

## PARISH OF THE ENGLISH MARTYRS, Goring Way

10.06.2018

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### Tenth Sunday of the Year

Saturday	9 <sup>th</sup>	6.00 pm	The Parish
Sunday	10 <sup>th</sup>	8.15 am	Special Intention (KE)
		10.30 am	Reg Marshall RIP
Monday	11 <sup>th</sup>	9.30 am	Holy Souls
Tuesday	12 <sup>th</sup>		No Mass
Wednesday	13 <sup>th</sup>		No Mass
Thursday	14 <sup>th</sup>	<b>9.30 am</b>	Charlie Gillespie RIP
Friday	15 <sup>th</sup>		No Mass
		7.30 pm	Prayer Group
Saturday	16 <sup>th</sup>	6.00 pm	Canon Peter Phillips RIP
Sunday	17 <sup>th</sup>	8.15 am	Caoimhe O'Brien RIP
		10.30 am	The Parish
		6.00pm	Polish Mass



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

**TODAY'S READINGS:** Genesis 3:9-15; 2 Corinthians 4:13-5:1; Mark 3:20-35

**NEXT WEEK'S READINGS:** Ezekiel 17:22-24; 2 Corinthians 5:6-10; Mark 4:26-34

**COLLECTIONS: Church: £464 Thank you for your generosity.**

**There will be a Second Collection this weekend for the Day for Life (NOT Gift Aid)**

**PLEASE REMEMBER IN YOUR PRAYERS:** Peggy Gallagher, Joan Cutmore, Ada O'Regan, 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, Winifred Lyons, Yvette Allen, Leslie Lee, Kerry McStravick, Gerry Potter, Lydia Van Melsen

**2. THOSE WHO HAVE DIED RECENTLY** and those whose anniversaries occur about now: Raymond Tremayne, Mary Marsh, Simonne Brookes, Josette de Roland Peel, Marina Hatton, William Steadman, Bernard Carroll, Cynthia Hinchcliffe, Nuala Clarke, Wendy Lee, Rose Jeffery, Jim Murphy, Pamela Dixon-Smith, Winifred Roland, Thomas Smith,

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

**4. YOUTH ALPHA (FOR YEARS 6-10) THIS SUNDAY, 7PM** The next Youth Alpha session is this Sunday, 7pm, at 'the Barn', (English Martyrs Church, BN12 4UD). It's a new youth group for anyone (no matter which parish) who is currently in years 6-10. We had the first session a few weeks back and there was a great atmosphere. The evenings involve pizza, drinks, games, group discussion and the brilliant 'Youth Alpha' videos. If you've got any questions, contact [Jack.Regan@dabnet.org](mailto:Jack.Regan@dabnet.org). Parents - if it's your first time, please ask for a consent form when you drop off.

**5. HANDMADE CARDS FOR FATHER'S DAY** (which is on 17<sup>th</sup> June) are now available in the Shop. All proceeds from the sale of these cards goes to the Parish Project in Kalingalinga

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

**7. PARISH SUMMER BARBEQUE** will be held on Saturday 30<sup>th</sup> June in and around the Barn starting at 7.00pm. There will be a raffle as well as delicious food and excellent company – providing you come! All proceeds to St Barnabas Hospice. Raffle prizes will be gratefully received. Tickets on sale after all Masses next weekend. Adult £7.50 and Child £4.00

**8. AN OPEN PARISH MEETING** will be held on Wednesday 27 June at 7.30pm in the Barn. All are welcome and encouraged to come. Matters to be discussed will include 2017 Parish Accounts, followed by an Open Forum on any topic to do with the pastoral life of the parish. Specific items you want to raise can be submitted to the Chairman, ([christopher.williams997@ntlworld.com](mailto:christopher.williams997@ntlworld.com)) or the parish office, or just raise them on the night. We aim to complete the meeting by no later than 9.30pm.

**9.A & B News** should be placed in your recycling bin after you have read it

**10. MARY'S MEALS:** We are now in particular need of Soap, Toothpaste, Pencil Cases and 6ins/15cm Rulers. Many thanks to all who so generously contribute to these backpacks

**11. WORTHING CHURCHES HOMELESS PROJECTS:** Urgently needed this month: Cereals (no Cornflakes or Porridge). Ketchup, brown sauce, salad cream, Cooking Oil, Squashes, Tea, Coffee, Washing powder/tabs, Washing up liquid, Dishwasher tabs, Shampoo/Conditioner and Shower Gel. Also Jeans/Trousers 34" waist, Hoodies, Boxer Shorts and Ladies undies 12/14. Many thanks to those who are so generous in their donations

**Father Liam says:** Today we resume our Gospel reading from Mark. Ever since the beginning of Lent back in mid February our Sunday Gospels have been mostly from John. We will return to John towards the end of July for five weeks when the Sunday Gospels will be from Chapter six where John speaks about the gift of the Eucharist.

