

PARISH OF THE ENGLISH MARTYRS, Goring Way

19.03.2017

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

Presbytery 01903 242624 / Church repository 01903 506890

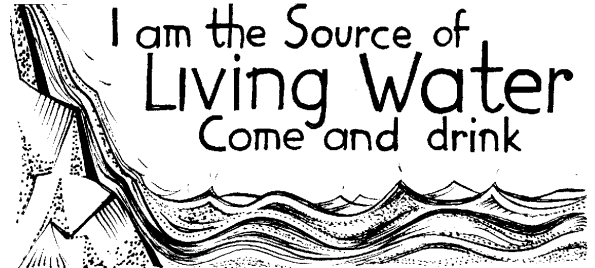
Email: emgoring@english-martyrs.co.uk Website: www.english-martyrs.co.uk

Deacon Gary Bevans 01903 503514

Arundel & Brighton Diocesan Trust is a Registered Charity No: 252878

The Third Sunday of Lent

Saturday	18 th	6.00 pm	Lilly & Irudaya Raj RIP
Sunday	19 th	8.15 am	The Parish
		10.30 am	John Nolan RIP
		6.00 pm	Polish Mass
Monday	20 th	9.30 am	Darryl Cox RIP
		10.00 am	Mother's Prayers
		11.00 am	Lent Group
		2.15 pm	Mother's Prayers
		7.30 pm	Choir Practice
Tuesday	21 st	9.30 am	Deceased family & friends of Reg & Rita Marshall
		12.30 pm	REQUIEM FOR EILEEN GODFREY RIP
Wednesday	22 nd	9.30 am	Seamus Casey RIP
		7.00 pm	Divine Mercy Lent Group
Thursday	23 rd	7.00 pm	Stations of the Cross
		7.30 pm	Juan Dorado RIP
Friday	24 th	9.30 am	Tom & Kathleen Corrigan RIP
Saturday	25 th	6.00 pm	Theres Ammal RIP
Sunday	26 th	8.15 am	The Parish
		10.30 am	Mary Haugh RIP



SATURDAY: Exposition with Benediction: 10.00 - 11.00am. Reconciliation: 10.15 – 10.45 am & 5.15 - 5:45 pm

COLLECTIONS: Church: £502 CAFOD Fast Day: £1647 Thank you for your great generosity.

TODAY'S READINGS: Exodus 17:3-7; Paul to Romans 5:1-2, 5-8; John 4:5-15, 19-26, 39-42

NEXT WEEK'S READINGS: 1Samuel 16:1, 6-7, 10-13; Ephesians 5:8-14; John 9:1,6-9,13-17,34-38

PLEASE REMEMBER IN YOUR PRAYERS: Molly Simmonds, Deacon Pat Moloney, Roy Pritchard, Marie Davidson, Yvonne Carter, Monica Nichols, Lottie-Mae, Gearoid McNamara, Gordon & Ann Milne, Finlay, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Krissie White, Ronnie Tyler, Jenny Begley, Paula de Mello, Bill Hogg, Andrew Kennedy, Ted O'Brien, Breda Schlimgen, Michaela Finn, Ann Wesley, Winifred Lyons, Yvette Allen, Leslie Lee, Joan Jacobs, Kerry McStravick, Gerry Potter, Lydia Van Melsen, Donald MacDonald, Edna Catley

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Joyce Whaling, Marjorie Leach, Stanley Hanson, Michael Hancox, Mary Wilds, Darryl Cox, Anthony Hoppe, Michael McCarthy, Bernard Nutland, Donna Jackson, William Clarke, Joyce Sims

3. THE LENTEN ALMS BOX is in the front porch next to the main door. The proceeds are sent to the Contemplative Orders of Women in the Diocese

4. AN OPEN PARISH PASTORAL MEETING will take place on Friday 31st March in The Barn at 7.30 pm. All are welcome. Hope you can come so that we as a parish can plan ahead

5. HAND-MADE MOTHER'S DAY & EASTER CARDS are now available in the Repository. All proceeds go to the Parish Project in Kalingalinga

6. WALSINGHAM PILGRIMAGE: The Chichester group of the Ordinariate of Our Lady of Walsingham is arranging a pilgrimage to Walsingham from Tues 23rd to Thurs 25th May (2 nights stay in Walsingham). They would like members of English Martyrs to join them. Travel is by air-conditioned coach. The coach will pick up near to church in Goring. Application forms, with details and instructions for their return can be found in both porches

7. THE LENT SERVICE OF RECONCILIATION will take place here on **Thursday 6th April** at 7.30pm. If you will be unable to come there are posters in the porches with details of services being held elsewhere in the Deanery

8. TRADCRAFT WILL BE ON SALE after all Masses **next** weekend

9. THE ANNUAL PILGRIMAGE TO AYLESFORD will be led by Fr Chris Ingle and will take place on Thursday July 6th leaving St Catherine's Church, Littlehampton at 8.15am. and St Michael's Church, High Salvington at 9.00 am. Tickets are £15.00 Please bring a packed lunch; soup and sandwiches are available at the Priory Cafe, but it might be rather busy on the day. We start with Mass at 12 noon; Confessions will be available during the day. Rosary and Benediction at 4.00 pm. We leave the Priory at 5pm to arrive home at approximately 7pm. If you would like to join us at St Michael's please add your name to the list in the porch or contact Penny Gregory 01903 784304.

