

PARISH OF THE ENGLISH MARTYRS, Goring Way

7.05.2017

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

Presbytery 01903 242624 / Church repository 01903 506890

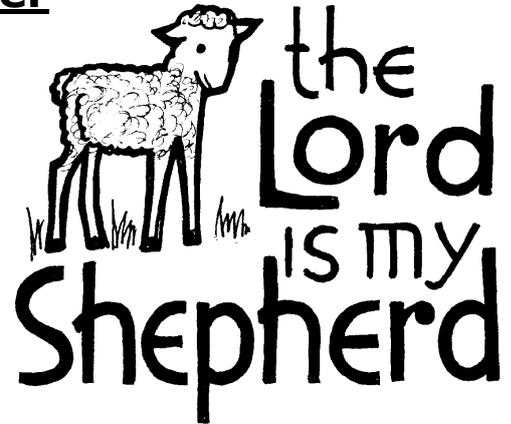
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Deacon Gary Bevans 01903 503514

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

Fourth Sunday of Easter

Saturday	6 th	8.30 pm	Joan Norton RIP
Sunday	7 th	8.15 am	Baby Alfie Isaacs (Deo Gratias)
		10.30 am	The Parish
		6.00 pm	Polish Mass
Monday	8 th	9.30 am	William Fitzmaurice RIP
Tuesday	9 th	9.30 am	Holy Souls
Wednesday	10 th	9.30 am	Eileen Godfrey RIP
Thursday	11 th	7.30 pm	Maria Petter RIP
Friday	12 th	9.30 am	Mary Ann Dwyer RIP
Saturday	13 th	6.00 pm	Private Intention
Sunday	14 th	8.15 am	Sivyer Family Past and Present
		10.30 am	The Parish



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

TODAY'S READINGS: Acts 2:14.36-41. 1 Peter 2:20-25. John 10:1-10

NEXT WEEK'S READINGS: Acts 6:1-7; 1 Peter 2:4-9; John 14:1-12

Church: £564

Floods in Peru: £852

Thank you for your generosity.

This Sunday is Vocations Sunday with a collection for the Education of Future priests for the Diocese which can be Gift Aided

PLEASE REMEMBER IN YOUR PRAYERS: Peter, 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: Brendan Casement, Mercedes Barranco, Lucy Cocking, David Toley, Greta Clark, Margaret Edwards, John Bernardi

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

4. PRAYER PARTNERS: Please could all Prayer Partners of children preparing for their First Holy Communion try to attend the 10.30am Mass **this** week (7th May) as the children will be distributing their prayer cards to you.

5. A 'THAI' EVENING will take held in the Barn on Saturday 27th May following the 6.00 pm Mass. The money raised will go to St Joseph's Centre in Bethlehem to support their work to assist the Christian Community, as described by Sister Bee last year. An exciting supper plus quiz and raffle is planned. Tickets £7.50 for adults and £4.00 for children on sale next weekend.

6. THE NEXT WOMEN'S BREAKFAST will take place on Saturday 20th May from 9.00 – 11.00 am. All are very welcome. Come and join us for a delicious breakfast, fellowship and followed by our guest speaker who will be Aimee Esswood JP, talking about "How the Magistrates court works for us". Mrs Esswood is a dynamic and passionate lady and will certainly bring her role as a JP, Mediator and work in the family court to life for us. ship followed by . For further information please contact Jane-Anne 01903-502070

7. THE ANNUAL PILGRIMAGE TO AYLESFORD will be led by Fr Chris Ingle 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. 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.

8. CHOIR PRACTICES will resume on Tuesday 16th May at 7.30 pm to start learning new hymns and Masses. If you enjoy singing do come and join us. All are welcome

9. 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

10. WORTHING CHURCHES HOMELESS PROJECTS: Urgently needed this month: Sugar, Squash, Fruit Juices, Biscuits, Coffee, Peanut Butter, Marmite, Hoodies, Boxer shorts, Ladies undies 12/14, Washing Powder, 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: In 1586 Robert Southwell together with his fellow Jesuit Henry Garnett returned from Rome where they had been ordained shortly before and came to England at a particularly dangerous time. Robert found protection at the hands of Anne Dacre, Countess of Arundel whose husband, Philip Howard was imprisoned in the Tower of London where he was to die in 1595 – the same year that Southwell would be martyred.

