

PARISH OF THE ENGLISH MARTYRS, Goring Way

20.08.2017

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

Twentieth Sunday of the Year

Saturday	19 th	6.00 pm	William & Frances Hawley RIP
Sunday	20 th	8.15 am	Caroline Roe RIP
	1	0.30 am	Emeterio Pavier RIP
		6.00 pm	Polish Mass
Monday	21 st	9.30 am	The Parish
Tuesday	22 nd	9.30 am	Nuala Clarke RIP
		7.30 pm	Choir Practice
Wednesday	23 rd	9.30 am	Maria Petter RIP
Thursday	24 th	7.30 pm	Roger Davis RIP
Friday	25 th	9.30 am	Holy Souls
Saturday	26 th	6.00 pm	The Parish
Sunday	27 th	8.15 am	Intention of Mary Aherne
		10.30 am	Martin W Evans RIP



SATURDAY: Exposition with Benediction: 10.00 - 11.00am. Reconciliation: 10.15 – 10.45 am & 5.15 - 5.45 pm

TODAY'S READINGS: Isaiah 56:1,6-7; St Paul to the Romans 11:13-15,29-32; Matthew 15:21-28

NEXT WEEK'S READINGS: Isaiah 22:19-23, St. Paul to Romans 11:33-36, Matthew 16:13-20

Church: £ 508

Thank you for your generosity.

PLEASE REMEMBER IN YOUR PRAYERS: Peter, Molly Simmonds, Deacon Pat Moloney, Roy Pritchard, Marie Davidson, Yvonne Carter, Finlay, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Krissie White, Ronnie Tyler, Jenny Begley, Bill Hogg, Andrew Kennedy, 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: LOTTIE-MAE and those whose anniversaries occur about now: Anne Beagley, Pauline Stocking, John Smith, Richard Wood, Syd Colbran, Baby Grace Hudson, Reginald Hart, Baby Russell Prince, Hilda Doyle, Anne Tims, Paul Lucas, Mary Rolph, Patricia Johnson, Stephen Smith, Jeremiah Daly, Father Sean McSweeney

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

4. CHILDRENS LITURGY will resume on Sunday 3rd September.

5. URGENT APPEAL: 'Friendship in the Barn' on a Friday afternoon has proved extremely popular and a happy meeting place for a number of people who have little opportunity to go out and meet people. For it to continue new people are required to come forward and volunteer for one afternoon a month from 1.00 – 4.00 pm. The task involves setting up (and putting away) the tables and chairs, making and serving tea in real china cups, saucers and plates and generally being welcoming to those who come. Drivers would also be welcome to collect and return home some of our visitors. If you have just four hours a month to spare on a Friday afternoon please contact Jane-Anne 01903 502070

6. MANY THANKS to Father John for 'looking after us' for the last few weeks. We look forward to his return next August.

7. DIOCESAN MASS FOR ALTAR SERVERS 2017 will take place in Arundel Cathedral on Saturday 9th September at 12 noon with Bishop Richard Moth. All who have served, all who are serving and anybody who would like to come are welcome to attend. Please bring your cassock & cotta or alb. Mass is followed by light refreshments in the Cathedral Centre though please bring your own packed lunch.

8. PARISH PRAYER GROUP: We shall be re-commencing in September and everyone is welcome to join us for music, prayer and intercession, contemplation, opening up the week's scriptures, sharing and discussion. We meet the first and third Friday of the month in the Good Shepherd Chapel 7:30-9:00pm. Please see the posters in the porches and flyers to take home with you. For more information please contact: Dermot & Jane-Anne 01903-502070 / Andy & Sandy 01903-241236.

