

## PARISH OF THE ENGLISH MARTYRS, Goring Way

21.01.2018

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### The Third Sunday of the Year

Saturday	20 <sup>th</sup>	6.00 pm	Barbara Nelson RIP
Sunday	21 <sup>st</sup>	8.15 am	The Parish
		1 0.30 am	The Intentions of the Bevans Family
		6.00 pm	Polish Mass
Monday	22 <sup>nd</sup>	9.30 am	No Mass
Tuesday	23 <sup>rd</sup>	9.30 am	No Mass
Wednesday	24 <sup>th</sup>	9.30 am	Intention of Ellen Leahy
Thursday	25 <sup>th</sup>	7.30 pm	Family of B. O'Connor
Friday	26 <sup>th</sup>	9.30 am	Nancy Sepe & Antonio Sepe RIP
Saturday	27 <sup>th</sup>	6.00 pm	Catherine Bandy RIP
Sunday	28 <sup>th</sup>	8.15 am	The Parish
		10.30 am	Margaret Dunne RIP



**SATURDAY:** Exposition with Benediction: 10.00 - 11.00am. Reconciliation: 10.15 – 10.45 am & 5.15 - 5:45 pm

**COLLECTIONS:** Church: £ SPUC: £ Thank you for your generosity.

**TODAY'S READINGS:** Jonah 3:1-5, 10, 1 Corinthians 7:29-31, Mark 1:14-20

**NEXT WEEK'S READINGS:** Deuteronomy 18:15-20, 1 Corinthians 7:32-35, Mark 1:21-2

**This Weekend there will be an Appeal by the Spiritans (Holy Ghost Fathers) Please see Note 6**

**PLEASE REMEMBER IN YOUR PRAYERS:** David Hall, Ann & Gordon Milne, Helen Gillespie, Anne Whitehead, Bernard Bandy, Jeany, Peter, Deacon Pat Moloney, Marie Davidson, Yvonne Carter, Finlay, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Andrew Kennedy, Breda Schlimgen, Michaela Finn, Ann Wesley, Winifred Lyons, Yvette Allen, Leslie Lee, Kerry McStravick, Gerry Potter, Lydia Van Melsen, Edna Catley

**2. THOSE WHO HAVE DIED RECENTLY** and those whose anniversaries occur about now: Agnes Winn, Christopher Sheridan, Catherine Hebdige, Frances Green, Michael O'Connor, John Hargadon, Rosemary Dovell, John Murray, Patrick Jackson-Burrows, Barbara King, Jan Gejda, Josephine Shore

**3. THE CAFOD AUCTION EXTRAVAGANZA** raised £. Many thanks to all those who helped in any way to create such a delicious meal and enjoyable evening. Thanks also to those who gave so generously.

**4. TRADCRAFT** will be on sale after all Masses **this** weekend

**5. 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 28<sup>th</sup> 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

**6. MISSION APPEAL BY THE SPIRITANS** this weekend. The Spiritans were founded in 1703 by Fr Poullart des Places in Paris and have since grown into a world-wide movement, operating in more than 60 countries and preaching the Gospel of peace and justice. We stand alongside the powerless in society to work with them for a better world through education, health, development and tolerance. At home we work with people seeking refuge or asylum, people suffering from drug and alcohol abuse, prisoners and those abandoned by society. We remain faithful to the vision of Christ and go beyond national boundaries to reach people of all colour, creed and class.

**7. ARUNDEL AND BRIGHTON DIOCESAN PILGRIMAGE TO LOURDES** will be taking place from 26<sup>th</sup> July–3<sup>rd</sup> August 2018. Booking forms can be downloaded from the website [www.ablourdes.org](http://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

**8. MARY'S MEALS:** We are now in particular need of Toothpaste, Pencil Cases, Sandals, Flip-Flops & Blue or Black Biro's. Many thanks to all who so generously contribute to these backpacks

**9. WORTHING CHURCHES HOMELESS PROJECTS:** Urgently needed this month: Coffee, Sugar, Tinned tomatoes, Tinned vegetables, Cooking Oil, Fruit Juice, Horlicks, Longlife milk, Brown sauce, Marmite, Rice Pudding, Washing powder/tabs/liquid, Washing up liquid, Shampoo / Conditioner, Tissues. Many thanks to all those who are so generous in their donations

**Father Liam says: The word 'Bible' is not in the Bible!** Nowhere from the Book of Genesis to the Book of Revelation (the Apocalypse) is the word ever mentioned. However the word 'Scripture' appears fifty-three times and the phrase 'Word of God' is found fifty-five times in the King James version of the Bible. So why do we call it the Bible if Scripture itself does not. The word Bible comes from the Greek word biblia, meaning a collection of books. In ancient times the paper made from trees that we are familiar with did not exist. Writing was done on stone or on papyrus, which was made from the leaves of reeds. The ancient Egyptians specialised in making papyrus, which gave us our word paper.

