

PARISH OF THE ENGLISH MARTYRS, Goring Way

28.01.2018

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Arundel & Brighton Diocesan Trust is a Registered Charity No: 252878

The Fourth Sunday of the Year

Saturday	27 th	6.00 pm	Catherine Bandy RIP
Sunday	28 th	8.15 am	The Parish
		1 0.30 am	Margaret Dunne RIP
Monday	29 th	9.30 am	Margaret Mould RIP
Tuesday	30 th	9.30 am	Holy Souls
Wednesday	31 st	9.30 am	Mr Lavrich RIP
Thursday	1 st	7.30 pm	Wendy Easterling RIP
Friday	2 nd	9.30 am	Intention of Nathan Hunnisett
Saturday	3 rd	6.00 pm	Billy Gallagher RIP
Sunday	4 th	8.15 am	The Parish
		10.30 am	Helen O'Mahony RIP
		6.00 pm	Polish Mass



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

COLLECTIONS: Church: £416 Spiritans (Holy Ghost Fathers) £829 Thank you for your generosity.

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

NEXT WEEK'S READINGS: Job 7:1-4, 6-7; 1 Corinthians 9:16-19, 22-23; Mark 1:29-39

PLEASE REMEMBER IN YOUR PRAYERS: David Hall, Ann & Gordon Milne, 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: Veronica Harwood, Freddie Griffin, Mary Corcoran, Donal O'Connor, Henry Major, Richard Chesterton-Samuels, Gladys Murphy, John McLening, John Crowley, Lawrence Connelly, Dirk Van Melsen, Edith Baker, Sheila Curties, Eileen Baynton, Lisa Parkes, Irene Miles, Catherine Fuller

3. AN ECUMENICAL SERVICE, marking the end of the special Week of Prayer for Christian Unity, will be taking place here at English Martyrs **this** Sunday 28th 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

4. ST. VALENTINE'S EVENING CANDLELIT DINNER will take place on Saturday 17th February to raise funds for the Parish Project, the hospice in Kalingalinga. This very popular event will include a three course meal, Bar, music and raffle. Tickets are £7.50 each and will be on sale after all Masses **next** weekend.

5. CHOIR PRACTICES will start again on Tuesday 6th February from 7.30 – 9.00 pm. We shall be learning new music to lead the congregation at Mass as well as music for the Easter services. New members are most welcome to join us. For more information please contact Margaret on 01903 504316

6. SAFEGUARD THE FUTURE OF CATHOLIC SCHOOLS Do you support Catholic schools and the right of Catholics to send their children to them? Then we need you to make your voice heard. Last year, the Government promised to lift the 50% cap on faith admissions for new religious schools. The policy had effectively prevented our opening new Catholic schools as our Bishops ruled that opening a Catholic school that turned away Catholics for being Catholic contravened Canon Law. By forcing Catholic schools to turn away Catholic school children on the basis of their faith, the very principle of a Catholic parent's right to choose a Catholic education is under threat. The Catholic community needs to make its collective voice heard and tell Justine Greening the current discrimination is unacceptable. The Government has acknowledged that this policy discriminates against Catholics and had promised to abandon it - now we need you to tell them not to u-turn on their promise to Catholics. Catholics are being urged to write to Justine Greening expressing concern that this manifesto pledge could be broken. Please support this campaign by visiting <http://catholicnews.org.uk/education-cap>, inserting your details and clicking 'send' to automatically generate a letter to Justine Greening.

7. ARUNDEL AND BRIGHTON DIOCESAN PILGRIMAGE TO LOURDES will be taking place from 26th July–3rd August 2018. Booking forms can be downloaded from the website 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. TESCO BLUE TOKENS: The Friends of English Martyrs Primary School now has one of the three clear boxes by the exit of the Tesco Stores in Durrington and Worthing until 28th February 2018. The boxes are to collect the blue tokens given out at the end of your shop. Tokens represent votes. The group with the most votes gets up to £4,000, second is £2,000 and even third a very respectable £1,000. Please support our local Catholic School when you shop at Tesco. Thank you.

9. WOMEN'S BREAKFAST For those of you who are not yet aware, the Women's Breakfast will be changing this year.. We will no longer hold monthly breakfasts but will be running a day for Women twice a year. Further details as to the format, speakers and dates will come nearer the time. Thank you all so much for your support over the last four years with our monthly meetings and we look forward to seeing you at our first day this spring/summer.

