

PARISH OF THE ENGLISH MARTYRS, Goring Way

7.01.2018

Father Liam O'Connor, 37 Compton Avenue, Goring-by-Sea, West Sussex. BN12 4UE

Presbytery 01903 242624 / Church repository 01903 506890

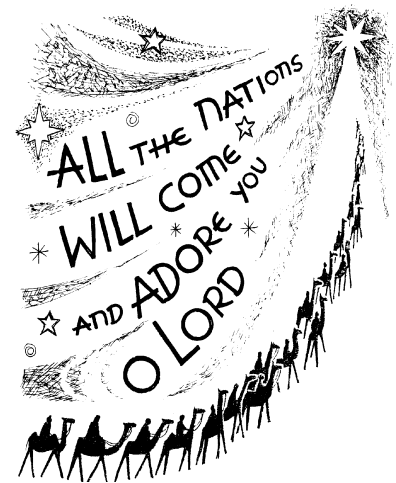
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Deacon Gary Bevans 01903 503514

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

The Epiphany of the Lord

Saturday	6 th	6.00 pm	Michael O'Driscoll RIP
Sunday	7 th	8.15 am	The Parish
		10.30 am	Intention of Anne Stone
		6.00 pm	Polish Mass
Monday	8 th	9.30 am	Intentions of Clifford & Peter
Tuesday	9 th	9.30 am	Anne Brady RIP
Wednesday	10 th	9.30 am	Intentions of Mary & Nicholas Murphy
		7.00 pm	Divine Mercy
Thursday	11 th	7.30 pm	Mike Steere RIP
Friday	12 th	9.30 am	In Thanksgiving
Saturday	13 th	6.00 pm	The Parish
Sunday	14 th	8.15 am	Sheila Bishop RIP
		10.30 am	Intentions of Andy & Sandy



SATURDAY: Exposition with Benediction: 10.00 - 11.00am. Reconciliation: 10.15 – 10.45 am & 5.15 - 5.45 pm

TODAY'S READINGS: Isaiah 60:1-6; Ephesians 3:2-3,5-6; Matthew 2:1-12

NEXT WEEK'S READINGS: 1 Samuel 3:3-10,19, 1 St Paul to 1 Corinthians 6:13-15, 17-20, John 1:35-42

COLLECTIONS: Church: £971 WCHP: £573 Thank you for your generosity.

NEXT SUNDAY there will be a second collection for SPUC – please see Note 5 below

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: Catherine Bennett, Anna Rofe, Lilian Shaw, Adriana Gaboli, Elvira Kelly, Janine Leyder, Marianne Fisher, Jessie Patten, Kathleen Page, Sarah Finnegan, Ella Turnbull, Robert Barber, Ruby Bernardi, John O'Brian, Kathleen Bennett, John Evans, David Sheldon

3. THE 'CAFOD AUCTION' AND SUPPER EXTRAVAGANZA will be held in The Barn **next** Saturday 13th January 2018 at 7.00 pm following the 6.00 pm Mass. Please remember to save any 'surplus' gifts or unused items for the Auction. If you would like them to be collected please contact Charles 01903 505546. Tickets will be on sale after all Masses **this** weekend price £7.50. Raffle prizes will also be gratefully received

4. CHRISTMAS PRESENTS FOR CHILDREN: Many thanks to all those who have so kindly donated presents for the children – I am sure they will be delighted

5. WHITE FLOWER APPEAL – The Society for the Protection of Unborn Children (SPUC) will be holding its annual appeal next weekend. SPUC is currently campaigning to stop the decriminalisation of abortion, which means taking abortion outside the law. This is the most dangerous threat to unborn children and their mothers in decades. Please be as generous as you can to help us defeat this latest attack on unborn babies and their mothers, and to stop abortion getting even worse in this country by decriminalisation.

6. WHAT IS YOUR NEW YEAR'S RESOLUTION? Or should it be '**YOUR PARISH NEEDS YOU!**' We are a busy parish with many good things happening in it but these only can happen if you are prepared to join in. At the moment help is needed with Flower Arranging, Cleaning, assistance with The Little Angels Mother and Toddler Group, the Music Group and Friendship in the Barn. At the beginning of April we open again to the public who wish to come and view the ceiling and our lovely stained glass windows. There is much to do but we really do need you to come and help where you can. Please contact Anne in the Parish Office for further information and with your offers of assistance.

7. 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

8. WORTHING CHURCHES HOMELESS PROJECTS thanks all those who donated goods for Christmas. It will be much appreciated by the recipients and will enable them to receive support and encouragement as well as food and clothing over the Christmas Holiday.

FATHER LIAM SAYS: This is Year B! If you announced this to your friends, many of them would think that you were rather strange. But the Catholic Church does regard 2018 as Year B just as it regarded 2017 as Year A and will refer to 2019 as Year C. In the Church's cycle of Scripture readings in our Sunday Masses we have a three year structure. In an effort to set before us a wide selection of readings from the inspired Word of God Sunday by Sunday, our readings from the bible vary week by week over a three year period.

