

PARISH OF THE ENGLISH MARTYRS, Goring Way

1.04.2018

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Easter Sunday

Saturday	31 st	8.00 pm	The Parish
Sunday	1 st	8.15 am	Peggy Fitzgerald RIP
		10.30 am	Eileen Godfrey RIP
		6.00 pm	Polish Mass
Monday	2 nd	9.30 am	No Mass
Tuesday	3 rd	7.30 pm	Peter Giles RIP
Wednesday	4 th	9.30 am	Patrick Murphy RIP
Thursday	5 th	9.30 am	Intention of Kathleen Brennan
Friday	6 th	9.30 am	Intention of Mary Murphy
Saturday	7 th	6.00 pm	Intention of Charles & Madelaine Hutchin
Sunday	8 th	8.15 am	The Parish
		10.30 am	Joan Egan RIP



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

TODAY'S READINGS: Acts 10:34, 37-43, Colossians 3:1-4, John 20:1-9

NEXT WEEK'S READINGS: Acts 4:32-35, 1 John 5:1-6, John 20:19-31

COLLECTIONS: Church: £649 Lepara: £509 Thank you for your generosity.

THE COLLECTIONS AT THE EASTER VIGIL AND EASTER SUNDAY MASSES ARE YOUR PERSONAL GIFTS TO FATHER LIAM (GIFT AIDED)

PLEASE REMEMBER IN YOUR PRAYERS: Ada O'Regan, Baby Samuel Bezants, Patrick McGrath, Christine Watson, David Hall, Ann & Gordon Milne, Anne Whitehead, Bernard Bandy, Jeany, Peter, Deacon Pat Moloney, 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: Dick Rains, Lilian Lee, Anthony Lawton, Bernard Smyth, Catherine Edwards, Gladys Feaver, Paul Dillon, Frank Shave, Mary Mawe, Kathleen Cregan

3. WELCOME TO ANY VISITORS to our Parish this weekend. We do hope that you have enjoyed your stay

4. ST GEORGE'S NIGHT 'DO' will take place on Saturday 21st April following the 6.00pm Mass and the money raised will go to the Chestnut Tree House Children's Hospice. There will be a 'Delicious Supper' and Raffle. Raffle prizes will be gratefully received. Tickets will be on sale next weekend price £7.50 for adults and £4.00 for children or from Teresa 01903 529260

5. YOUR OFFERINGS AT THE EASTER MASSES are your personal gift to Father Liam. (Gift Aid applies) If you are not Gift Aiding, special Easter Offering envelopes are in the Porch. If you will be away for Easter you might like to use these envelopes to make your gift afterwards

6. GIFT AID - New boxes of envelopes are now available in the porch for those who currently use them for church contributions. Please remember to take yours when you leave. All adults who pay income tax are asked to consider the church Gift Aid scheme. Every £1 contribution is increased by 25p by the Inland Revenue at no extra cost to the donor. Further information may be obtained from –Jim Simpson 01903 240684

7. EASTER SUNRISE SERVICE will once again take place at 6.45am on Easter Sunday morning on the footpath by the Sea Lane Café followed by hot Tea/Coffee and Hot Cross Buns at St. Mary's Church Hall. Please see poster in the Porch for further details

8. THE LENTEN ALMS BOX is in the front porch next to the main door. The proceeds are sent to the Contemplative Orders of women in the Diocese.

9. THE POSTPONED SERVICE FOR THE WOMEN'S WORLD DAY OF PRAYER at St Michael's, High Salvington will now be held **next** Friday 6th April at 7.30 pm

10. MARY'S MEALS: We are now in particular need of Soap, Toothpaste, Pencil Cases and A5 Exercise Books or Reporter's Notepads. Many thanks to all who so generously contribute to these backpacks

11. WORTHING CHURCHES HOMELESS PROJECTS: Urgently needed this month: Tea, Coffee, Cooking Oil, Squashes, Ketchup, brown sauce, salad cream, Washing powder/tabs, Washing up liquid, Shampoo/Conditioner, Shower Gel, Cereals (no Cornflakes or porridge). Many thanks to those who are so generous in their donations

Father Liam says: In this morning's Gospel, John tells us that Mary of Magdala, when it was 'very early on the first day of the week and still dark.... came running to tell Simon Peter and the other disciple, the one that Jesus loved' that the tomb of Jesus was empty. Simon Peter was the first to enter the tomb and 'saw the linen cloths on the ground and also the cloth that had been over his head. This was not with the linen cloths but rolled up in a place by itself.'

