

PARISH OF THE ENGLISH MARTYRS Goring Way

20.04.2025

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

Easter Sunday

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|-----------|------------------|----------|--|
| Saturday | 19 th | 8.00 pm | The Parish |
| Sunday | 20 th | 8.15 am | Intention of Mike & Mary Aherne |
| | | 10.30 am | Gary & Theresa Bevans (50 th Wedding Anniversary) |
| Monday | 21 st | 9.30 am | No Mass |
| Tuesday | 22 nd | 9.30 am | Private Intention |
| Wednesday | 23 rd | 9.30 am | Holy Souls |
| Thursday | 24 th | 9.30 am | Father Terence McClean Wilson RIP |
| Friday | 25 th | 9.30 am | Kitty Griffin RIP |
| Saturday | 26 th | 6.00 pm | Maud Holloway RIP |
| Sunday | 27 th | 8.15 am | The Parish |
| | | 10.30 am | Intentions of Egor |



TODAY'S READINGS: Acts of the Apostles 10:34.37-43; Paul to the Colossians 3: 1-4; John 20: 1-9.

NEXT WEEK'S READINGS: Acts of the Apostles 5:12-16; Apocalypse 1:9-13. 17-19; John 20:19-31

COLLECTIONS: Church: £529 DONA: £110 CAFOD Myanmar Earthquake Appeal: £993

Thank you for your generosity

THE COLLECTIONS AT THE EASTER VIGIL AND EASTER SUNDAY MASSES ARE YOUR PERSONAL GIFTS TO FATHER LIAM (GIFT AIDED)

PLEASE REMEMBER IN YOUR PRAYERS: Elaine C, Pope Francis, Richard Wells, Natasha, Henry Allen, David Hall, Baby Ava Lily Jaswal, David Steadman, Paul & Veronica Williams, Shirley Bradbury, Brian Johnstone, Terence Wheeler, Mirille Byrne, Peter Honiball, David Lancaster, Jim Simpson, Camilla Jane, Michelle Dielt, Helen Gillespie, Harold Forrest, Maria Brooks, Tony & Kathleen Kearney, Lola Samengo-Meehan, Maureen House, Joan Wand, Samuel Bezants, Glenn, Helena & Vittorio Villa, Lena, Sienna Coates, Brian Caplin, Valerie Halley, Pat Duggan, John Smith, Ian Threlfall, 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: Max Welton, Joan Briggs, Jim Corcoran, Marie Stovold, Win Coughlan, Edna Catley, Hilda Goldrick, Ruth Evans, Pamela Axworthy, Mary Lambrou, Stella Broadhead, Bernard Joyce, Mike Begley. *May they rest in peace and rise in glory.*

3. ST GEORGE'S NIGHT 'DO' will take place on Saturday 26th April at 7.00 pm in the Barn for Chestnut Tree House Children's Hospice. There will be a 'Delicious Supper' and Raffle. Raffle prizes will be gratefully received. Tickets will be on sale this weekend price £10.00 for adults and £5.00 for children or from Teresa 01903 529260.

4. A MASS FOR PEACE will be taking place at St Michael's, Hayling Rise on Thursday 24th April at 6.30 pm. Fr Liam to say Mass as Fr Chris is away. All are invited to pray for such an important intention in such a fractured world.

5. KSC RACE NIGHT will take place on Saturday 10th May at St Oscar Romero School at 7pm to raise money for A&B Schools' New Lectionaries. Across A&B Diocese, the Knights of St Columba have committed to help provide each of our Catholic schools with a set of the new Chapel Lectionaries. Each set of 4 books costs £390. Please support us in this important endeavour. For tickets, cost of £10 pp including a fish and chip supper. Please contact David Wynn-Davies on 07790 480356

6. GRANDPARENTS' PILGRIMAGE to Worth Abbey will take place on 11 June 10am at 3.30pm. You are warmly invited to join the Grandparent Parish Groups at our annual day of reflection and friendship. Join us for Mass, time to pray together and the wonderful opportunity to talk to fellow grandparents, sharing your experience and the joys and challenges of family life. To register your place, scan the QR code or go to the Diocesan website events calendar, through which places for events can be booked. This can be found at W: <https://www.abdiocese.org.uk/diocese/events> and then follow the Grandparents' Pilgrimage link. We look forward to seeing you there. For more details contact Deacon Simon South, Marriage and Family Life Adviser E: simon.south@abdiocese.org.uk, M: 07415 306222



7. YOUR OFFERINGS AT THE EASTER MASSES are your personal gift to Father Liam. (Gift Aid applies) If you are not Gift Aiding, special Easter Offering envelopes are in the Porch. If you will be away for Easter you might like to use these envelopes to make your gift either beforehand or afterwards.

8. 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

9. TURNING TIDES: SPRING INTO ACTION WISHLIST – Coffee, Sugar, Carton juice - large and small, Brown sauce, Cereals (not porridge oats), Breakfast bars Cooking oil, Combined shampoo and conditioner, Shower gel, Toilet rolls, Washing up liquid, Cleaning wipes and all-purpose sprays, Washing powder, Small bottled water, Snack pots, pot noodles, Pasta-n-sauce Spreads: peanut butter, Marmite, chocolate, Tinned ham, corned beef, tinned fish, Custard Rice pudding. Many thanks to those who are so generous in their donations throughout the year. It is much needed and appreciated.

