

PARISH OF THE ENGLISH MARTYRS Goring Way

21.04.2019

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

Easter Sunday

Saturday	20 th	8.00 pm	The Parish
Sunday	21 st	8.15 am	Sivyer Family Past & Present
		10.30 am	Josephine Birtle RIP
		6.00 pm	Polish Mass
Monday	22 nd	9.30 am	No Mass
Tuesday	23 rd	9.30 am	Elanore Girvan RIP
Wednesday	24 th	9.30 am	Maria Petter RIP
Thursday	25 th	7.30 pm	James & Ellen Lardner RIP
Friday	26 th	9.30 am	Winifred Mary Power RIP
		12.00 noon	REQUIEM FOR MURDOCH (RAY) McGUINNESS RIP
Saturday	27 th	6.00 pm	The Parish
Sunday	28 th	8.15 am	Bernie Oehlers RIP
		10.30 am	Margaret Dunne RIP



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

TODAY'S READINGS: Acts of the Apostles 10:34.37-43; Paul to the Colossians 3: 1-4; John 20: 1-9.

NEXT WEEK'S READINGS: Acts of the Apostles 5:12-16; Apocalypse 1:9-13. 17-19; John 20:19-31

COLLECTIONS: Church: £618

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: Brian Dunne, Patrick Ryan, Sheila Tune, Michael Butler, Brenda Peazold, Rosie Grove, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Peggy Gallagher, Joan Cutmore, Christine Watson, Gordon Milne, Bernard Bandy, Deacon Pat Moloney, Alfred Deacon, Ester Park, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, Bill Hogg, Breda Schlinggen, Michaela Finn, Winifred Lyons, Yvette Allen, Leslie Lee, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: LAURA SWIETLIK and those whose anniversaries occur about now: Marie Stovold, Win Coughlan, Edna Catley, Hilda Goldrick, Ruth Evans, Pamela Axworthy, Mary Lambrou, Stella Broadhead, Bernard Joyce, Mike Begley

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 4th May (the Solemnity of St George has been moved to 30th 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 this 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 either beforehand or afterwards

6. EASTER SUNRISE SERVICE will once again take place at 6.30am 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.

7. 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.

8. KNIGHTS OF ST COLUMBA 'CELEBRATING YOUNG PEOPLE AWARDS' : KSC Worthing are helping to promote this new initiative. The awards on July 3rd 2019, will honour the achievements of those truly remarkable young people who make our communities and our world a better place. Nominated by friends, family, teachers and clergy they reflect every area of social action: **Promoting** solidarity and peace. **Living out** the option of the poor. **Protecting** the dignity of workers. **Fostering** community and participation. **Caring** for the environment. **Celebrating** human dignity. **Inspiring** youth leader. For further details and nomination form please contact KSC Youth Officer David Wynn-Davies 01903 521439 before 17th May.

10. THE WOMEN'S FELLOWSHIP OF ST. ANDREW'S C. of E. CHURCH, Ferring has invited the women of English Martyrs to join them for an Ecumenical Service on Wednesday 1st May at 2.30pm. We are always greeted warmly at this annual event which will be followed by refreshments in the church Centre. To assist with numbers for catering, if you are able to attend, please ring Anne on 01903 242624 no later than Friday. 26th April.

11. EASTER POSTERS have once again been supplied by our local Knights of St Columba. If you would like to display one in a prominent window of your home, as an act of witness at Easter, they are available in the porches.

13. MARY'S MEALS: We are now in particular need of A5 Notebooks/Reporters Pads, Toothpaste, Pencil Cases and Crayons/Colouring Pencils. Many thanks to all who so generously contribute to these backpacks

14. TURNING TIDES (Worthing Churches Homeless Projects): Items they currently need: Cooking sauces, Ketchup, Brown sauce, Salad cream, Cooking oil, Squashes, Tea and Coffee, Boxer Shorts, Ladies Undies 12/14, Washing powder, Cereal bowls, Washing up brushes, Dishwasher Tablets, Toilet bleach, Shampoo, Shower gel, Floor cleaner. Many thanks to those who are so generous in their donations throughout the year.