9. TRAIDCRAFT will be on sale after all Masses **this weekend**

10. THE REQUIEM MASS for Bridget Brennan will take place on Thursday 31st August at 12.30 pm

11. A DAY OF REFLECTION FOR READERS will be led by Bishop Richard and will take place on Saturday 16th September at Sacred Heart, Cobham, KT 11 1AA from 11am – 4.00pm. Arrival from 10.30am. Please bring a packed lunch. **Booking is essential as places are limited!** To book please contact ruth.gerun@dabnet.org or phone: 01293 651164

12. MARY'S MEALS: We are now in particular need of Soap, Toothpaste, Pencil Cases, Colouring Pencils and Flannels. Many thanks to all who help in this way

13. 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 who donate in this way

FATHER LIAM SAYS: In this parish certainly we often use the Apostles Creed, rather than the Niceno Constantinopolitan Creed, at Sunday Mass. For one thing it uses rather less complicated language as it was not the product of lengthy deliberations that took place at two General Councils of the early Church held in Nicea and Constantinople in the Fourth century, responding to seriously conflicting views concerning the identity of Jesus and the life of the Trinity. But the present translation of the Apostles Creed can also cause unnecessary bewilderment. We say of Jesus that 'he descended into hell'. For some years before the 2011 translation we had become accustomed to saying that 'he descended to the dead.' This was a happier rendering of the Creed as it expresses more clearly the fact that through the saving death of Jesus he reached out to those who had died throughout the ages bringing them salvation and life. 'Sheol' is the Hebrew word that we often translate as hell but which really means 'the underworld' or the domain of the dead. I think translators, living and dead, stand in need of our prayers.

The Apostles Creed begins: 'I believe in God, the Father almighty, creator of heaven and earth.' It does not profess the Father almighty to be creator of hell. How comfortable would we be in professing the Apostles Creed if this formed part of it! Biblical statements and Church teaching about the faith reflect the culture of the period in which they were formulated. The Book of Genesis is not a scientific description of how the universe came into being and where human beings fit into it.

The Bible is not a book of history, geography or science. It is a written account of the religious experience of the people of God, of the Jews in the Old Testament and of the Christians in the New. It is inspired by God to guide us and lead us to him and so it is truly the Word of God. The colourful language and metaphorical imagery are not to be taken literally. We don't expect people to take us literally when we speak of the sun rising and the sun setting. Jesus of course, like us, used the language and images of his time and place. What else could he do? We must take him seriously and respectfully by seeking to discover his meaning in terms of what the modern world understands. The most solid and consoling statement we have about the afterlife is the beautiful affirmation of St Paul to the Corinthians: 'No eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.' (1 Cor 2:9) Anything beyond that is mere guesswork and theological opinion. We really know nothing about the geography or furniture of heaven, hell or purgatory.

A fully developed human being has freewill. Freedom is part of being human. In eternity will we be free? Would Paradise be thinkable if we had no personal freedom? Surely God will give us enhanced freedom, rather than take away our freedom. Could we even give praise and glory to God if we were not doing so freely?

The question that arises about those who die apparently at enmity with God: 'Can they exercise their freedom? Can they change their mind and embrace God's love?' The Catechism of the Catholic Church (par 1033) states: 'To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever and ever by our own free choice. This state of deliberate self-exclusion from communication with God and the blessed is called hell.' But is it possible to opt for hell? Is it possible to reject God's merciful love for ever?

I recently came across a wonderful line from Scripture that nobody had ever pointed out to me. I feel I must point it out to you. It comes from the Second Book of Daniel: 'But God will not take away a life. He will devise plans so as not to keep an outcast banished forever from his presence.' (14:14) What a marvellous revelation. How closely does it attune to the saving message Jesus came to give us. 'God will devise plans so as not to keep an outcast banished forever from his presence.' God has sent us his Son who draws us all, eventually, to the Father. This is the God Jesus revealed to us – a God of inventive mercy who will not rest until we find our rest in him.

The Church never ceases to declare that certain people are in heaven. But it has never declared that any particular person is in hell. The inventive nature of God's love is our source of hope and confidence. If we cannot say that any particular person is in hell do we have to believe that hell is populated? To believe that there are people in hell for all eternity would be a failure of God to devise his saving plan to ensure that no outcast is banished forever from his presence. Perhaps St Therese of Lisieux had it right when she said: 'I believe in hell but I believe it is empty.'