Mark was the first person to write a Gospel, the first to form a fundamental portrayal of Jesus. The Church bases its understanding of what God's Son was like when he walked on the face of this earth on what we read in the accounts of Matthew, Mark, Luke and John. They tell us what values he would wish us to live by and how he accomplished our salvation. These writings are not biographies of Jesus. Some of the most basic biographical information about Jesus – when and where he was born, for instance, are absent from Mark and John. Mark does not mention Joseph nor, amazingly, does John tell us the name of Mary, the Mother of Jesus. Both of these gospels tell us nothing of the earthly life of Jesus until he begins his public life. Without Matthew and Luke all the details that we celebrate at Christmas and the Epiphany would be missing.

By the time Mark wrote his gospel Jesus had been preached as the Messiah for several decades. The title 'The Gospel according to Mark' was not written by the author but was supplied by the early Church. Mark begins his account with the words: 'The beginning of the Good News about Jesus the Messiah, the Son of God.' Mark was the pioneer Evangelist, the first to describe in written form the encounter between God and mankind which took place in the person and ministry of Jesus, the Son of God. None of the books of the bible either in the New Testament or the Old was divided by the people who wrote them into chapters and verses. It was not until 1227 that the books of the bible were divided into chapters. The chapters were later divided into verses in the year 1555 by a man called Stephanus. At that time Queen Mary was half way through her short reign as Queen of England.

Like all the New Testament writings, Mark's gospel was written in Greek and he wrote it around the year 70 AD. When Matthew and Luke came to write their gospels they used Mark's account as a basis guide. What would we know about Jesus if we did not have Mark and the other evangelists? If we had just the Letters of St Paul we would have a magnificent theology about what Christ achieved by his life, death and Resurrection. But of Jesus himself we would know very little. Mark gets the honour of having been the first person to have 'painted the face of Jesus' for us and made it such a precious part of good news. So today we rejoice in Mark as he tells us how the relatives of Jesus reacted to Jesus when he briefly returned to his home village of Nazareth. Mark does not shy away from telling us that they thought he was out of his mind. The next chapters tell us what he says and does as he trains his apostles for being sent out. Apostles mean 'those who are sent'. There are a number of distinctive characteristics in Mark's gospel. He tells his story of Jesus with an unusual urgency. The little word 'immediately' occurs forty-two times in the gospel and eleven times in the first chapter alone. Jesus ministry in Mark consists principally of action. There is less of the teaching of Jesus in Mark than in any other gospel. He offers the most human portrait of Jesus who, like any other human being, becomes tired and hungry and angry. Matthew and Luke and especially John give us a more exalted picture of Jesus. But Mark too shows that Jesus had a unique relationship with the Father. The most important title given to Jesus in Mark's gospel is in the opening proclamation that Jesus is 'the Messiah, the son of God'. (1:1)

In his references to the disciples of Jesus, Mark highlights their failings to a greater extent than the other evangelists. Matthew and Luke tend to soften Mark's stark portrayal of how his followers had let Jesus down. Many people think that Mark wrote his gospel in Rome. Irenaeus writing around the year 150 says that after the 'departure' of Peter and Paul Mark wrote his gospel. Peter and Paul were executed in Rome around the year 65 AD but many think the gospel was written after the destruction of the Jewish temple in Jerusalem in the year 70. Several passages of the gospel suggest that Mark and his readers were very aware of this highly significant event which brought the Jewish Revolt (66-70) against the Roman Empire to an end. The years prior to 70 AD were very disturbed ones in Rome especially for Christians who, like Peter and Paul and other prominent Christians, were martyred during the persecution of the Emperor Nero which began in 64 AD. The Emperor had blamed the Christians for the great fire that engulfed the city in July 64. Nero's death in 68 was followed by much instability when there were three Emperors within a year.

If Mark's gospel was written in Rome around the year 70 it was addressed to a community that had recently passed through a period of great persecution with many of its leaders martyred. This might explain why Mark's gospel has such emphasis on the way of the Cross travelled by Jesus and his disciples. Mark gives us the most stark of accounts of Jesus sufferings and death. In stressing the failings of Jesus disciples Mark was also encouraging his fellow Christians in Rome who had survived the persecutions. Many may have weakened during these trying times and may have been trying to come to terms with their failure to confess Jesus publicly. Mark is telling them that even the first disciples in whom Jesus had invested so much time and energy and suffering had failed spectacularly. Yet Jesus was faithful and forgiving to them. Mark was telling his community that Jesus had not changed.