

PARISH OF THE ENGLISH MARTYRS Goring Way

17.02.2019

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

The Sixth Sunday of the Year

Saturday	16 th	6.00 pm	George Johnson RIP
Sunday	17 th	8.15 am	Edward O'Dwyer RIP
		10.30 am	Peter Boyle RIP
		6.00 pm	Polish Mass
Monday	18 th	9.30 am	The Parish
Tuesday	19 th	9.30 am	Holy Souls
		7.30 pm	Choir Practice
Wednesday	20 th	9.30 am	Reg Marshall RIP
Thursday	21 st	9.30 am	Holy Souls
		7.00 pm	Parish Meeting
Friday	22 nd	9.30 am	Holy Souls
		7.30 pm	Bible Study Group
Saturday	23 rd	6.00 pm	Johannah O'Driscoll RIP
Sunday	24 th	8.15 am	The Parish
		10.30 am	Joan & John Rattigan RIP



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

TODAY'S READINGS: Jeremiah 17:5-8, 1 Corinthians 15:12,16-20, Luke 6:17,20-26

NEXT WEEK'S READINGS: 1 Samuel 26:2, 7-9, 12-13, 22-23; 1 Corinthians 15:45-49; Luke 6:27-38

COLLECTIONS: Church: £553 Lourdes Pilgrimage Fund: £658 Thank you for your generosity.

Next Sunday there will be an Appeal and second collection for Survive Miva

Special envelopes are available in both porches.

PLEASE REMEMBER IN YOUR PRAYERS: Sheila Tune, Veronica Johnstone, Poppy-Faith Byrne, Michael Butler, Brenda Peazold, Margaret Dunne, Rosie Grove, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Peggy Gallagher, Joan Cutmore, Christine Watson, David Hall, Gordon Milne, Bernard Bandy, Deacon Pat Moloney, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Leslie Lee, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Jack Wood, Sandra Forsyth, Maria Jackson, Severina Middleton, Jack Colclough, Reg Lehane, Joao Martinho, Laurence Sullivan, Winifred Jones, Royston Payne, Jerry Fortis, Albert Stone, Rosemary Hart, Frank Wilcockson, Ann Morris, Marie Angel, Timothy Babington, Francis McHugh

3 ENGLISH MARTYRS GOLDEN JUBILEE 2019/20 – your Steering Committee has met on a number of occasions and plans are underway to the point where your help is needed. There will be an open Parish Meeting on Thursday 21st February in The Barn at 7.00 pm – please put the date into your diary. Meantime do you have any photographs of activities that have taken place here during the last 50 years? Do you have any memories that you could write down and let us have?

4. ARUNDEL AND BRIGHTON DIOCESAN PILGRIMAGE TO LOURDES will be taking place from 25th July–2nd August 2019 (travelling by coach) or 26th July -1st August (flying). Booking forms can be downloaded from the website www.ablourdes.org or telephone the Pilgrimage Office – 01403 740110. Pilgrims requiring any level of medical, nursing or carer assistance should contact the Pilgrimage Office direct. Nurses are also required

5 'A QUICK JOURNEY THROUGH THE BIBLE' is an 8 part introduction to the Bible Time Line Series. This study is designed to give those taking part an overview of Salvation history from Genesis through the Old Testament to the resurrection of Christ and the establishment of the Early Church in the New Testament. The group will meet bi-weekly on a Friday in the Good Shepherd Chapel at English Martyrs Church. Time 7:30pm, starting on 22nd February. For further information or inquiries please call Dermot - 01903-502070 /07999 488326."

6. THE DIVINE MERCY LENT GROUP will be held every Wednesday at 7.00 pm during Lent in the Good Shepherd Chapel starting on Ash Wednesday (6th March) following the 7.30 pm Mass. Everyone is welcome

7. WOMEN'S WORLD DAY OF PRAYER will be taking place worldwide on Friday 1st March. Please join us at the United Reformed Church, Shaftesbury Avenue, at 2.30pm.

8. WE WELCOME FATHER KEITH LITTLEJOHN the new vicar of St Mary's, Goring-by-Sea, who was installed earlier this week.

9. PRAY WITH THE HEART – LENT 2019 is a new course for the Worthing Deanery, designed to help us grow in our relationship with God through the gift of prayer. Each Monday evening through Lent (starting Monday March 11th) Pray with the Heart will focus on a different element of prayer, with quality talks from guest speakers. The course will be held at St Michael's in High Salvington, Worthing, and guest speakers include Michelle Moran (Sion Community), the Franciscan Friars of the Renewal, Geoff and Gina Poulter (Former Directors of the Catholic Bible School), David Matthews, and our Bishop Richard Moth, Fr Terry Martin and Dermot Casey. The course is free and no booking is required. For further information contact Stuart Burman via email stuartpburman@gmail.com or see <https://www.stmaryoftheangels.org.uk/praywiththeheartlent2019/>

