

Parish OF THE ENGLISH MARTYRS Goring Way

3.10.2021

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

Twenty-Seventh Sunday of the Year

Saturday	2 nd	6.00 pm	Elizabeth Daisy Wratschko RIP
Sunday	3 rd	8.15am	Jeffrey Baker RIP
		10.30 am	Peter Lane RIP
Monday	4 th	9.30 am	The Parish
Tuesday	5 th	9.30 am	Kitty & Catherine Foley RIP & Foley Family
		12.30 pm	REQUIEM FOR DAWN COPPING RIP
		7.00 pm	Choir Practice
Wednesday	6 th	9.30 am	Nora Murphy RIP
Thursday	7 th	9.30 am	Intention of Philomena & Vijoy Slivastava
Friday	8 th	9.30 am	Stella Seville RIP
Saturday	9 th	6.00 pm	Johannah O'Driscoll RIP
Sunday	10 th	8.15 am	Alan Baker RIP
		10.30 am	Mark Simons RIP



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

TODAY'S READINGS: Genesis 2:18-24; Hebrews 2:9-11; Mark 10:2-16

NEXT WEEK'S READINGS: Wisdom 7:7-11, Hebrews 4:12-13, Mark 10:17-30

COLLECTIONS: Church: £294 Digital collection £69 Home Missions: £114 Thank you for your generosity.

This weekend there will be a Second Collection for CAFOD Harvest Fast Day, which is on Friday.
This may be Gift Aided using ONLY the special CAFOD envelopes available in both porches

PLEASE REMEMBER IN YOUR PRAYERS: Sienna Coates, Franca Villa, Joan Williams, Kathleen Brennan, Chris Judge, Brian Caplin, Siobhan Isaacs, 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, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, 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: Mary Simmons, Charlotte Kelleher, Christopher Vanston, Honora Acrell, Benjamin O'Gorman, Margaret McGuinness.
May they rest in peace and rise in glory

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

4. CAFOD FAMILY FAST DAY – Climate Crisis Appeal. Our local experts are helping people all over the world to adapt to climate change and protect our common home. This Family Fast Day, please donate in the parish using a CAFOD envelope or online through the [CAFOD website](http://cafod.org.uk/climatecrisis) (cafod.org.uk/climatecrisis) and help communities affected by the worst impacts of the climate crisis. You can also add your voice to our online [petition](http://cafod.org.uk/climate) calling for our Prime Minister to show leadership in tackling the climate crisis, cafod.org.uk/climate.

5. ST OSCAR ROMERO OPEN EVENING - St Oscar Romero Open Evening – next Wednesday, 6th October- 6pm.
St Oscar Romero is a thriving Catholic secondary school, rated 'Outstanding' in every category in our Diocesan Inspection, offering a first class education. You are warmly invited to our Open Evening on Wednesday, 6th October at 6pm. Open Morning tours are also available on October 8th, 11th, 12th, 13th, 14th & 15th at 9am and can be booked via Eventbrite.

6. PLEASE REMEMBER to be sure to follow the COVID rules, masks, hand-sanitiser, social distancing, taking all papers away with you, hymn books returned to either porch AND, most importantly, going to Holy Communion row by row – out one end of the bench and back by the other end. *We need welcomers and people to collect up the hymn books and leave them in neat piles on the table after 6.00 pm Mass and away in the cupboards after 10.30 Mass. Could that be you?*

7. WERE YOU AN ALTAR SERVER IN YOUR YOUTH? As I am sure you are aware we really do need some more Altar Servers and it would be great if some of the more 'mature' ladies or gentlemen could assist as well as young ones!

8. TRAIDCRAFT will be available in the Barn after all Masses this weekend. Friendship in the Barn will return next Friday 8th October. If anyone needs a lift to come to tea then would they kindly contact Teresa on 07932042759

9. GRANDPARENTS' GROUPS: Within the Diocese we have several active grandparent groups who gather to pray for their grandchildren and to share the highs and lows of this stage of life. Remember when you joined toddler groups when your children were young, to find likeminded people and unlimited support ? It's a bit like that, chat over issues such as how to help your Grandchildren without upsetting your own children...or their spouse !! How to pass on your faith and find strength in praying about it all together. If you are interested in joining or creating a group in you parish please do contact Katherine Bergin at Katherine.bergin@abdiocese.org.uk

10.. MARY'S MEALS: We need Toothpaste, Flannels. Soap, Pencil Cases and *small* Balls (Tennis Ball size) If you have sandals, flip-flops, trainers, shoes – *age 3 – 14 years* only - that still have life in them please place them in the collection container for Mary's Meals in the West Porch. They are much needed. 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.