For two years Southwell lived in a house owned by Anne Dacre in London. He worked to set up a network of routes and bases all over the counties of Surrey and Sussex. He knew a number of prominent Catholics – among them were some of his own cousins, including the Shelleys, the Gages and the Copleys. He was able to help arrange a number of Mass centres and hiding places for hunted priests. He also arranged for students to be smuggled abroad where they could be prepared to become priests. By the time of Southwell's death about three hundred of these 'seminary priests' were serving the Catholic community in England. Seminaries were a recent development. They were set up after the Council of Trent to better form candidates for the priesthood. Several English Seminaries were set up on the Continent – Irish and Scottish ones too – so that priests would be available. The priests that survived from the time of Queen Mary – the Marion priests, as they were called, were now rather few.

One of the aims of Southwell and Garnett was to set up printing presses so that Catholic literature could be made available. A number of illegal printing presses had been set up but they were usually hunted down and dismantled. The whereabouts of Southwell's and Garnett's presses however were never discovered and are largely unknown to this day. But Anne Dacre had given Southwell the use of a house somewhere in the suburbs which served as their printing base. First off the hidden press were a series of prose works by Southwell, addressed to the imprisoned Earl of Arundel and other Catholic families. Written in direct, refreshing language An Epistle of Comfort, The Triumphs over Death and A Short Rule of Good Life were designed to provide spiritual guidance and strength for the entire community of suffering English Catholics. They were valued in fact by some Protestants as well as Catholics. Southwell also wrote and published religious poetry. He wrote an open letter to Queen Elizabeth in response to Lord Cecil's 'proclamation' issued against Catholics. By now Southwell knew that his time was almost up as he was the object of a nationwide manhunt. He asks her if the 'General Resurrection' were to occur 'in your Majesty's time, a time not so impossible as uncertain' what would be the response to her religious policy of 'all your Royal ancestors this fourteen hundred years' who protected the 'ancient faith, among them her father, its famous 'Defender'? He emphasises the natural submissiveness of Catholics 'bound to obey the just laws of their princes.' (The young King Henry VIII was given the title 'Defender of the Faith' by the Pope).

The Queen, he says, is the innocent victim of malicious misinformation about her most loyal subjects. It is unlikely that the Queen ever read it but it was widely circulated in printed form. When arrested after being discovered by spies as he said Mass, he was repeatedly tortured for information with no result. He was imprisoned in the Tower and endured two and a half years of solitary confinement. He had spent six intensely active years in London before being caught, imprisoned and executed. At the time of his death he was one of the country's bestselling authors.

His mother had once been governess to Queen Elizabeth. On the night before he was executed he was visited in his cell by Lord Mountjoy who had been sent by the Queen to find out for certain whether he had come back to England to make an attempt on her life. He assured Mountjoy that his mission was entirely spiritual. The next day mercy was shown to him on the scaffold. By the time the noose was cut, Southwell was already dead. Very often those executed died only after being hung, drawn and quartered. They would have been cut down from the gallows while still alive. Their bodies would have been dragged along the street by horses and finally they would have been put to death by having their bodies cut into four parts. In the case of Southwell, the Queen was finally convinced that he was no traitor and so was spared much suffering but not execution.

The Act of 1581 specified that missionary priests were to be adjudged traitors if it could be proved that they had sought to withdraw any of the Queen's subjects from obedience to her as their sovereign or supreme governor of the church. This was found to be too difficult to prove in a court of law. The Statute of 1585 made it necessary only to prove that a man was a Jesuit or a missionary priest in order to secure a conviction for high treason. The Statute of 1585 also made it a capital felony to provide aid or comfort for such a priest. John and Margaret Gage of Haling, Surrey who were cousins of the Gages and Shelleys of Sussex were condemned under this law but were later reprieved although never pardoned. Edward Shelley of Warminghurst was hanged, drawn and quartered at Tyburn in August 1588 for helping a priest. His brother Richard died a lingering death in the Marshalsea from having the temerity to present to Queen Elizabeth the Catholic Petition for Toleration. Castle Goring was the seat of a branch of the Shelley family. A house once known to have harboured a priest was likely to be repeatedly searched by armed posses.

As Elizabeth's reign progressed the harsher the climate for Catholics became. Prominent Catholic families who earlier had provided many magistrates and other officers to their counties and towns were forced to withdraw from those tasks and they drew closer together to preserve their faith in the face of persecution. More and more they intermarried with members of other Catholic families and they formed a tightly knit clan of recusant families. They provided much of the Catholic leadership in Sussex, Surrey and Hampshire and maintained a network that smuggled priests from South coast ports up to London. But under the pressure of the times, many of these families eventually ceased to be Catholic.