

## Parish OF THE ENGLISH MARTYRS Goring Way

6.06.2021

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

### The Most Holy Body and Blood of Christ

Saturday	5 <sup>th</sup>	6.00 pm	Jenny Begley RIP
Sunday	6 <sup>th</sup>	8.15am	Ann Bandy RIP
		10.30 am	The Parish
		6.00 pm	Polish Mass
Monday	7 <sup>th</sup>	9.30 am	Deceased Members of the Petter & Wells Families
Tuesday	8 <sup>th</sup>	9.30 am	Holy Souls
		<b>11.00 am</b>	<b>REQUIEM FOR NORMA MARKHAM RIP</b>
Wednesday	9 <sup>th</sup>	9.30 am	David & James Toley RIP
Thursday	10 <sup>th</sup>	9.30 am	Maureen Holland RIP
Friday	11 <sup>th</sup>	9.30 am	Patrick O'Toole RIP
Saturday	12 <sup>th</sup>	6.00 pm	Deceased Members of the Slattery & Bailey Families
Sunday	13 <sup>th</sup>	8.15 am	Dorothy Thomas RIP
		10.30 am	The Parish



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

**TODAY'S READINGS:** Exodus 24:3-8; Hebrews 9:11-15; Mark 14:12-16,22-26

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

**COLLECTIONS:** Church: £270 + £54 digital collection + May 2021 Standing Orders received £1357.

**Thank you for your generosity.**

**Friday is the Solemnity of the Sacred Heart of Jesus**

**PLEASE REMEMBER IN YOUR PRAYERS:** 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: Marion McCabe, Julia Rippin, Rita Healy, Wasyl Szymuda, Raymond Tremayne, Mary Marsh, Simonne Brookes, Josette de Roland Peel, Marina Hatton, William Steadman, Bernard Carroll, Cynthia Hinchcliffe, Nuala Clarke.

*May they rest in peace and rise in glory*

**3. THE GOVERNORS OF ENGLISH MARTYRS SCHOOL** are appealing for your help to raise the £25,000, which is the 10% required to be fundraised by the whole school community. Herewith some ways in which you can donate to the roof fund:

- Raise the Roof link on the school website <https://gofund.me/9b3090f6>
- By cheque made payable to English Martyrs School marked 'roof fund'
- By Dona – cashless-collection
- By English Martyrs Church website

Our very grateful thanks for any financial support you can give to our roof fund, becoming a school governor, joining our fundraising group or helping out at the school.

**4. NORMA MARKHAM RIP** – Bernard has requested that if you knew Norma please do feel free to come to her Requiem on Tuesday at 11.00 am

**5. EMPOWERING VULNERABLE CHILDREN ( EVC ) Uganda Appeal 12/13 June:** This charity provides real hope for the future through education for some of the poorest children in the world. Philomena Lland will give a brief talk at all the Masses next weekend about their work. For further information about EVC please look at their website at: [Home | EVC Uganda](#)

**6. MARY'S MEALS:** We need Flannels, Soap and Toothpaste. 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.

**7. 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:** There is a huge amount about the life of Jesus that we know nothing about. We do not know anything that he himself wrote. The only words we know that were written about Jesus in his lifetime were the words that Pontius Pilate directed should be placed on the cross: 'Jesus of Nazareth, King of the Jews'.

The first of the New Testament writings was St Paul's Letter to the Church at Thessalonica, which he himself had established around the year 50 AD. He wrote this letter to them around the year 53 AD expressing his joy at their constancy and perseverance in the faith. So for the first 20 years of the Church's life there was nothing of what we know as the New Testament in existence. For all that time people were instructed in the Christian faith and celebrated the Eucharist Sunday by Sunday without any scripture except the Old Testament. Scripture up to that time and much later simply meant the scriptures written before the time of Christ – what we know as the Old Testament. The words and actions of Jesus were remembered and recorded wherever his followers gathered together.

