

PARISH OF THE ENGLISH MARTYRS Goring Way

27.09.2026

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

Safeguarding Rep. Anne Niven 01903 242624

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

Twenty-Sixth Sunday in Ordinary Time

Saturday	26 th	6.00 pm	William F Evans RIP
Sunday	27 th	8.15 am	Laura Pegg RIP
		10.30 am	Neil Halley RIP
Monday	28 th	9.30 am	Intention of Sandra Puttick
Tuesday	29 th	9.30 am	The Parish
		7.00 pm	Choir Practice
Wednesday	30 th	9.30am	Angela Faulkner RIP
Thursday	1 st	9.30 am	Intention of Yvette Allen
Friday	2 nd	9.30 am	Peter Greavett RIP
Saturday	3 rd	6.00 pm	The Parish
Sunday	4 th	8.15 am	Shirley Shiel RIP
		10.30 am	Paschal O'Brien RIP
		3.00 pm	Holy Hour & Benediction



SATURDAY: Reconciliation: 10.15 – 10.45 am and 5.15 - 5:45 pm

TODAY'S READINGS: Ezekiel 18:25-28, St Paul to the Philippians 2:1-11, Matthew 21:28-32

NEXT WEEK'S READINGS: Isaiah 5:1-7, St Paul to Philippians 4:6-9, Matthew 21:33-43

COLLECTIONS: Church: £540 Dona: £122 Thank you for your generosity
This weekend there will be a Second Collection for Home Missions

Next weekend there will be a Second Collection for CAFOD Harvest Day. For Gift Aid please use CAFOD Envelopes available in both porches. Please see Note 8

PLEASE REMEMBER IN YOUR PRAYERS: Friedel Herrmann, Sarah Johnstone, Angela Day, Derek LeMahieu, Ruth Waywell, John, Marie Davidson, Alice Headon, Shona, Jonathan Waywell, Richard Wells, Natasha, Henry Allen, Baby Ava Lily Jaswal, David Steadman, Paul & Veronica Williams, Shirley Bradbury, Brian Johnstone, Terence Wheeler, David Lancaster, Camilla Jane, Michelle Diett, Harold Forrest, Maria Brooks, Tony & Kathleen Kearney, Lola Samengo-Meehan, Maureen House, Joan Wand, Samuel Bezants, Glenn, Helena & Vittorio Villa, Lena, Sienna Coates, John Smith, Ian Threlfall, Mary Murphy, Noel & Brenda Peazold, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Ernest Hare, Cyril Woodgar, George Welch, Mark Zenkteler.

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Baby George Birks, Kenneth Munro, John Tuohy, Alice Hoppe, Orazio Castro, Harry Wadsworth, Anne Rose, Michael Irving, Ray McGlone, Patricia Knox, Betty Hayes, Mary Empson, Anne Casement, Theresa Steer, Joy Wood, Patricia Brown, Kathleen Tyler, Pamela Simblett, Martine Jackson. *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. A MASS OF WELCOME AT WORTH ABBEY: Following his episcopal ordination, Bishop Stephen will celebrate a Mass of Welcome at Worth Abbey on Saturday 24 October at 11.00 am attended by representatives from the diocesan deaneries, parishes and schools. The Diocese is sending one coach to each deanery to enable people to travel easily to this event. The coach will have three pick-up points, St Catherine's Littlehampton, English Martyrs, Goring-by-Sea and Holy Family Lancing (all with car parks in which to leave your car). This is an invitation to you. If you are able to come please contact Anne Niven either with an email to emgoring@english-martyrs.co.uk or leave a message on the phone 01903 242624, with your name and telephone number. The first 52 replies will be those who go. A list will be kept of those who apply after this so that if anyone drops out the next person on the list will be invited to take a place.

5. ARE YOU INTERESTED IN LEARNING MORE ABOUT OUR CATHOLIC FAITH? If so "the Journey in Faith course" is for you. Starting on 4th October at 12.00 noon following the 10.30 Mass in the "Good Shepherd Chapel". Contact Dermot on 07999488326 for any further details

6. READERS & MINISTERS OF COMMUNION: Rosters for October are now available in the Sacristy

7. 'HARVEST OF CREATION': There will be a Harvest Festival service on Sunday 11th October at 3pm in the church, with hymns and readings followed by a voluntary collection in aid of charities for the homeless. All are most welcome to join us in taking part in this event and afterwards in The Barn, where refreshments will be served.