This has been the case for the past fifty years. It is one of the great fruits of the Second Vatican Council which opened up the Scriptures for us in encouraging us to hear them proclaimed at Mass in our own language. Prior to that, of course, Latin was the language of the Mass in most of the Catholic world. In Catholic churches that used one of the several Eastern Rites, Latin was not used in their celebration of the Eucharist and of the Sacraments. And in the Catholic Church in the West up to fifty years ago there was no three year cycle of Scripture readings at Sunday Mass. Back then, the Readings of the Sunday would be the same year by year and we scarcely ever had a Reading from St Mark's Gospel. Now, in Year B, we normally have a Reading from St Mark, just as in Year A – last year – we normally heard from St Matthew and Year C puts before us Luke's Gospel Sunday by Sunday. St John does not have a year of its own but we have readings from his Gospel every Sunday during Lent and throughout the Easter Season. In Year B we also have John's Gospel on Sundays during August. Like Mark, John in his Gospel has no infancy narrative.

So this is the year of Mark. Who is Mark? We really do not know. He certainly was not one of the twelve Apostles. He may be the Mark or 'John surnamed Mark' mentioned a number of times in the New Testament, such as the Acts of the Apostles, Second Letter of St Timothy and the First Letter of St Peter. Whoever he was we recognise him as the first person to write a gospel. A gospel is a distinctively new type of writing. There is nothing quite like a gospel outside of the New Testament. Our four gospels are a mixture of narrative and speech centred on the person, life and teaching of Jesus with special emphasis on his death and Resurrection. He is the focus. Each of the gospels presents Jesus to us in the light of his Resurrection. It is the Resurrection that portrays the real meaning and significance of Jesus. The gospels are the great proclamation of who Jesus is and what he came to do. It was Mark who pioneered the work of setting to paper a comprehensive account of the Christian community's story of the great encounter between God and mankind in the life of Jesus Christ. His opening words are: 'The beginning of the Good News about Jesus Christ, the Son of God.'

Mark begins with a glorious statement of his intention to tell the Good News about Jesus the Christ, the Son of God. Gospel is the more modern form of god-spel which in Old English meant good news. The Greek word which Mark used – and all the books of the New Testament were written in Greek – for good news is 'evangelion'. In the world of the past – the world without TV, Radio or news-papers – the town-crier or the herald of the King would proclaim the great events to the people. When the event to be announced was one calling for joy and celebration it was called an evangelion. It might be news of a victory in battle or perhaps the birth or a marriage in the Royal family. As the herald of the great King, Mark begins his story of Jesus Christ with the proclamation that this was the evangelion – the true Good News. This was a remarkably brave statement. Mark is saying that the good news that now needs to be proclaimed has nothing to do with Caesar and earthly rulers. It has everything to do with 'Jesus, the Christ, the Son of God'

Mark's opening words are a rallying cry to mankind to recognise the great event that has taken place in the person of Jesus who is the Messiah and the Son of God. Because of who Jesus is we must devote our lives to him rather than to mere human beings. The proclamation of such an evangelion would be viewed as a challenge to the secular power. It would be seen as treacherous language. A gospel is written for believers. It is a Christian document addressed to Christians. Each of the gospels was written for a determined community and with the needs of that community firmly in mind. Since they are inspired by the Holy Spirit, they continue to speak to Christian communities of all time.

Mark sets out to declare who Jesus is. He is the Messiah. He is the Son of God. It is easy enough to follow a glorious victorious leader. We all find triumph and glory congenial. But Mark stresses in his gospel – more even than the other evangelists – that Jesus is the suffering Son of Man who was put to death as a criminal in the humiliation of the crucifixion. That Jesus would have permitted himself to be taken by his enemies, to be maltreated and mocked by them is something that the contemporaries of Jesus and the readers of Mark could not understand. But he came as the one who let himself be crushed by his enemies who were intent on putting him to death.

One of the features of Mark's declaration of the good news was the insistence of Jesus that his followers during his lifetime should be reticent about calling him the Messiah. The title 'Messiah' had become very ambiguous. The contemporaries of Jesus expected the Messiah to be clearly a victorious and glorious Ruler. Jesus was at great pains to get across the message to his followers that he would be rejected and put to death. They were to refrain from calling him Messiah 'until the Son of Man should have risen from the dead'. (Mark 9:9) Only in his Resurrection was his true Messiahship revealed. Until then his followers were to be wary of attributing the title to him. A suffering Messiah was seen by many as a contradiction in terms. Jesus' insistence that his followers should avoid calling him Messiah is sometimes referred to as imposing 'the messianic secret.' Modern scripture scholars recognise the genius of Mark in proclaiming the great evangelion – 'the good news about Jesus, the Christ, the Son of God'.

NOTICES

CHRISTMAS PRESENTS FOR CHILDREN: Many thanks to all those who have so kindly donated presents for the children – I am sure they will be delighted

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