Father Liam says: Easter Sunday is the high point of the Church's year – the most important day in the calendar of the Church, yet neither the word 'Easter' or the word 'Sunday' appear in the Bible. Both of these words are of pagan origin (most Christian countries use a word related to Pasch – the Passover – to designate Easter). The term Easter is derived from Eastre – a goddess whose festival was held at the Spring equinox – and Sunday refers to the day dedicated to the sun and its worship. The word Sunday is used in some translations of the New Testament but it does not correspond to the original. The way scripture refers to the day is 'the first day of the week'. It is designated in Jewish fashion, the day following the Sabbath which was the seventh day. In the Book of Revelation, we first meet the expression 'The Lord's Day'. In the opening chapter John gives the place and the time of his Revelation: 'It was on the island of Patmos, for having preached God's Word and witnessed for Jesus. It was the Lord's Day and the Spirit possessed me'. (Rev:1:10). In most of the European languages (including Irish) the word for Sunday is the Lord's Day. This is a profoundly Christian designation, reminding us that it is the day when the Lord Jesus rose from the dead. From the very beginning Christians celebrated the first day of the week as their special day. Even though Jesus and his disciples – like all Jews – observed the seventh day as the sabbath. After the Resurrection, his followers felt that no day was more sacred than the day of the Lord's Resurrection. Every Sunday was celebrated as a little Easter and from the beginning it was the day when Christians came together to celebrate the Eucharist. The Lord's Day and the Lord's Supper went together. In the early centuries Sunday was almost exclusively the day of the Eucharist. Public celebration of the Mass was not the everyday event it was later to become. The first three centuries were ages of persecution. The Church of this period is known as the 'Church of the Martyrs'. Yet throughout this long period the Sunday Eucharist was celebrated and the faithful took part in spite of every obstacle - and the Church continued to spread.

Sunday was the weekly commemoration and celebration of Christ's victory over sin and death. It was the central mystery of the faith. Filled with the conviction of the Resurrection it was celebrated with a joy that made it a truly weekly Easter day. The Spanish pilgrim Egeria, who visited the Holy Land sometime around 381-384 describes how Sunday was celebrated in Jerusalem. 'On the seventh day, the Lord's Day, there gathered in the courtyard before cockcrow all the people, as many as you can get in, as if it was Easter.' The people had arrived in good time. At cockcrow the bishop entered the church known as the Anastasis (Church of the Resurrection). This building surrounded the holy sepulchre. It was ablaze with lamps. The great throng of people now entered. The vigil began with psalms and prayers. At the conclusion of this part of the service the bishop and his ministers entered the holy cave – the site of the Lord's burial and Resurrection. This sacred spot was honoured with sweet-smelling incense. The bishop read out for all the congregation an account of the death of our Lord. We are told how the people wept when they heard how the Lord had suffered for their sakes. Their sorrow was turned to joy as the good news of the Resurrection was proclaimed by the bishop. She goes on to speak of the bishop making the Offering – her way of referring to the Liturgy of the Eucharist – but she doesn't give many precise details.

Living in the land where Our Lord spent his early life and in the holy city where he suffered, died and rose again, it is not surprising that the faithful should have had a particular devotion to the holy places and should have a liturgy such as Egeria describes. But this devotion had a considerable influence on the wider Church. But nothing comparable to this developed in our part of the world. In some Catholic churches to this day, all the crucifixes and statues have been veiled in purple for the past couple of weeks. In my memory this was the case in all Catholic churches. As Holy Week approached – at the very time when we most contemplated the sufferings of Christ – the crucifixes were covered. Why was this? In the very early Church – when crucifixion was still a form of death penalty – Christians did not portray Christ on the Cross. They were more aware of the utter barbarity of crucifixion. They preferred to portray him as the Good Shepherd. When Jesus began being depicted on the cross it was not as the suffering and tortured victim but as the triumphant Saviour. He was dressed in Royal and priestly robes, reigning from the cross as Universal King and great High Priest. This is still how he is depicted in the Orthodox churches and increasingly in the West also. It is because crucifixes portrayed Jesus as the Risen Lord that they were covered as Holy Week approached and even when the crucifixes depicted the suffering Jesus the practice of veiling the crosses continued. Statues of Our Lady and the Saints were also covered as they were sharers in Christ's victory. Christ's glory was veiled until Easter

In the early Church Sunday was often referred to not only as the first but also the eighth day of the week. The Jewish Sabbath was the seventh day. The number seven in Jewish thinking signified perfection. But the day of the Resurrection was beyond perfection and every Sunday was the eighth day – the heavenly day. St Augustine, in the 5th century refers to 'the Lord's Day – that eighth and eternal day which dawned for us'. On Easter day early Christians faced the Rising Sun and saw it as a symbol of the Risen Christ who shines for everyone and everything.