

St. Anne's Church.**Intentions..**

Saturday 27th. 1.00 pm. Isabelle Barrett.
 Sunday 28th. 11.30. Eileen & Thomas Mc Manamen
 Caroline Acairuso. Megan

Haywood.

Wednesday 31st. 10.00. Charlie Freeman & Sonny Harper.

Saturday 3rd. 1.00 pm. Margaret & Terrence Cook.
 Sarah & Hugh Hamill.

Sunday 4th. 11.30. Kathleen Culhane & Family.

Currently No Monday Mass at St Anne's

English Martyr's Church.**Intentions..**

Saturday 27th. 6.00 pm. Treasa Scully & Michael O Connor.
 Bridget, Mary & John Lloyd.

Sunday 28th. 9.45. Christopher Mc Gillion.
 Clive Parsons & Brenda Ferron.

Tuesday 30th. 10.00. Annette Naughton & Celine Mc Gill.

Friday 2nd. 10.00. Michael Connaire & Bill Kelleher.

Saturday 3rd. 6.00 pm. Timothy Mullane & John Kelty.

Sunday 4th. 9.45. Patrick Sheeran.

Maureen & Philip Halloran

Tuesday and Friday Masses are held in the Meeting Room until the summertime, exceptions being if school is attending or funerals.

Booking anniversary Mass Intentions.

Please check with the priest that the date is available– it may be already booked or there may not be a Mass on that day.

Mass Intention Envelopes.*Parishes of*

*St. Anne's & English Martyrs
 Archdiocese of Birmingham, registered charity number 234216*

St. Anne's Presbytery

96 Bradford Street

Digbeth, B12 OPB

phone 772 2780

www.stannesbirmingham.com

English Martyrs' Rectory

Evelyn Road

Sparkhill B11 3JN

phone 291 2163

Contact for both churches—email: emsabirmingham@gmail.com

Parish Priest: Fr. Robert Murphy

Safeguarding Representatives.

St. Anne's- John Manion. johnmanion@blueyonder.co.uk

English Martyr's- Marina Kelly marina.kelly@cncs.school

4th Sunday Ordinary Time Year B

Sunday Readings & Prayers– Mass Book pages 132

+

Offertories last weekend

English Martyr's £367.04.

St. Anne's. £320.18

Priests Training Fund

If supporters have any envelopes for past months could they bring them in next weekend please so that we can do the accounts to the end of year.

Night Shelter– St. Anne’s

For those involved in the annual night shelter provision at St. Anne’s church there will be a meeting in the presbytery, 96 Bradford Street, on Monday 12th February at 7.00 pm.

Greet School Visit to English Martyr’s church

Classes will visit the church from 9.00 am to approx. 11.30 am on Tuesday 30th January.

Arrangements for Ash Wednesday, February 14th.

English Martyr’s, 9.30 am St. Anne’s at 12.00.

Thursday Live– 40 minute organ recitals

St. Chad’s Cathedral, on the first Thursday of each month, 1.15—1.55.

Next on February 1st, then 1st March, 5th April, 3rd May, 7th June.

Five to six pieces of music– different composers/periods.

Admission is free, though there is a retiring collection.

Opus Dei Men’s Group.

The group meets in St. Anne’s church on the last Friday of each month from 7.30 to 9.00. the evening consists of a talk by the leading priest, reflection/meditation, opportunity for confession and closes with benediction. The group has been meeting for about 4 years

Hearing the word “Eucharist” most think of it as a name of a special sacred object, but it refers to an activity Christians are called to engage in.

Eucharist is derived from a verb, not a noun, writes Thomas O Loughlin, professor of historical theology at the university of Nottingham.

“Christianity is a religion of memory. We look to the future—indeed to beyond the future— but we do so while recalling our past. Our past is significant because it identifies us, affirms that we are a community in a covenant with God, and provides us with a key to what is significant in that relationship. The journey we are on is always looking forward, but we understand it by looking at where we have come from.

We must start from here, but for better or for worse, this “here” is not some ideal spot but a result of the winding paths of the Christian pilgrimage— and for this reason historical enquiry is a valuable starting point in our theological reflection. This can nowhere be seen more clearly than when we consider that central moment of our gathering as the Church, when we become visible as the people we are, at our weekly celebration of the Eucharist.

When we consider this gathering— what it has been and what it has become— we attend to something precious, but also see how the work of a human community can become confused, misdirected, and even, at times, the very parody of what we claim is our reason for gathering. The history of the liturgy is, therefore, not an optional extra but a central means by which we can perform the constant task of reform and refocusing, and attend to the challenge that we ‘renew all things in Christ.’