

PARISH OF THE ENGLISH MARTYRS Goring Way

1.09.2024

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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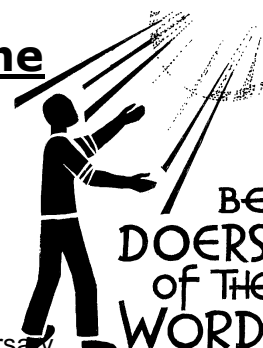
Deacon Gary Bevans 01903 503514

Safeguarding Rep. Anne Niven 01903 242624

Arundel & Brighton Diocesan Trust is a Registered Charity No: 25287

Twenty-Second Sunday in Ordinary Time

Saturday	31 st	6.00 pm	John Davidson RIP
Sunday	1 st	8.15 am	The Parish
		10.30 am	Yvonne Carter RIP
		3.00 pm	Holy Hour
Monday	2 nd	9.30 am	Catherine Reed RIP
Tuesday	3 rd	9.30 am	Ella Doll RIP
Wednesday	4 th	9.30 am	Anne & Mike Steere RIP
Thursday	5 th	9.30 am	In Thanksgiving - Michael & Roz Burholt 60 th Wedding Anniversary
Friday	6 th	9.30 am	Bessy Shaji RIP
Saturday	7 th	6.00 pm	Intention of Helena Evans
Sunday	8 th	8.15 am	The Parish
		10.30 am	Michael Butler RIP



SATURDAY: Reconciliation: 10.15–10.45 am and 5.15 – 5.45 pm

TODAY'S READINGS: Deuteronomy 4:1-2, 6-8; James 1:17-18, 21-22, 27; Mark 7:1-8, 14-15, 21-23

NEXT WEEK'S READINGS: Isaiah 35:4-7, James 2:1-5, Mark 7:31-37

COLLECTIONS: Church: £509 Dona: £ Thank you for your generosity.

PLEASE REMEMBER IN YOUR PRAYERS: Paul & Veronica Williams, Shirley Bradbury, Bryan Johnstone, Terence Wheeler, Sue Withnell, Mirille Byrne, Peter Honiball, David Lancaster, Jim Simpson, Camilla Jane, Sophie Abbott, Michelle Dielt, Helen Gillespie, Harold Forrest, Maria Brooks, Tony & Kathleen Kearney, Paul Curd, Lola Samengo-Meehan, Maureen House, Joan Wand, Samuel Bezants, Terry Stanley, Glenn, Helena & Vittorio Villa, Lena, Ken Harvey, Sienna Coates, Brian Caplin, Valerie Halley, Pat Duggan, John Smith, Ian Threlfall, Lelia Murray, Mary Murphy, Noel & Brenda Peazold, Mary Wessel, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Isobel Shepherd, Helen Gates, Veronica Wood, Francis Vooght, Kathleen Leech, William Turner, Cassia Denne, Peter Edwards, Irene Stephens, Michael Butler, Frank Foy, Veronica Brown, Anne Steere, Kate Harvey, Maureen Casey.
May they rest in peace and rise in glory.

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

4. CAFOD HARVEST SUPPER will take place on Saturday 14th September following the 6.00 pm Mass. The food will be delicious and there will be a raffle. Prizes would be welcome. Tickets will be on sale after all Masses **this** weekend Adults £10.00, Children £5.00. For further information please contact Teresa 01903 529260

5. MINISTERS & ALTAR SERVERS rotas are now available in the sacristy.

6. TO USERS OF THE CHILDRENS ROOM (off the Front Porch) Please ensure all windows are closed before leaving at the end of Mass.

7. CHILDREN'S LITURGY will return next weekend

8. ROSARY FOR PEACE AND JUSTICE IN THE HOLY LAND will be prayed on the second Saturday of every month at 5.00pm. The next one is Saturday, 14th September. Please put the future dates in your diary and make a special effort to come and pray for justice and peace

9. MARY'S MEALS COLLECTION POINT is one of the small boxes under the notice board to the right in the Front Porch. It now costs £19.15 to feed one child for a year! Your donations will always be much appreciated

10. TURNING TIDES HARVEST FOOD APPEAL has been split in three: 'A Breakfast Boost'; a Lunchtime Bite and a Super Supper. Copies of each are available in both porches. Please take one if you are able to help. Your help is always appreciated, especially at this time of the year when they are trying to fill the store cupboards.