10. MARY'S MEALS: We are now in particular need of Flannels, Soap, Toothpaste, Pencil Cases and serviceable towels.. Many thanks to all who so generously contribute to these backpacks

11. TURNING TIDES (Worthing Churches Homeless Projects): Items they currently need: Cooking sauces, Ketchup, Brown sauce, Salad cream, Cooking oil, Squashes, Tea and Coffee, Boxer Shorts, Ladies Undies 12/14, Washing powder, Cereal bowls, Washing up brushes, Dishwasher Tablets, Toilet bleach, Shampoo, Shower gel, Floor cleaner. Many thanks to those who are so generous in their donations throughout the year.

Father Liam says: The restoration of the hierarchy in England and Wales took place in 1850. From that date diocesan bishops have been in place once again after they had ceased to exist at the time of the Reformation. The governance of the Catholic Church in this land had been in the hands of the Propagation of the Faith in Rome who appointed Vicars Apostolic to various districts. These were bishops but not diocesan bishops as Catholic Dioceses were not allowed to exist. As bishops they were able to Ordain priests and bishops and Confirm the people.

These Vicars Apostolic created the Catholic Poor School Committee in 1847 and issued a joint pastoral letter urging the Catholic community to do what it could to provide religious education for poor Catholics. This was at the time when the famine in Ireland resulted in huge numbers of impoverished Catholics seeking shelter and safety here. They wrote: 'We clearly see and deeply lament the very general and most pressing want of a religious education for the children of the poor in our respective Districts. We now proclaim to you with all earnestness of our souls, that on the success of this our common effort on behalf of the children of the poor, not only our religious progress and prosperity, but also the eternal salvation of thousands does depend.'

In 1852 – shortly after the Restoration – and at the First Provincial Synod of Westminster – Catholics were warned that if they wished to see a future generation of Catholics, they must educate it, or others would 'snatch it up' before their eyes. They were instructed unequivocally by the hierarchy as to what their highest priority should be: 'Wherever there may be seen to be an opening for a new mission, we should prefer the erection of a school, so arranged as to serve temporally for a chapel, to that of a church without one. For the building raised of living and chosen stones, the spiritual sanctuary of the Church is of far greater importance than the temple made of hands. And it is the good school that secures the virtuous and edifying congregation.'

The focus was not exclusively on the education of the poor. Wealthy Catholics were already well provided with the Independent Schools of Ampleforth, Downside and Stonyhurst among others for boys and a host of convent schools for girls – the need in the 1850's was to develop an educated Catholic general population. As the bishops declared, 'Where there is a significant Catholic population to warrant it, we earnestly recommend the establishment of a middle school ... in which a good commercial and general education shall be given to the children of families in a better worldly position.' The bishops considered the creation of a Catholic University in England 'higher than we dare'. They were, however, supportive of the enterprise being undertaken by the Catholic bishops in Ireland of creating a new Catholic University in Dublin under the Rectorship of Dr John Henry (later Cardinal) Newman. Their hope was that the Irish venture would succeed and would provide an important addition to the spread of Catholic educational provision by offering the possibility of Catholic Higher education to those English and Welsh students who might be able to avail of it.

From 1850 onwards the emphasis of the hierarchy was on the 'oneness of the Catholic community and on the responsibility of all members of the church to provide for the educational welfare of their brethren, whatever their social standing. In 1854 the Catholic gentry as well as the Catholic 'professional and trading classes in the great towns, were taken to task for their 'feeble interest in the great work of educating the poor.' In 1855 the entire community was urged to support the establishment of Catholic Reformatory Schools where young delinquents might be reformed and their faith strengthened. Nearly twenty years later the tone from the hierarchy, speaking with one voice, was as firm as ever. 'We know that the education of the highest as well as the lowest of our people is a part of the cure of souls for which we must give an account. Every baptised soul, whether of the rich or the poor, has a right to Catholic education'. In the following years also, by acting and speaking together the bishops were able to maintain a comprehensive educational provision for all. The spectacular growth of Catholic schools in urban areas did not mean that the needs of the rural communities were neglected. In 1878 the bishops commanded the faithful that 'the progress of the Church in this country is not to be estimated simply by the magnitude of our schools but also by their multiplication in what may be called the outposts of Catholicity in the smaller towns and in the country districts. From 1902 until the outbreak of war in 1939 every year had seen the opening of new Catholic schools. This had been achieved at enormous financial cost. For decades the Catholic community had paid not only the normal burden of paying for education as tax and rate payers like all other citizens but they paid further heavy sums to enable their children to be educated in Catholic schools.