8. CAFOD FAMILY FAST DAY APPEAL: Please donate to our Family Fast Day parish collection. Put your faith into action and share the Lord's love by supporting our global neighbours experiencing shortages of food and safe water. Your gift can support children like Tayla in Zimbabwe to stay in school by helping communities and schools provide nourishing meals, improve access to water and grow food in school gardens. Please use the CAFOD envelope in church, donate on line at cafod.org.uk/envelope or call 0303 303 3030

9. TURNING TIDES: The "Making a Meal for Harvest" appeal calls on schools, churches, businesses and residents to help us 'swell the shelves' at our Donations Hub. Our Harvest appeal aims to fill our shelves so we can feed hundreds of people throughout the year who haven't got a place to call home. Last year Turning Tides supported 978 people experiencing homelessness in West Sussex alone, many of whom face significant barriers to stay nourished and hydrated. Our community hubs and outreach teams provide food for people rough sleeping and our supported residential services house around 250 people each year, who are waiting to find permanent accommodation. Please take a leaflet, available in both porches, for items that are needed.

Father Liam says: In the years after the crucifixion of Jesus, many of his followers were faced with the prospect of suffering a violent death. The Roman empire normally tolerated various religions as long as they were willing to sacrifice to the emperor. It was a loyalty test. Those who refused to sacrifice to the emperor were not trusted. The Jews, of course, refused to regard the emperor as divine but they were long established and were tolerated so long as they remained loyal. But Christianity was a new religion. Unlike the Jews Christians could not claim that they were following the customs of those who had gone before them. So, Christianity was declared illegal, Christians had no right to exist. As long as Christianity remained illegal – until the time of Emperor Constantine in 313 AD they were at the mercy of the emperor, but no systematic empire-wide campaign against them was waged until 249. But there were a number of local, severe persecutions and many martyrs – the word comes from the Greek 'to bear witness'.

The Roman historian Tacitus, writing in 115AD describes Christians as 'a class of men loathed for their vices'. After much of Rome was destroyed by fire in 64 AD, they were convicted not so much for the allegation as for hatred of mankind'. Having to meet in secret, all sorts of rumours arose about the scheming and plots they were hatching. Writing in 170 AD Celsus claimed: 'There is a new race of men born yesterday, with neither homeland nor traditions, allied against all religions and civil institutions, pursued by justice, universally notorious for their infamy but glorying in common execration: these are Christians'.

Popular anger led to many persecutions. Pliny, governor of Bithynia, wrote to the Emperor Trajan in 115 AD asking for advice about what to do with Christians who had been denounced as unfaithful subjects of the emperor. 'Meanwhile this is the course I have taken with those accused before me as Christians. I asked them whether they were Christians and if they confessed. I asked them a second or third time with threats of punishment. If they kept to it I ordered their execution. As for Roman citizens, I noted these down to be sent to Rome'. The emperor replied approving of Pliny's tactics, while urging that the Christians be not hunted but punished only when denounced by informers. Other emperors were less kind. Nero, Domitian and Marcus Aurelius all persecuted the Church in Rome. In 177 up to 48 Christians were killed at Lyon and at the same time 12 were martyred in Scilli in North Africa. It was truly the age of martyrs.

Despite the persecutions endured by the infant Church under Roman Rule, the spread of the Christian message was aided by the otherwise orderly, peaceful state that the Romans imposed on their empire. Peace made travel and communication possible. The Roman Roads network was well planned and constructed so that the roads ran on as straight a course as possible, allowing people and trade and the military to travel with relative ease and safety. This aided greatly the growth of the early Church. Above all it was the force of its teachings and teachers and the power of the Holy Spirit that enabled it to grow.

Like their pagan ancestors, the Christians in Rome considered the burial of their dead a most sacred duty. Collections were made regularly to pay for the burial of members of the community. For reasons of hygiene and space, Roman law prohibited burial within the city precincts so the Christians adopted the pagan practice of burial in underground chambers, outside the city limits. One set of burial chambers was at a place called Kata Kumbas (meaning 'at the hollow') just outside Rome, on the Appian Way. From that name, such chambers have come to be called catacombs. Although not unique to Rome, the greatest number of catacombs is found near Rome. Many of these have been explored by archeologists. The catacombs give us much information about the life and death of the Early Christians. The art found there speaks eloquently of their faith in the Risen Christ. Due to the dark, cramped space the art of the catacombs was simple and perfunctory. Though basic, their art served to record the memory of the dead and had biblical scenes to inspire the living. At first Christians buried their dead in long tunnels or galleries in which little distinguished the wealthy from the poor, because they prized their equality before God. As time passed, however, the rich constructed small chambers where several members of families could be buried together. Most cemeteries contained the bodies of several martyrs. Such tombs became sites of pilgrimage. In time, after the end of the persecution, at the beginning of the fourth century, special churches were built above the tombs of saints, most famously St Peter's Basilica. When Roman power declined the catacombs became vulnerable to theft. It became unsafe to continue the practice of burial in the catacombs and they practically fell into disuse.