Father Liam says: In difficult times particularly, there is a great temptation to look back on a Golden Age when everyone lived in a land of peace and plenty. But, there never was a Golden Age, though King Arthur is fondly credited with ushering one in. King Arthur is a fabled English leader said in Medieval tales and chronicles to have defended the land against Saxon invaders, following the withdrawal of the Romans in the fifth century. At the start of the Dark Ages, when the country was under the constant threat of invasion and at various troubled times in their history, the inhabitants longed for a strong leader who could unite their fragmented regions under one rule. The legend of King Arthur, the saviour King, was hugely appealing. Its popularity was spread especially by Thom Malory, whose 'Le Morte d'Arthur' was published in 1485. However, more and more people disputed the truth of these fables of a post-Roman Arthurian glorious reign and this nursery rhyme, with its down to earth King and Queen, seems to stem from this period.

When Good King Arthur ruled the land
He was a goodly King.
He stole three packs of barley meal
To make a bag of pudding.

A bag of pudding the King did make
And stuffed it well with plums
And in it put great lump of fat
As big as my two thumbs.

The King and Queen did eat thereof
And noblemen beside.
And what they could not eat that night,
The Queen next morning fried.

Far from being a heroic figure, as portrayed by Malory and others, this goodly King is now a thief. Arthur's famous banquets have turned into a slap-stick pudding-making and –eating session. Guinevere, rather than being the mysterious, beautiful queen is demoted to a penny-pinching less than lofty person, thriftily frying up the remains of the pudding for breakfast.

'Goosie, Goosie Gander' takes us to a more historic and sadder territory.

Goosie, goosie gander,
Whither shall I wander?
Upstairs, downstairs
And in my lady's chamber.
There I met an old man
Who wouldn't say his prayers,

I took him by the left leg and threw him down the stairs.

The origins of this rhyme are believed to date back to sixteenth century England and the persecutions suffered by the Catholics. Under Queen Elizabeth Catholicism was outlawed. Many noble families remained Catholics privately, though they outwardly conformed to the Church of England. Many Manor houses had their own private chapels and priests would often be smuggled in to celebrate Mass. It was a very dangerous enterprise, as anyone caught would be certain of the severest penalties. Goosie gander represents the priest. Like the Catholic Church, geese have traditionally been associated with Rome – ever since the honking of the geese at Juno's temple in Rome alerted Marcus Manlius that the Gaul's were invading in 390 BC. A family's Catholic leanings were often suspected and the authorities carried out spot checks and sudden raids on the houses. (Whither shall I wander?) What they were looking for was the ingenious secret rooms, commonly called priest-holes, that many Catholics had cleverly concealed within their houses. They were hidden in all kinds of places – often within a bedroom, possibly that of the lady of the house, with access confined to that particular room. The Queen's forces were notorious for looking everywhere. (Upstairs, downstairs and in my lady's chamber) pulling the house apart in the process. If a priest was discovered, he would be required to swear allegiance to the Queen as head of the church. This was something a Catholic priest could not do. (There I met an old man, who wouldn't say his prayers). This refusal was tantamount to treason and the authorities were free to punish him as they saw fit. (I took him by the left leg and threw him down the stairs). This violence was just a foretaste of the much nastier things – torture, hanging, drawing and quartering – that would inevitably follow. A Rhyme generally thought to be about the destitution caused by the Dissolution of the Monasteries during the 1530's is 'Hark, Hark, the Dogs Do Bark'.

Hark, hark the dogs do bark,
The beggars are coming to town.
Some in rags and some in jags
And one in a velvet gown.

The displacement of so many monks and nuns and the countless people who relied on the monasteries for employment and for charity led to huge numbers of homeless people wandering from town to town in search of work, food and shelter. Between 1531 and 1598 laws were passed that laid down severe punishment for vagrants. These included whipping, branding, enforced slavery or even execution for repeated offences. Jags referred to tatty items of clothing or jagged clothes. Eventually local magistrates were given authority to start collecting a 'Poor Tax' to provide Workhouses and Hospitals for the poor.

(I am indebted to Albert Jack's book 'Pop Goes the Weasel')