

## PARISH OF THE ENGLISH MARTYRS, Goring Way

10.12.2017

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

### **Second Sunday of Advent**

Saturday	9 <sup>th</sup>	6.00 pm	Deceased Relatives of Gina Marshall
Sunday	10 <sup>th</sup>	8.15 am	Holy Souls
		10.30 am	Annie McCaffrey RIP
Monday	11 <sup>th</sup>	9.30 am	Consuelo Beldia RIP
Tuesday	12 <sup>th</sup>	9.30 am	Jessie Sheppard RIP
		7.30 pm	Choir Practice
Wednesday	13 <sup>th</sup>	9.30 am	Kathleen, James & bill O'Toole RIP
Thursday	14 <sup>th</sup>	9.30 am	The Parish
Friday	15 <sup>th</sup>	9.30 am	Michel's Intention
		5.00 pm	Choir Practice
Saturday	16 <sup>th</sup>	6.00 pm	George & Nita Roe RIP
Sunday	17 <sup>th</sup>	8.15 am	The Parish
		10.30 am	Nora Murphy RIP
		3.00 pm	Annual Family Christmas Carols and Readings Service
		6.00 pm	Polish Mass



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

**TODAY'S READINGS:** Isaiah 40: 1-5, 9-11, 2 Peter 3:8-14, Mark 1:1-8

**NEXT WEEK'S READINGS:** Isaiah 61:1-2, 10-11, St Paul to Thessalonians 5:16-24, John 1:6-8, 19-28

**Church: £550 Mary's Meals: £1,224 Family Bingo Night: £320 Thank you for your great generosity.**

**PLEASE REMEMBER IN YOUR PRAYERS:** Helen Gillespie, Anne Whitehead, Bernard Bandy, Jeany, Peter, Deacon Pat Moloney, 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, Kerry McStravick, Gerry Potter, Lydia Van Melsen, Edna Catley

**2. THOSE WHO HAVE DIED RECENTLY:** ROY PRITCHARD and those whose anniversaries occur about now: Desmond Monaghan, Mary Doran, Louis Hofmann, Raymond Dew, Frederick Franklin, Doris Dowling, Lilian Mutton, Mary Mackay, Ethel Baker, Margaret Mattingley

**3. APF RED BOX HOLDERS** please return your red boxes for counting. You can leave them in the Sacristy for Teresa. If you have difficulty bringing the box to church please phone the Parish Office 01903 242624 and we will arrange collection. The emptied boxes are in the main porch awaiting collection.

**4. THE ADVENT RECONCILIATION SERVICE** will be held here on Thursday, 21st December at 7.30pm. There will be a choice of confessors as there will be at the other Reconciliation Services in the Deanery. These are listed in both porches

**5. KEEPING CHRIST IN CHRISTMAS:** Worthing Knights of St Columba have provided Christmas posters, available in both porches, and ask that they are displayed as an act of Christian witness.

**6. WOMEN'S ADVENT BREAKFAST** – next Saturday 16th December 09:00-11:00 at Jane-Anne's house. It would be wonderful to have you join us for a full cooked breakfast, a time of Advent reflection, chat and festive company. To help with catering numbers If you would like to come please contact Jane-Anne on 01903-502070/ 07765403883.

**7. USED POSTAGE STAMPS FOR THE MISSIONS:** As the Christmas Cards start arriving please remember to rescue all those beautiful stamps, leaving about half an inch of envelope around the edges, and put them in the box in the Porch so that they can be used to raise money for the Missions

**8. ADRIAN BISHOP'S SECOND AND THIRD PARTS** of his children's trilogy following 'The Slumbering Knights', will be on sale after each Mass next weekend in the West Porch, price £6.00 per copy or two for £10.00.. Adrian's previous books will also be available

**9. THE ANNUAL FAMILY CHRISTMAS CAROLS & READINGS SERVICE**, which this year will include children from English Martyrs School, followed by Mulled Wine and Mince Pies will take place NEXT Sunday at 3.00 pm. If you are a creator of Mince Pies they would be gratefully received!

