

Parish OF THE ENGLISH MARTYRS Goring Way

20.06.2021

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Arundel & Brighton Diocesan Trust is a Registered Charity No: 25287

Twelfth Sunday of the Year

Saturday	19 th	6.00 pm	Deceased Members of the Roe Family
Sunday	20 th	8.15am	The Parish
		10.30 am	The Intention of Anne Steere
		6.00 pm	Polish Mass
Monday	21 st	9.30 am	Andrea Pyle RIP
Tuesday	22 nd	9.30 am	Intention of Jack & Aggie Keoghan
Wednesday	23 rd	9.30 am	Holy Souls
Thursday	24 th	9.30 am	Sean Fanning RIP
Friday	25 th	9.30 am	Intention of Kash Aitken
Saturday	26 th	6.00 pm	Intention of Mary Murphy
Sunday	27 th	8.15 am	The Doll Family
		10.30 am	The Parish



SATURDAY: Reconciliation: 10.15–10.45 am and 5.15 – 5.45 pm

TODAY'S READINGS: Job 38:1,8-11; 2 Corinthians 5: 14-17: Mark 4:35-41

NEXT WEEK'S READINGS: Wisdom 1:13-15; 2:23-24; 2 Corinthians 8:7,9,13-15; Mark 5:21-43

COLLECTIONS: Church: £270 + £67 digital collection. Thank you for your generosity.
This Sunday there will be a Second Collection for A Day For Life (NOT Gift Aided)

PLEASE REMEMBER IN YOUR PRAYERS: Valerie Halley, Pat Duggan, Anne O'Halloran, Tony Grana, Sister Raymond, Liz Harvey, John Smith, Mick Brouder, Eileen Beech, Ian Threlfall, Thomas Duggan, Len Argent, Sister Catherine Lai, Justin Gould, Rose Little, Lelia Murray, Mary Murphy, Anne Steere, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Dorothy Firth-Scott, Frances Smith, Daniel Ions, Sylvia Smyth, Bridget Bullock, Rene Woods, Harry Jacobs, David Alexander, W J Clarke, Thomas Foley, Mieczyslaw Ostatek, Claud Tuttlebee, Rita Traynor. *May they rest in peace and rise in glory.*

3. STREET PASTORS We are looking for individuals/couples who are able to commit to at least once a month on a Friday or Saturday 9.30pm-5am the next morning (breaks included) to be part of a team who goes out into town to help with handing out bottles of water, lollipops or flip flops and be that friendly ear to listen those who need that friendly ear. We are needing anyone over the age of 18 years, Part of a church. As Street pastors is affiliated with Accession trust. If anyone is a little curious about what we Street pastors do. FANCY a night out with a twist. Please get in contact with any one of the street pastors you meet or contact the email/contact info. More information available via worthing@streetpastors.org.uk or browse this website <http://www.streetpastors.org.uk/>.

4. GRANDPARENTS' PILGRIMAGE TO THE SHRINE AT WEST GRINSTEAD: All Grandparents, or honorary grandparents, are invited to join Bishop Richard for our annual pilgrimage to West Grinstead on Wednesday, 7th July, from 10 am. This is always a lovely event. It is a day to meet other grandparents and share the joys and excitement of this wonderful vocation. There will be opportunities for Mass, Adoration, Reconciliation, Stations of the Cross, Rosary, and a visit to the Secret Chapel (flat shoes advised). Packed lunch needed. Drinks provided. Please carshare as limited parking. To book a place please contact: katherine.bergin@abdiocese.org.uk

5. CAFOD UPDATE: Thanks to your support, CAFOD has been helping communities around the world cope with the pandemic. Just in Zambia, in the past year, our reports show we've been able to reach 1,234,200 people with messages on COVID-19, provide 13,312 people with access to safe water, train 392 frontline health workers from Zambia's 11 dioceses on how to prepare and respond to COVID-19 in their local communities and donate over 1000 handwashing hygiene stations in communities to support handwashing measures. Thank you for standing alongside people in Zambia and for supporting people in more than 30 other countries worldwide.

6. EMPOWERING VULNERABLE CHILDREN (EVC) Uganda Appeal 12/13 June: Many thanks to those who supported this Appeal. £514 was raised (including Gift Aid).

7. MARY'S MEALS: We need Toothbrushes, Colouring Pencils and Crayon. Many thanks to all who so generously contribute to these backpacks as they enable children to go to school and be fed a nourishing meal.

8. TURNING TIDES (WCHP): Items needed: Cereal bars, Sugar, Coffee, Small Juices, Cooking Oil, Squash, Carton Milk, Crisps. Also Hand Sanitisers, Liquid Soaps, Shampoo, Toilet Rolls, Kitchen Rolls, Toilet Cleaner, Washing Powder, Washing Liquid, Cream Cleaner, Black Sacks, Sandwich Bags, Ante-Bac Spray, Cereal Bowls, Small Tents, Bath Towels. Single Duvets. Men's Jeans, Jogging Bottoms, (Small/Medium) Men's Boxers (New please) Many thanks to those who are so generous in their donations.