10. MARY'S MEALS: We are now in particular need of Toothpaste, Pencil Cases, Colouring Pencils or Crayons, Serviceable Towels Many thanks to all who so generously contribute to these backpacks

11. WORTHING CHURCHES HOMELESS PROJECTS: Urgently needed this month: Jeans/trousers 34" waist, Hoodies, Boxer shorts, Ladies undies 12/14, Coffee, Peanut butter, Marmite, Toilet rolls, Dustpan & brushes, Mops (not buckets), Brooms, Tea towels Many thanks to all those who are so generous in their donations

FATHER LIAM SAYS: I am always disappointed when I go to Mass in other countries and find that the chalice is not presented to people at Holy Communion. In England and Wales – and presumably in Scotland – communicants have the opportunity to receive 'under both kinds'. That certainly is not the normal practice in Ireland, nor on the Continent. The Second Vatican Council encouraged us fifty years ago to return to the original way of receiving Holy Communion in the way Jesus had invited us to do. This is clear from all four accounts of the institution of the Eucharist that we find in the New Testament. But in so many places it has not happened, for one reason or another – or perhaps for no good reason!

At the Last Supper there would have been drinking of wine in the course of the meal when those at table would have used individual cups. But when Supper was ended, Jesus took the cup over which he said the blessing – the words of institution – and he asked those at table to share that cup with him. To share a cup was something very unusual to do. We are so accustomed to hearing and reading what Jesus did that its strangeness does not really hit us.

For the Jews every meal was sacred and involved giving thanks to God. But of all their meals The Passover meal was the most solemn and sacred. The Leader of the group or the head of the family would take the loaf of bread and share it, thanking God and honouring him. He would take his cup of wine and praise God on behalf of all at table and each would drink from their own cup. This accords with the way we eat and drink at a meal. We might have a common dish from which we share but we each drink from our own cup or glass. At a formal meal there may be lots of glasses so we take special care not to take a glass that belongs to our neighbour at table. We may share a bottle of wine but we do not share glasses – unless there is a special reason for it.

But at the Last Supper it was very different. That is why at Mass, the cup is shared. It is passed from one to another and each drinks from it. What Jesus did with the cup at the Last Supper was very much at variance with the culture of the Jews and of the Greek and Roman worlds. It was something that Jesus very definitely chose to do and chose to ask his followers to do. And this is what the early Church invariably did. But from the Seventh Century there was a tendency for people not to receive Holy Communion – not to eat or to drink at the Eucharist Table. A number of factors contributed to this ever-growing practice. The Eucharistic fast became more rigorous. People who had demanding physical work to do were discouraged from receiving Communion by having to fast from Midnight. There was a growing emphasis on our sinfulness and unworthiness. Combined with a greater emphasis on the majesty of Christ and the reverence due to him more and more people received Holy Communion less and less frequently. The perception grew that while 'going to Mass' was the way for ordinary folk, 'receiving' was something that belonged to very special people!

The first account we have of the institution of the Eucharist is in the first letter of St Paul to the Corinthians – written before any of the Gospels. The letter shows us that the Christians of Corinth were having a very difficult time in coming to terms with how they should celebrate the Eucharist. Corinth, with its two ports was a very busy place with a huge mix of people. This would be reflected in the Sunday congregation gathering for the Eucharist. They had no specific place of worship as Christianity was outlawed. They met in private houses. In practice this meant the houses of the wealthy as they would have large dwellings. The wealthy often had slaves – it was then a normal feature in society. All this gave rise to tensions when the wealthy Christians and their Christian slaves met together to celebrate the Eucharist. The Christian community, instead of being united was pulling apart into factions. Can you imagine wealthy merchants sharing the same Eucharistic cup as their slaves? Sharing the common cup was an action that identified them as Disciples of Christ and it was a challenge to how deeply they were committed to following him. 'For as often as you eat this loaf and drink the cup, you proclaim the Lord's death until he comes... Examine yourselves, and only then eat the loaf and drink the cup.' (1 Cor 11:28-30)

The sharing of the cup is the action of Jesus at his meals with his people. Only in a family of great intimacy could one do such a thing. It is not the ordinary way of behaving. But Christ has called us into a life of extraordinary intimacy with him and with one another. Ordinary ways of behaving are not what he expects of us. Sharing the cup of the Lord should remind us of our dignity as brothers and sisters of Christ and remind us of the equal dignity of each one of us. Is it any wonder that the rich merchants of Corinth balked at the idea of sharing the cup with their slaves? What does sharing the cup at our Eucharistic celebration call us to do in our world of such inequalities, injustices and hunger?

NOTICES

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