

PARISH OF THE ENGLISH MARTYRS Goring Way

19.01.2020

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 Second Sunday of the Year

Saturday	18 th	6.00 pm	Bridget Eacott RIP
Sunday	19 th	8.15 am	Sarah Clarke RIP
		10.30 am	Intention of Dorrie Cooper
		6.00 pm	Polish Mass
Monday	20 th	9.30 am	The Parish
Tuesday	21 st	9.30 am	Deceased relatives of the O'Connor family
Wednesday	22 nd	9.30 am	Kathleen Ryan RIP
Thursday	23 rd	9.30 am	Intention of Phillip Warner & Family
Friday	24 th	9.30 am	Catherine Bandy RIP
Saturday	25 th	6.00 pm	Intention of Liam & Maria Moroney
Sunday	26 th	8.15 am	The Parish
		10.30 am	Kathleen, James & William O'Toole RIP
		6.00 pm	Annual Ecumenical Service



SATURDAY: Holy Hour: 10.00 - 11.00am. Reconciliation: 10.15-10.45 am & 5.15 - 5:45 pm

TODAY'S READINGS: Isaiah 49:3, 5-6; Corinthians 1:1-3; John 1:29-34

NEXT WEEK'S READINGS: Isaiah 8:23-9:3; 1 Corinthians 1:10-13, 17; Matthew 4:12-23

COLLECTIONS: Church: £581 SPUC: £719 Thank you for your generosity.

PLEASE REMEMBER IN YOUR PRAYERS: Breda Gibson, Mary Murphy, Anne Steere, Anthony Canneaux, Lawrence Brownlee, Mike Yeulett, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Christine Watson, Gordon Milne, Alfred Deacon, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: **AUDREE PRICE** and those whose anniversaries occur about now: Alan Pockney, Phyllis Welling, Doug Headon, Bernard Davy, Agnes Winn, Christopher Sheridan, Catherine Hebdige, Frances Green, Michael O'Connor, John Hargadon, Rosemary Dovell

3. AN ECUMENICAL SERVICE, marking the end of the special Week of Prayer for Christian Unity, will be taking place here at English Martyrs **next** Sunday 26th January at 6.00pm. Please be sure to come! Tea and coffee will be served after the service giving us a chance to chat with fellow Goring Christians

4 ARUNDEL AND BRIGHTON DIOCESAN PILGIMAGE TO LOURDES will be taking place from 24th-30th July 2020. 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. CAKE SALE after **this** Sunday's 10.30 am Mass in the Barn to raise funds to enable Nathan Hunnisett and some other young people to go to Lourdes as Blue Shirts

6. THE WHITE FLOWER APPEAL last weekend raised the magnificent sum of £718.89. With grateful thanks to you all for your continued support for the unborn.

7. Justice & Peace Assembly: 'Still No Room at the Inn?' How can we respond to the homelessness crisis today? Sat. 25th January, at the St Philip Howard Centre, Crawley (DABCEC). Doors open 9.30 am. Ends 4 pm. Free event. Introduced by Bishop Richard, with Speakers from Turning Tides, Homelink, Crawley Open House, Life Housing, Caritas Portsmouth, and more. Stalls and stands. Packed lunch needed - drinks provided - bring own cup/mug. Bishop Richard will launch Caritas Arundel and Brighton, the Diocesan Social Action arm of the Caritas Social Action Network (SCAN) during this event. Bookings at Rosie.Read@abdiocese.org.uk

8. TURNING TIDES (Worthing Churches Homeless Projects): Items needed: Cereals (no Cornflakes or Porridge), Cooking Sauces, Ketchup, Brown Sauce, Salad Cream, Cooking Oil, Squashes, Tea, Coffee, Washing Powder, Shampoo, Shower Gel, Pump Hand Soap, Sanitizer Sprays, Floor cleaner, Toilet Bleach, Washing-up brushes, Hoodies, and Cereal bowls. Many thanks to those who are so generous in their donation

9. MARY'S MEALS: We are now in particular need of Soap, Toothpaste, Colouring Pencils and Crayons and serviceable children's shoes. Many thanks to all who so generously contribute to these backpacks

Father Liam says: Geoffrey Chaucer was the first great poet to write in English. He was best known for The Canterbury Tales, the most influential English poetry of the Middle Ages. This great work ensured that the southern English dialect became the literary language of England. He wrote in Middle English and sometimes he is easily understood. He began writing it in the late 1380's and had not completed it when he died in 1400 at the age of 55. He was buried in that part of Westminster Abbey called Poet's Corner.

The Canterbury Tales comprises about 17,000 lines of verse and prose which, with a Prologue, recounts the tales told by a group of pilgrims on their journey to Canterbury. The pilgrims set out from the Tabard Inn in Southwark and were accompanied by the Host of the Inn and by Chaucer himself. They had two days ride ahead of them through the Kentish countryside by the old Roman Road, Watling Street but in the Tales they never did reach their destination. They were an interesting bunch of fictional characters including the loud Wife of Bath, a humble parson, an overbearing lawyer and an ambitious minor court official.