FATHER LIAM SAYS: In this 'Year of Mark' when Mark's Gospel features strongly in our Sunday Masses we are looking at the identity of the writer of the first of our gospels to be written. There are a number of indications of connections between him and Peter. In the First Letter of Peter, Mark is linked with Peter and with Rome. 'Your sister church in Babylon sends you greetings and so does my son Mark (1 Pet 5:13). Babylon, as in the Book of Revelation, is a code name for Rome. A number of leading figures in the early Church also speak of a link between Peter and Mark. Eusebius says: 'Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered of what was said and done by the Lord, but not in order.' St Irenaeus calls Mark: 'the disciple and interpreter of Peter'. St Clement of Alexandria says that 'Peter sought out Mark to record his words' and St Jerome speaks of 'Mark, the interpreter of the Apostle Peter'. Origen says that 'Mark did as Peter instructed him'. Despite all this there are some that think that Mark lived near Palestine, possibly in Southern Syria.

One third of Mark's narrative is devoted to the last week of Jesus' life. In Mark's view we can only understand the true identity of Jesus through his suffering and death. The inability of the disciples to understand who Jesus is bears this out. It is only after the Resurrection that they begin to truly comprehend who Jesus is. In the account of the Transfiguration, which reveals Jesus as God's beloved Son, Peter's confusion and the disciples' fear are emphasised. When Jesus again emphasises the certainty of his impending suffering and death, the disciples continue in their state of incomprehension. 'He was instructing his disciples. He was telling them 'The Son of Man will be delivered into the power of men. They will put him to death and three days after he has been put to death he will rise again.' But they did not understand what he said and were afraid to ask him.' (9:31-33)

Each of the Passion predictions is followed by the incomprehension of the disciples. Mark is emphasising that not even the closest followers of Jesus could understand him until Jesus had undergone the suffering of the cross. Mark is also telling us that no one can understand Jesus until after his death. Mark when he insists that the disciples are floundering and at a loss to understand their Master is not trying to discredit them, He uses them as an example to us that Jesus can only be understood in the light of his death and Resurrection.

Perhaps that is why Mark wrote his gospel in a way that it should be read or heard without interruption – as one great narrative. The continuity of the events is emphasised by the raciness of the language he uses as he carries us forward until the destiny of Jesus is fulfilled on the cross and in his Resurrection. No one in Mark's gospel is portrayed as 'recognising' or understanding Jesus as the Son of God until after his death. Then the one who acknowledges Jesus as Son of God is not one of Jesus' followers but a Gentile, a centurion in the Roman Army. 'The centurion who was standing in front of him, had seen how he had died and said: 'In truth this man was Son of God'.

One of the titles that Mark uses of Jesus to reveal his identity is 'the Son of Man'. In Mark this is the title Jesus applies to himself. No-one else calls Jesus by this title. Whenever the identity of Jesus is the issue in Mark's Gospel, Jesus responds by referring to himself as Son of Man. When the High Priest asks Jesus: 'Are you the Messiah, the Son of the Blessed One?' (14:61) in this question he mentions two titles, Messiah and Son of God. In his reply Jesus says: 'I am, and you will see the Son of Man seated at the right hand of Power and coming with the clouds of heaven'. (14:62) Jesus uses a title the High Priest does not use. The main purpose of this title is to focus on the cross. Because of who he is, Jesus is destined to suffer.

For the last three years of Nero's reign (65 – 68) to be a Christian was a capital crime in Rome. Peter and Paul and countless others had already been put to death. This was the community that Mark belonged to, the community he was writing for. In the summer of 64 a fire raged unchecked in Rome for a week. Popular rumour claimed that Nero ordered it so that space could be found for his ambitious building plans for his military and administration. To divert suspicion from himself Nero scapegoated the Christians. Tacitus, the Jewish historian, described their execution: 'Their deaths were made farcical. Dressed in wild animal skins, they were torn to pieces by dogs or crucified or made into torches to be ignited after dark as substitutes for daylight.' Mark is telling this community that their own suffering, like the suffering of Jesus, is not a catastrophe devoid of meaning but is the way that leads to salvation. 'Anyone who wants to be a follower of mine must renounce self and take up the cross and follow me. For whoever wants to save his life will lose it but whoever loses life for my sake and for the sake of the gospel will save it.' (8:35-36)

A few words about Mark's account of the Last Supper. Mark tells us that Jesus asked two of his disciples to find a place where they could celebrate the Passover Meal. Mark previously tells us that Jesus had asked two of his disciples to find a colt – in readiness for his entry into Jerusalem as the Messiah of Peace. Mark is the only one who tells us of these preparations but how essential they were. Bishop Richard has been alerting us to prepare for a fuller return to the Lord's Table. The Passover Lamb was at the centre of the Jewish Passover Meal as they celebrated God's great deliverance of his people from slavery in Egypt and looked forward to the eternal Banquet God has in store. But at the Last Supper there is no mention in any of the four accounts of a lamb. The only food mentioned is bread and wine. Jesus himself is the Paschal Lamb. The Last Supper was celebrated after sunset. In Jewish reckoning a new day had already begun. Their day ended with sunset. The Last Supper took place at the beginning of Friday – the same day that Jesus gave up his life for us. He invites us to join with him in offering perfect praise to the Father in the Unity of the Holy Spirit. Through Baptism we share his priesthood and the Eucharist is the action of Jesus and our action too. We are called to action. 'Do this as a memorial of me'.