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 Bible' literally means a collection of books. It is like a library. Just as a library contains all kinds of literature – poems, history, fables etc. – so also we find a wide range of different styles of writing in the Bible. How many books are in the Bible? It depends on which versions of the Bible you use. Catholic Bibles list forty-six books in the Old Testament and Protestant Bibles have thirty-nine. Interestingly Catholics and Protestants have never seriously disputed the list of the New Testament books. They both have twenty-seven books in the New Testament. Why do they not agree when it comes to the Old Testament? The answer takes us back deep into Jewish history.

The Assyrians conquered Israel in 721 BC and the Babylonians conquered Judah in 587 BC. After King Solomon's death his kingdom was divided between Israel in the north and Judah in the south. During the time of the Babylonian captivity and exile the Jews were spread all over the known world. Some retained their Hebrew language but most lost it and adopted the common language- Greek. If you could read and write at this time in history most likely you were reading and writing Greek.

Around the year 250 BC an effort was underway to translate all Jewish Scriptures into the Greek language. More Jews lived outside Palestine at this time than within it. In the 3rd Century BC nearly two-fifths of the population in Egypt, especially in Alexandria, were Jewish, but yet they were unable to read or write in Hebrew. These Greek speaking Jews were known as Hellenistic Jews. Before the exile or diaspora, thirty-nine Scripture books had been written in Hebrew. In the centuries that elapsed while they were in exile a further seven books were written not in Hebrew but in Greek. These seven books were considered as inspired as the thirty-nine Scripture books that had been written in Hebrew before the diaspora.

The Greek version of the Bible was called the Septuagint from the Greek word seventy. It allegedly had taken seventy scholars seventy years to complete the work of translation. They met in Alexandria and translated the thirty-nine Scriptural books that had been written in Hebrew into Greek. They also included the seven other books written by Jews in the Greek language and revered as part of their Scripture. These seven books – the Books of Baruch, Maccabees I and II, Tobit, Judith, Ecclesiasticus (also known as Sirach) and Wisdom, were known and used by Jews not only in the diaspora but also in the Holy Land. Jesus and his disciples would have recognised them as part of the Jewish Scriptures. No-one had ever thought of refuting them and the early Christians likewise accepted their inspired status. These seven books were later called the Deutero-Canonical Books, meaning the second canon or list while the thirty-nine Hebrew books were known as the Canonical Books.

Jewish authorities in Jerusalem had no objection to these seven books until the year 100 AD. By this time the split between formal Judaism and Christianity was complete and Christianity was seen to form a separate religion in its own right. The temple in Jerusalem was destroyed in 70AD and so was the city. This had a hugely traumatic effect on the Jews. Their city and above all their temple meant so much to them. To this day the temple has not been rebuilt. The whole tragedy caused much soul searching. They wondered why God had punished them so and had they brought this disaster on themselves. In the year 100 Jewish leaders met at the Council of Jamnia and they sought to purify all foreign and gentile influence. They decided to remove anything that was not purely Hebrew from their religion. Because the seven Deutero-Canonical books were never written in Hebrew they were rejected as part of their Scripture.

Since Christianity was by now totally separate from Judaism, the decision of the Council of Jamnia did not impinge on them. They continued to accept the authenticity of the seven books because they had always been considered equal to the other thirty-nine and formed the book of Scriptures that Jesus and the Apostles had used and venerated. It was not until five hundred years ago – in 1517 – that the matter was deemed to be in any way contentious. But in that year Martin Luther chose to adopt the Hebrew Canon with its thirty-nine books rather than the Greek Canon known as Septuagint with its forty-six books. This is why there is a discrepancy between Catholic and Protestant versions of the Bible. Recently many publishers have re-introduced the seven books in Protestant Bibles but they are placed at the back, after the end of the canonical texts and are identified as being part of the Apocrypha which is from the Greek word meaning 'hidden'.

Catholics use the term Apocrypha to mean something else. We use it to refer to certain writings, which some people alleged to be part of the Bible but which were never considered by the Church as being inspired. They were never included as part of any Bible, Catholic or Protestant. Among such works are the Assumption of Moses, the Apocalypse of Abraham, the Ascension of Isaiah, the Gospel of Thomas, the Gospel of Peter and the Acts of St. John