Father Liam says: The Nicene Creed states that Jesus 'For our sake he was crucified under Pontius Pilate'. Pilate was a Roman Prefect who would have been almost entirely forgotten if he had not been the one who ordered the execution of Jesus. Because of this fact he is mentioned in the four most widely distributed historical writings of all time – the New Testament Gospels. But why is he in the Nicene Creed? The Council of Nicaea was held in 325 and the Emperor Constantine was very influential in convening it. He had given Christianity its freedom after previous Emperors had fiercely persecuted it. Though he believed in the Christian faith he was baptised only shortly before his death in 337. He attended the Council as he had a great interest in ensuring that the Christian faith should not be embroiled in dangerous divisions. The Arian heresy was challenging the central claims of the Church – that Jesus was truly God as well as truly human. Constantine could easily have insisted that the Creed should say that Jesus was crucified under the Emperor Tiberius. The New Testament – Luke's Gospel in particular – proclaims that Jesus was born in the reign of Augustus. Why does not the Creed say that he was put to death in the reign of Emperor Tiberius? By insisting on Pilate, Constantine and the Bishops at Nicaea were emphasising that the representative of the Emperor was in charge – and no one else. It is telling us that if we want to apportion blame for the death of Jesus do not accuse the Jews. It is not the high priest Caiaphas or the Sanhedrin who are mentioned in the Creed, nor the Emperor, but the Roman Prefect Pontius Pilate. His first name is unknown. His family name was Pontius and he belonged to a branch called 'Pilatii' or 'spear-bearers'.

In compliance with Roman legal custom Pilate ordered a headboard to be attached to the cross to bear the inscription – the so-called titulus. This gave the name of the crucified person and the reason for the punishment. John (19:35) gives the most complete version of the inscription: 'Jesus of Nazareth the King of the Jews' and tells us that it was written in Hebrew, Greek and Latin. Some think the 'Hebrew' here should be understood as Aramaic while others think that Hebrew makes sense as it was the religious language of Jesus and of his accusers who wanted him to be found guilty of the religious offence. Greek was the language used by most of the several thousands of visitors to Jerusalem, many of whom could not avoid going past the site of the crucifixion as it was close to the main gate of the city. Latin followed last, not that the local Jews, nor the pilgrims, spoke it. However, the crucifixion was an official Roman punishment and so Latin was obligatory, almost like the Prefects signature. 'What I have written I have written.'

A fragment of a titulus was discovered in Jerusalem which throws light on how the text could easily be read by those entering or leaving the city. It was a whitened piece of wood with letters cut into it. The letters are filled in red or reddish-black colouring. It measures 60 centimetres by 21 centimetres. On the first Good Friday by Pilate's insistence all who passed by knew that it was Jesus of Nazareth who hung on the cross with thieves crucified on either side of him. Pilate did not just call his Jesus. There were many bearers of that name. The first communities of Christian believers did not call the Risen Lord just by the name Jesus to judge by the letters of the New Testament. They used the title 'Lord' or 'Jesus the Christ' or 'Christ Jesus' or simply 'the Christ'. Since 'Christ' is 'Messiah' in Hebrew/Aramaic we are being reminded that Jesus who was crucified is indeed the glorious Saviour of the World.

To go back to Good Friday, we have Mark's account of the early hours of the last day of the mortal life of Jesus when he was on trial in the high priests Palace. 'While Peter was in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said: 'You also were with Jesus, the man from Nazareth.' But he denied it, saying: 'I do not know or understand what you are talking about.' And he went into the forecourt. Then the cock crowed. And the servant girl, on seeing him, began again to say to bystanders: 'This man is one of them.' But he denied it. Then after a little while the bystanders again said to Peter: 'Certainly you are one of them, for you are a Galilean.' But he began to curse, and he swore an oath: 'I do not know this man you are talking about.' At that moment the cock crowed for a second time. Then Peter remembered that Jesus has said to him: 'Before the cock crows twice, you will deny me three times.' And he broke down and wept.' Not far from the high priests' palace, the Roman garrison on the Antonia Fortress kept cocks. Their crow marked the night watch so the cock crow after Peter's second denial announced the third watch from midnight to three o'clock in the morning. No-one in the high priest's courtyard would have perceived that sound as ominous, except Peter. Romans and others thought about the cock in a benign, positive context. Its presence was thought to guard against attack. But, for the first time in literature, the imagery changes and the cock became a symbol of something negative, of betrayal, preceding a catastrophic event.