The Catholic Church gave the name Bible to the collection of inspired books known as the Old and New Testaments. The Church also decided which books belonged to the Bible and which did not. Nowhere in the Scriptures is there a list of which documents belong and which do not. In our bibles, of course, there is a table of contents telling us on what pages we find the various books that go to making up the Scriptures. But the Bible itself never gave us such a list. It was modern day editors who did that, in order to make it easier for us to find the particular book we needed to find. Also it was in comparatively modern times that the various books of the bible are divided into chapters and verses. The original writers of the various books that make up our bible never did that.

Who said that the New Testament contains only twenty-seven books? In the early Church there were many books attributed to Thomas or Peter and others which some people thought should be part of the Scriptures. Why isn't the Gospel of Thomas or the Gospel of Peter in the Bible? What happened to the Apocalypse of Moses and the Apocalypse of Adam? Why are they not part of the Old Testament? Since the Bible never told us what books belong in it, the Church had to use her authority to make that decision.

To understand the history of the Bible we really have to go back to around 1800 BC. It was then that the oral tradition of the Hebrew people started. Abraham and his tribes were nomadic people and they did not have a written language of their own. Mothers and fathers verbally handed down the stories of their people, about Adam and Eve, Cain and Abel and so on. All these stories that later found their way into the Hebrew Scriptures were handed on for centuries by word of mouth. The word 'tradition' means to hand on or hand down. The stories of the Old Testament were told by word of mouth, which we call oral tradition, long before they found their way into the Scriptures. Scriptures is the name given to these traditions when they were finally passed on in written form.

Moses appeared sometime around 1250 BC when God delivered the Hebrew people from slavery in Egypt and they entered the Promised Land. Moses had been raised in the Court of Pharaoh where he learned how to read and to write. The era of Moses opened the road of to some of the written words of God – the Scriptures. But the predominant bulk of revelation was still in the oral tradition handed down from generation to generation. Most of the Hebrews were slaves and unable to read or write. Substantial writings were not saved until 950 BC during the reign of King Solomon. King Solomon's kingdom was divided into the Northern Kingdom known as Israel, and the Southern Kingdom known as Judah.

The Old Testament reflects the enormously complicated history of the Jewish people over well over a thousand years until the coming of Jesus. At Sunday Mass – in fact at all Masses – we have readings from the Old Testament and we sometimes find it very challenging to understand them. At every Mass we have a reading from the Book of Psalms, which was, and is, very dear to the Jewish people. It is their hymn book and their great prayer book. It always formed part of their official worship in their synagogue services every Sabbath in their local religious gatherings and of course in their temple worship in Jerusalem. Like every pious Jew Jesus was very familiar with the Psalms and in the Gospels we often hear him using and praying them. On most Sundays, the first reading as Mass is from the Old Testament. Why do we read the Old Testament at Mass? The simple reason is that we read it for the same reason we read the New Testament – because we believe it is the revealed Word of God. We read it because we wish to know what God is revealing to us.

Since Jesus is the ultimate revelation of the Father – the very Son of God who took upon himself human form and dwelt among us – would it not be enough to hear about him in the New Testament writings and listen to his words that we find there? Should we not be able to find these all we need to know? This point was made very forcefully in the Second Century AD when a certain Christian leader called Marcia thought that the Old Testament gave a bad impression of God. He was of the opinion that the Bible should be made up of only the Gospel of Luke and some of Paul's letters. Our Christian ancestors insisted that the Christian Bible must contain both Testaments because they speak about the unfolding of the plan of the one God to make known to the whole world the salvation offered through Jesus.

St. Jerome – one of the greatest Scripture scholars of the early Church, put it like this: 'Ignorance of the Scriptures is ignorance of Christ'. In other words, if we have little or no knowledge of his Bible how can we understand Jesus? We see how the first disciples of Jesus came to understand who he is through reflecting on the Old Testament.

*May God bless you,  
Fr. Liam.*

# **NOTICES** THE 'CAFOD AUCTION' AND SUPPER EXTRAVAGANZA