Mark was the first to write down 'the beginning of the good news of Jesus the Messiah, the Son of God.' This beginning was 'marked by his baptism in the Jordan by John and the beginning of Jesus' ministry. We will continue to have Mark's Gospel proclaimed at every Sunday Mass for most of this year. We don't know who Mark was. Mark was one of the most common names among people who spoke Latin and Greek at that time. It is worth noting that we have no certain knowledge about the authorship of any of the four gospels that form such an important part of the New Testament. All four gospels are anonymous. They remained untitled until the last quarter of the second century. It was then that ecclesiastical tradition ascribed names to them. The original anonymity was probably deliberate. The authors may very well have wanted to eliminate interest in who wrote the accounts and to focus the attention of the reader on Jesus. In the ancient world an anonymous book, rather like an encyclopaedic article today, implicitly claimed complete knowledge and reliability. It would have reduced the impact of the Gospel of Mark had the author written: 'this is my version' instead of 'this is what Jesus said and did'.

By the last quarter of the Second Century however, there were a number of gospels claiming the attention of different Christian communities, including the Gospel of Truth, the Infancy Gospel of James, the Gospel of Peter and the Gospel of Thomas. A decision had to be made about which could be regarded as authoritative and normative for the faith and life of catholic Christianity. In the Western Church, Irenaeus around the year 180 AD was strongly of the opinion that the number should be those attributed to Matthew, Mark, Luke and John. St Irenaeus was born of Greek parents in present day Turkey and was a bishop of the church of Lyons in 177 AD. He was a key figure in keeping contact between the Eastern and Western sections of the Church and the whole Christian family has always been united as to the contents of the Bible.

When Jerome was commissioned in 383 AD by Pope Damasus to produce an authoritative Latin translation of the Bible he adopted the order of the gospels used in the Eastern Church, Matthew, Mark, Luke and John. This was what they believed to be the chronological order. This ordering has remained the standard practice ever since in East and West, even though it is now commonly believed that Mark was the first of the four to be written. It is thought that it was written shortly after the year 65 AD, quite likely in Rome and for the benefit of the Christian community there. Peter and Paul both came to Rome, quite independently of one another. Paul came to defend himself on charges of disloyalty to the Emperor and awaited his trial for two years while being kept under house arrest. He was found guilty and was beheaded. As a Roman citizen Paul would not have been crucified. Peter was not a Roman citizen and he was crucified, tradition tells us, upside down as he did not deem himself worthy to be crucified in the same way as Jesus.

There were some Christians in Rome before either Peter or Paul came there. Some years before, Paul had written a long letter to this Roman community as he was hoping to visit them in the course of his great missionary journeys. Peter presumably decided to come to Rome because of its central position in the world of his day. And Peter was intent on proclaiming the centrality of Christ to the whole world. Mark is thought to have been a member of that first Christian community in Rome. He has clear sympathies towards the Gentiles. It is thought unlikely that he was a native of Palestine as he was not very clear about Palestinian geography. In his gospel alone are the followers of Jesus said to include some non-Jews. In 3:8 he says some of them came from Idumea. Mark gives two accounts of feeding multitudes, one in Jewish territory and another in Gentile territory. It is thought that he was able to draw on what he had learned from Peter for some of his work. The Christian community existed in Rome for some twenty years before the arrival of Peter and was probably founded by Christian immigrants from Palestine and Syria. The earliest tradition associated Mark's gospel with Peter's influence. The fact that Rome was the place where the two great apostles Peter and Paul were martyred might explain the early authoritative position that was accorded to Mark's Gospel.

The whole style of Mark's writing with its sense of immediacy and its urge to move the narrative on in a racy manner indicates that it was written to be heard as a complete story. Breaking it up into little sections as we do at our Sunday Masses does not give us the full flavour of what Mark was trying to get across. Mark, like all the biblical authors, did not write in chapters and verses. These were added many centuries later. Mark's Gospel is a unified narrative – reflecting on the unique destiny and mission and 'good news' of Jesus, the Messiah, the Son of God.