FATHER LIAM SAYS: What languages did Jesus speak? English-speakers are generally happy to speak and write one language. At the time of Jesus one language would not have been sufficient. Palestine was ruled by the Roman Empire but Latin was not then universally used. The Empire had previously come under Greek influence and culture and Greek was the language used by most people, Latin was used of course by the Roman administration and army before it became the language of the people.

There were different forms of dialects. The common language accessible to practically everybody, even the uneducated was known as Koine. It was in this common Greek that the New Testament was later to be written. But every country, every province of the Roman Empire would have its own native language. In Palestine there were two, Hebrew, the ancient traditional language of Bible and Synagogue and Aramaic,, the everyday language almost as old as Hebrew and closely related to it. Every male Jew who attended elementary school would have been fluent in Hebrew and Aramaic. Those working in commerce would have acquired at least a good working knowledge of Greek. Not a single coin minted in Palestine between 37 BC and AD67 has been found with even one Hebrew letter, let alone a Hebrew (or Aramaic) inscription. So people were almost forced to learn at least basic elements of Greek.

Jesus is likely to have spoken Aramaic as his normal, everyday language. He was brought up in Galilee, a region much influenced by Greek culture. As someone who worked in building he would have encountered Greek-speaking people frequently as he travelled around, long before the beginning of his public ministry. Inscriptions found in Galilee and elsewhere in Palestine demonstrate that Greek was acceptable even to orthodox believing Jews who used it in the synagogues or on tombstones, in the theatres and even in the temple of Jerusalem. It seems that the brothers Peter and Andrew came from Greek backgrounds. Andrew's name is entirely Greek and Peter's original name Simon is found in Greek writings much earlier than in Hebrew or Aramaic ones. There is no indication that Jesus ever used Latin.

The last twenty years or so have seen an amazing upsurge in the number – Cardinals and Seminarians among them = who assert in all seriousness that one of the major defects in Catholicism in recent times has been the shift away from Latin. Before the present translation of the Roman Missal came into effect ten years ago we were often told that its greatest glory was that it was 'closer to the original Latin.' The older translation – dating from the early 1970's – might have been 'user friendly' but its flaw was that it was not true enough to the Latin! Latin was regarded by many in high places as the guardian of the truth. This curious notion that if one departs from a particular language then one abandons an anchor of truth is not confined to Western Catholicism. (The Catholic Church in the East never had any attachment to Latin). The Armenian Church still uses classical Armenian and many Russian congregations use Old Church Slavonic – neither language being generally understood by ordinary people today in either Armenia or areas using Slav. Those communities, when they are in their homelands, have little desire for change. Customs and attachment to what was done yesterday is a strong religious force. But when these Christians find themselves in a different setting (e.g. in America) the issue of using contemporary language comes to the fore and the case for change is resisted and communities can be riven by discord.

Something like this happened two thousand years ago in Judaism. When the Temple in Jerusalem was totally destroyed by the Romans in the year AD 70, the Jews had to live with the frightening prospect of not being able to offer sacrifice to God. Sacrifice could only be offered in the Temple in Jerusalem. The Temple has never been rebuilt and as there is no sacrifice the Jewish priesthood is no more. Many Jewish leaders believed that this calamity was God's way of punishing the people for their sins and failings so there was a great movement for change. Many Jewish communities had flourished for centuries in various parts of the world where they adopted the language of everyday life as the life of their synagogue worship. Some of the Jewish scriptures were written in these foreign parts and in Greek –the language the people understood. Now with these reforms following the loss of the Temple the Jewish authorities decided the sacred writings written in Greek should not be regarded as belonging to the Sacred Scriptures. Judaism took refuge in a language – Hebrew. Only the scriptures written in Hebrew were genuine!

But the Christians did not accept this. They adhered to the same scriptures that Jesus and the first Christians recognised.. If Jesus recognised the scriptures written in Greek as the Word of God in the same way as the scriptures written in Hebrew so would the Christians. This is what Christians continued to do up to the time of the Reformation when some of the Reformers decided to jettison the books of the Old Testament that were originally written in Greek. God is greater than any language – be it Hebrew or Greek or even Latin. God alone is truth and he speaks to us in our own language so that we can understand and follow him.