What would they have seen if they had arrived in Canterbury? The Norman Cathedral of Christchurch was begun in 1070 by the Benedictine Archbishop, Lanfranc, who had come from his abbey in Caen in Normandy, the territory of William the Conqueror who had occupied England in 1066. The quarry near Caen had provided the creamy yellow stone for the new Cathedral, which was dedicated in 1077. In 1170 Thomas á Becket, the Archbishop of Canterbury was murdered in his Cathedral by four knights who had responded to King Henry II's wish to be rid of 'this turbulent priest'. Thomas á Becket was canonised in 1173 and King Henry did public penance at his tomb in 1174. In 1220 his bones were transferred to a shrine in the Trinity Chapel until it was destroyed at the order of King Henry VIII during the Reformation in 1538. This was the place of pilgrimage described by Chaucer in the Prologue to The Canterbury Tales. The windows surrounding the tomb were brilliantly coloured and depicted stories of the many people reputed to have been cured through the intercession of the martyr. Canterbury was by no means the only place of pilgrimage known to some of the characters in Chaucer's Tales. He tells us of the travels of the Wife of Bath: 'Thrice had she been at Jerusalem...At Rome she had been and at Boulogne. At Galicia she had been and at Cologne.' No doubt she had also visited other English shrines such as Walsingham. Galicia is a reference to Santiago de Compostela.

The great pilgrimage routes across Europe to the major shrines were well established by the 14th century. Innkeepers had set up shop on the way and religious houses provided hospices for true pilgrims. It would be useful to have a guide who could not only lead the way but most importantly negotiate rates of exchange. At the time of Chaucer thirty-nine different currencies were involved in a journey between England and the Holy Land. If the Wife of Bath had been to Jerusalem three times she probably knew the way as well as anyone. She knew much of wandering by the way.' Streams and rivers had to be crossed by fords and ferries. Tolls were normally payable unless the local community or a nearby monastery had undertaken their maintenance. Bridges, such as the one famed in song over the Rhone at Avignon were few and far between. The pilgrims' routes attracted predators. The Hundred Years War began in 1337 and would have been intermittently in progress at the time of the Wife's travels. While it was going on it was known as the French War. When it was in remission bands of unemployed soldiers roamed the land looking for booty.

The Alps were a daunting barrier confronting pilgrims setting out for Rome or the Holy Land. The Great St Bernard and Bremner Passes among others were passable only on foot or on a mule during the short season when snow did not prevent travel. If pilgrims got lost on the way over the St Bernard Pass the only help they could count on was the rescue services provided by the monks of St Bernard's Monastery at the top of the Pass. There were hospices along the route run by monks like Service Stations on a motorway, where pilgrims could have their mounts reshod, attended or exchanged for others. If the worst came to the worst pilgrims could be buried in consecrated ground.

Chaucer's Wife of Bath was of course a fictional character. But we have the memoirs of a real pilgrim to the Holy Land written just after Chaucer's Tales. She was Margery Kempe. She set out with a band of fellow English pilgrims from Yarmouth for the Netherlands in 1409 and then overland to Venice. The Venetians operated regular package tours to the Holy Land. The sea voyage from Venice to Palestine, stopping at intermediate ports to load fresh supplies and to trade, could take nearly five weeks. The fleet of Venetian galleys sailed every March and sometimes in September. The pilgrims disbanded at Joppa (or Jaffa today, part of Tel Aviv). With a two day stopover on the way they were escorted up to Jerusalem and began a well organised tour of the Holy Places. Pilgrims were not allowed to ride horses in Palestine so many a noble knight had to ride a donkey or a mule. Pilgrims then entered the Church of the Holy Sepulchre. Nearby was a chapel marking the site of Mount Calvary. Margery stayed there for 24 hours. Then the Franciscan Friars bearing a cross led the pilgrims from one place to another where our Lord had suffered, every man and woman having a wax candle in their hand while the Friars read appropriate scripture passages and led the pilgrims in prayer. They walked the Via Dolorosa, that pilgrims still walk today. One day 'they went forth all the forenoon till they came to Mount Sion', where pilgrims believed that the Last Supper had been held and where the Holy Spirit had descended on the Apostles after Christ's death. Then 'she went to the place where Our Lady was buried... afterwards she rode on an ass to Bedlem where she saw the crib where our Lord was born. Then they went off to Bethany where Martha and Mary had lived and Lazarus had been buried.' Margery spent three weeks in the Holy Land. Then she decided to go to Rome next before returning home – undeterred by having little money and no knowledge of any language but English.

(I am indebted to Liza Picard's 'Chaucer's People')