**10. CHRISTMAS PRESENTS FOR CHILDREN:** For the last eleven years we have helped 'Home-Start, Worthing and Adur' by donating toys for the children of the families that they support and the gifts have brought a great deal of pleasure to the children. If you are able to assist this year please wrap up a present (indicating if it is meant for a boy or a girl and of what age) and place it under the Christmas tree in church over the Christmas Season

**11. TRADCRAFT** will be on sale in the Barn after all Masses **next** weekend. If you would like to purchase items for the Worthing Churches Homeless Projects a box will be available in which to put your purchases

**12. MARY'S MEALS:** Many thanks for your great generosity in the second collection last weekend. We are now in particular need of Toothpaste, Pencil Cases, Sandals, Flip-Flops & blue or black biro's.. Many thanks

**13. WORTHING CHURCHES HOMELESS PROJECTS** would be most grateful to receive Christmas Presents for their clients: Shampoo, Shower gel, Shaving foam, Razors, Deodorants men and women, Toothpaste, Single toothbrushes, Hair brushes, Boxer shorts med/large, Knickers 10/12 12/14, Rucksacks, Gift bags, Wrapping paper, Selotape, Sweets, Biscuits **And to Eat...** Turkey, Beef or Gammon Joints, Potatoes & Vegetables, Bread Sauce Mix, Christmas Puds (no alcohol please), Cream, Chocolates, Nibbles, Fresh Fruit. Thank you so much for your continued support

**FATHER LIAM ASKS: What is the Church for?** What is at the centre of our membership of the Church? The Church is basically a community of people who work to follow Jesus of Nazareth. The Church then stands for – or ought to stand for – what Christ stood for. To put this in another way, this community, the Church, is the Body of Christ in the world today. The image of the Church as the Body of Christ is a very scriptural one, strongly emphasised in the writings of St Paul. The image brings out the fact that the Church is a body. Like a human body, it is made up of many members with different functions to perform. More importantly the image refers to the Risen Christ who is Head of the Church and who forms an intimate living union with us through our Baptism, sharing his Resurrection Life with us. The Church is the way in which Christ's Risen presence is made visible in the world today. During his life on earth Jesus was present to people through his physical body, just as it is our bodies which make our presence known to others. It was seeing what he did and hearing what he said that people came to know him and understand him and decide to follow him.

Today, of course, Jesus is no longer present in the world in that way. Nobody today knows what his voice sounded like. But he has to be present in today's world in some bodily way – otherwise his presence would disappear. The visible way in which he is present to the world today is through the community of his followers, the Church. It is this which draws attention to his presence today. It is the Church which speaks his Word and continues his work. One of the functions of our parish, then, is to be the bodily presence of Christ in this area. We are called somehow to embody Christ in this community.

In the gospels Jesus is presented as one who serves. St Luke's Gospel says that he stood among the people of his time 'as one who serves.' (22:27) In St Mark's Gospel he says of himself: 'For the Son of Man did not come to be served but to serve.' (10:45) It follows that the Church, the community which centres around him, ought to be a serving community. If we are to embody Christ we ought to be seen as a community committed to performing a service. All who are members of this community are called to be involved in performing this service. 'The disciple is not superior to his teacher... It is enough for the disciple that he should grow to be like his teacher.' (Matthew 10:24-25) Everyone is called to serve in the Church – to be a partner in service. This means that everyone is called to be a partner in the ministry of the Church.

People often used to think that priests were the only ministers in the parish. A minister is one who serves. The word ministry means service. Since the task of the Church is one of service, it is called a ministry. All the baptised are partners in this ministry. In this universal ministry each one of us has a responsibility towards all. Each Christian has a responsibility not only towards his fellow Christians but towards all the human family. The ministry of the Church is wider than is often thought. The clergy have their own special role in carrying out the ministry of the Church. They are given this role at their ordination. The sacraments of Baptism, Eucharist and Confirmation call all Christians to be involved in their own way in the Church ministry.

How do we find out more about the ministry to which the Church is called? What is the ministry to which each of us is called by virtue of our baptism? We discover that by considering what Jesus stood for in his life among us. What were his concerns? Only if we grasp this can we really understand the service to which each one of us is called. All four gospels emphasise different aspects of Jesus and his mission. But they all set before us the ways in which Jesus related to the people of his time. The background to his ministry is very much about his concerns with the wounded people that he was constantly associating with. The list includes deaf and dumb people, the lame and the leper, the blind, the possessed, the sick, tax collectors and sinners. These play a hugely important part in his daily life and we cannot understand what he stood for without reference to them. It is not possible to understand Jesus except against this kind of background.

In Jesus day very often there was a dimension to the suffering of the sick which people do not experience today. In that society an infirmity was often seen as a punishment for sin. Jesus is asked in St John's Gospel: 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' (9:2) People suffering from such infirmities were made to carry not just the burden of their sickness but also the burden of the judgement of other people. They were made to think that God was punishing them for some sin or other. So called religious people often branded people with infirmity as people who were out of favour with God. The social and religious stigma which they had to bear was enormous. Often those described in the gospels as 'possessed' were people who were suffering from illnesses that people did not understand at the time and for which there was no diagnosis. Jesus was very sensitive and deeply involved with this human hurt.