freedom making church life so much easier, certain laxity set in. People in the past had become Christian through strong conviction but now, more and more people came into the Church – sometimes because it was now more acceptable to do so. Lacking the challenge of persecution, it was all too easy to take their religion for granted. Many Christians now found they could live quite well without the Eucharist. From this time exhortations to attend Sunday Mass became more frequent and consistent. Even the document 'The Teaching of the Apostles' from the time of the persecutions made this urgent appeal: 'Make not your worldly affairs of more account than the Word of God. On the Lord's Day, leave everything and run eagerly to your church, for she is your glory'. 'Your church' meant 'assembly' or 'your community'. The New Testament text from Hebrews mentioned earlier speaks about not absenting ourselves from our assemblies as some do and tells us instead to encourage one another.

Many who previously with some regularity attended our weekend Masses have not yet found their way back. Is there any way in which we can do more to encourage them? Are we in touch with them? Do we communicate with them? Do we pass on the Sunday Plus or weekly Newsletter to them? Do they feel forgotten. Opening our doors is one thing, actively welcoming people in is something else!