Many people believe that these linen cloths did not disappear, but were treasured by the followers of the Risen Lord and preserved to this very day. They believe that the linen cloth that covered the buried body of Christ is in the Cathedral of Turin and known as the Shroud of Turin. The head cloth is believed to be in the Cathedral of Oviedo in Northern Spain and known as the Oviedo Cloth. The Catholic Church has never claimed that these cloths were the cloths seen by Peter on that first Easter morning. Each cloth has its own distinctive history with the body cloth finally coming to Turin in 1578 and the head cloth coming to Oviedo in 1113. No cloths in history have been subjected to such scrutiny and investigation and controversy than these linen cloths, especially the one known as the Shroud of Turin.

The Shroud's relationship with modern technology began in 1898 when Secondo Pia took the first photograph of the cloth. Photography was in its infancy then. When he developed the negative he was amazed to see a positive image of a human face. He concluded that the image itself, therefore, was in effect a photographic negative. The imprint on the shroud is so faint and shadowy that Pia had no expectation of a significant result. When he developed the picture it revealed an extraordinarily lifelike image. How could a forger back in the Middle Ages produce an image like that! Among the really strange discoveries was the fact that the nails in the hands were driven through the wrists. No image of the Crucified Jesus had ever portrayed Jesus crucified like that. Now of course it has been established that crucifixion was always done in this way as otherwise the body could not be retained in the cross if the nails were in the palm of the hands. But no-one knew that then. How did the forger know? Even stigmatists like St Francis of Assisi and Padre Pio (more recently) had the wounds in the palms of their hands. But there were many sceptics. In 1987 the Shroud was subjected to radiocarbon dating. Tests were carried out in laboratories in Oxford, Zurich and Arizona. The results were that a date between 1260 and 1390 was indicated and it seemed that it was indeed a clever hoax.

Many centuries ago the Shroud had been involved in an accident and some of it was damaged by fire. The Shroud was patched up and it seems that it was some of the damaged material that was carbon-dated as the Church authorities did not wish to damage any more of the linen. The patching was so well done that it was difficult to detect and it is argued) the carbon 14 tests were compromised. A different sort of dating test was conducted by Giulio Fanti of Padua University in 2013. This technology used infra-red light and spectroscopy to measure the radiation intensity through wavelengths. This method does not damage the material so there were no fears of the Shroud being affected and so a far larger area of the cloth was tested. From the measurements Fanti's method dated fibres from the Shroud to 300 BC to 400 AD. There are critics who argue that Fanti's methods are unreliable. Many continue to dismiss the possibility of the Shroud's authenticity on the basis of the carbon 14 dating alone. But a good detective should not rely on one piece of evidence. If it is a hoax, it would truly require a forger of miraculous power and knowledge. The image is not a stain nor is it painted on the Shroud. It is seared on to the cloth with a technology that has yet to be explained. Scientists cannot reproduce the image using medieval technology – nor even with modern technology

The wounds of the crucified man as shown on the Shroud are all consistent not only with Roman crucifixion but with the particular details of Jesus crucifixion – the scourging, the crown of thorns, no broken bones and the wound in the side. Pollen from the Shroud is not only from the Jerusalem area but from Turkey and other places the Shroud had been brought to. Dust from the area of the image by the knees and the feet is from the area around Jerusalem. The Shroud details are perfectly consistent with first-century Jewish burial customs. There are even microscopic traces of the flowers that would have been used in the burial; flowers that grew locally and were known to be used for burial. The types of flowers identified by the pollen were those that would be in flower in Spring time – the time of the death of Jesus. In addition traces of the spices used for Jewish burial have been discovered.

The blood stains on the Shroud are real human blood not paint. The flow of the blood accurately reflects crucifixion and subsequent burial. The image was seared on the linen after the blood stains. The fact that the blood stains retain their reddish colour is evidence that the blood came from a person under extreme duress. The recent findings suggest that the crucified man was tortured. The cloth is consistent with fabrics from first-century Israel but not with medieval Europe. A forger would have had not only to forge the image, but would have had to have detailed knowledge of linen weaves of the first-century and then not only to reproduce it but age it convincingly.

Blood tests on the Oviedo Cloth reveal the same comparatively rare AB blood groups as found on the Shroud. The stains indicate that the blood would have collected in the lungs when a crucified person died from asphyxiation. If the body subsequently suffers jolting movements the liquid can come out of the nostrils.

For whom were the Cloth and Shroud provided and subsequently preserved and treasured and honoured if not for Jesus and out of reverence for him?