

PARISH OF THE ENGLISH MARTYRS, Goring Way

4.02.2018

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

The Fifth Sunday of the Year

Saturday	3 rd	6.00 pm	Billy Gallagher RIP
Sunday	4 th	8.15 am	The Parish
	1	0.30 am	Helen O'Mahony RIP
		6.00 pm	Polish Mass
Monday	5 th	9.30 am	Eamon Hickey RIP
Tuesday	6 th	9.30 am	Brendan Maher RIP
		7.30 pm	Choir Practice
Wednesday	7 th	9.30 am	Maria Petter RIP
		7.00 pm	Divine Mercy Group
Thursday	8 th	7.30 pm	Molloy Family
Friday	9 th	9.30 am	Don MacDonald RIP
Saturday	10 th	6.00 pm	Juan & Rosalinda Dorado & Leopoldo & Teresa Clavero
Sunday	11 th	8.15 am	The Parish
		10.30 am	Mike Steere RIP



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

COLLECTIONS: Church: £526 Thank you for your generosity.

Next weekend there will be a Second Collection for The Lourdes Pilgrimage Fund which can be Gift Aided using ONLY THE SPECIAL GIFT AID ENVELOPES available in both porches

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

NEXT WEEK'S READINGS: Leviticus 13:1-2, 44-46, 1 Corinthians 10:31 – 11:1, Mark 1:40-45

PLEASE REMEMBER IN YOUR PRAYERS: Grace West, Christine Watson, 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: Pauline Leyder, Edith Forrester, Colette Coombes, Hilda Holcroft, Anastasia Langan. Walter Thompson, Alice Thomas, Antony Iago

3. THE 'CAFOD AUCTION' AND SUPPER EXTRAVAGANZA raised £1,294. Many thanks to all those who helped in any way to create such a delicious meal, enjoyable evening and amazing sum for CAFOD. Thanks also to those who gave so generously.

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 **this** weekend.

4. CHOIR PRACTICES will start again **next** Tuesday 7th February from 7.30 – 8.45 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

5. 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.

6. TRADCRAFT will be on sale after all Masses next weekend

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. 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

10. 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: In recent years Mark, the first of the gospel writers, has come to be more greatly appreciated as the genius who under divine inspiration created a whole new form of sacred literature. In today's section of the gospel we have a great example of his style of writing. There is a haste and directness about our reading. He resembles a reporter who knows he has an important story to tell and wants to get it out.

Some years ago Alex McCowen, the great actor who died last year at the age of 91, demonstrated on television what a riveting story-teller Mark is. On a bare stage he simply narrated Mark's gospel from beginning to end without the aid of the written text before him. It took just about forty-five minutes and it was truly memorable. A few years later another actor wrote to a number of churches expressing a wish to do something similar for their congregations and I invited him to do so at Walton-on-Thames. These experiences have given me a new appreciation of Mark.

In today's gospel we see how he avoids all superfluous details as he carries his listeners or readers along at a breathless pace. His pages are teeming with vivid pictures and dramatic action as he keeps us in touch with all the characters in 'the greatest story ever told', relating how they react to what is happening in their lives. A key question running all through Mark's Gospel is 'Who is this Jesus of Nazareth?' Mark answers this question for his readers in the very first line of the Gospel when he tells us that Jesus is the Son of God. Mark wrote his gospel to help us to discover this for ourselves. Shall we look again at last Sunday's Gospel reading which offers valuable help to us as we try to answer this all important question – 'Who is Jesus?' Mark, in that passage (Mk1:21-28) uses a literary device that ancient authors sometimes used to get their message across. They placed their central message in the middle of the passage and flanked it on either side with a series of perfectly matched statements. Commentators refer to this method of expression as a necklace effect. If you hold a fine necklace of precious stones at both ends, you will find that the most important gem is in the middle. On either side of the central gem there is a pair of matching smaller stones. This pattern is repeated with ever smaller and matching stones placed next to the ones that go before. The result is that one side of the necklace is a mirror image of the other.

In some biblical writings authors might use similar techniques. They set their central message into the middle of the passage. They lead up to it with a series of details increasing in importance and they move away from it with a series of balancing points in descending order. You could also picture it as approaching an elevation in a series of stepping stones and then moving away from it by another series of similar stepping stones on the other side.

The central point of last Sunday's Gospel is that Jesus is 'the Holy One of God'. This central point is flanked, like the key gem on a necklace, on either side by a series of lesser points. Before the message that Jesus is 'the Holy One of God', the unclean spirit cries out: 'Have you come to destroy us?' Immediately after it the unclean spirit leaves the man 'with a loud cry'. So we have the first matched couplet, paired by the word 'cry'. We now come to the second matched couplet. Before the unclean spirit spoke, we were told: 'The people *'were astonished'* at his (Jesus') teaching. After the unclean spirit leaves we are told: 'All who looked on *were amazed*. The second couplet is marked by *feelings of awe* on the part of the people. Towards the beginning of the Gospel reading, when Jesus was teaching in the synagogue, we read 'Jesus *taught them* as one having *authority*, and not the scribes.' Towards the end of the story, people ask: 'What is this? A new teaching with authority' The third couplet is united with the idea of *teaching with authority*.

So we come to the final matching gem-stones. The story begins with Jesus entering the synagogue to teach or *disseminate* his message. It ends with the report that his fame spread everywhere throughout the whole region of Galilee. This final couplet centres on *spreading* the good news. Being aware of how Mark frames his story helps us to appreciate his careful craftsmanship and leads us to the central point – Jesus is the Holy One of God. Synagogues did not come into existence until the destruction of the Temple by the Babylonians in 587 BC. As long as the Temple in Jerusalem stood, it remained the sole place of public worship. The ten northern tribes had been conquered and exiled by the Assyrians about one hundred and forty years earlier. Cut off from their temple worship they eventually lost their faith and are known as the ten lost tribes of Israel. When the two remaining southern tribes were persecuted by the Babylonians they learned from the sad experience of their northern neighbours and established synagogues where children could be taught their faith and the people could gather for prayer and scripture.