

PARISH OF THE ENGLISH MARTYRS Goring Way

26.02.2023

Father Liam O'Connor, 37 Compton Avenue,

Goring-by-Sea, West Sussex. BN12 4UE

Presbytery 01903 242624 / Church repository 01903 506890

Email: emgoring@english-martyrs.co.uk Website: www.english-martyrs.co.uk

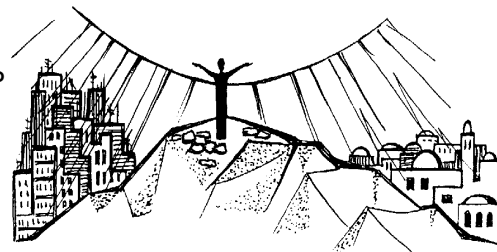
Deacon Gary Bevans 01903 503514

Safeguarding Rep. Anne Niven 01903 242624

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

First Sunday of Lent

Saturday	25 th	6.00 pm	Nora McGinn RIP
Sunday	26 th	8.15 am	The Parish
		10.30 am	Peggy & Eddie Seary RIP
Monday	27 th	9.30 am	Domini, Lourdu, Mary, Mark & Magdalaine RIP
Tuesday	28 th	9.30 am	Special Intention (BM)
		7.00 pm	Choir Practice
Wednesday	1 st	9.30 am	Reg & Dorrie Marshall RIP
Thursday	2 nd	9.30 am	Carley RIP
Friday	3 rd	9.30 am	Bernard Bandy RIP
		10.00 am	Stations of the Cross
Saturday	4 th	6.00 pm	John Roe RIP
Sunday	5 th	8.15 am	Humphrey Niven RIP
		10.30 am	The Parish



SATURDAY: Reconciliation: 10.15 -10.45 am and 5.15 - 5:45 pm

TODAY'S READINGS: Genesis 2:7-9, 3:1-7; Romans 5:12-19; Matthew 4:1-11

NEXT WEEK'S READINGS: Genesis 12:1-4; 2 Timothy 1:8-10; Matthew 17:1-9

COLLECTIONS: Church: £325 Digital Collection: £102 **CAFOD Syria-Turkey Earthquake Appeal: £1,593**

Thank you for your generosity.

Next weekend there will be a Special Collection for CAFOD Lent Fast Day

Special Gift Aid Envelopes are available in both porches

PLEASE REMEMBER IN YOUR PRAYERS: Lola Meehan, Sue Withnell, Maureen House, Joan Wand, Samuel Bezants, Thomas Boylan. John Mayock, Terry Stanley, Glenn, Helena & Vittorio Villa, Peggy Gallagher, Lena, Ken Harvey, Sienna Coates, Chris Judge, Brian Caplin, Valerie Halley, Pat Duggan, Tony Grana, Sister Raymond, John Smith, Ian Threlfall, Lelia Murray, Mary Murphy, Brenda Peazold, Mary Wessel, 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 **KATHLEEN BRENNAN** and those whose anniversaries occur about now: Eileen Fusciardi, Ron Watson, Cecelia Boakes, Mary Hancy, Ted Leach, Marion Kurkowski, Frederick Wolford, Mary Eldred, Thomas Peeney, Mary Alder, Anna Kelledy, Olive Pickthall, Eileen Godfrey, John Roe. *May they rest in peace and rise in glory*

3. REDISCOVER THE POWER OF PRAYER. Exploring the power of prayer and its impact on the world around us. We will explore the key moments in the life of Christ through the Sorrowful Mysteries of the Rosary. Our aim is that the mysteries will carry us to the Lord and change our lives from the inside out. How we pray has the power to enrich our Christian life, and impact on how we are living. Meet in the Good Shepherd Chapel at 10.30am every Tuesday. Please contact Dermot or Jane Anne 07999488326 or email dermot36@gmail.com

4. THE WORLD DAY OF PRAYER will be taking place worldwide on Friday 3rd March. Please join us at St Michael's, Hayling Rise at 2.30pm.

5. ST. PATRICK'S NIGHT 'HOOLEY' in aid of our Parish Project, will take place **on** Saturday 18th March at 7.00 pm in the Barn. Irish Step Dancers, three course traditional Irish Supper – Bacon & Cabbage - Homemade desserts, Irish Coffee, Bar, a Sing-a-long and Raffle. Come and enjoy an evening of fun, good food music and dance. Donations of Raffle prizes would be appreciated. Tickets on sale after all Masses next weekend: Adults £8.00, Children £4.00

6. CAFOD FAMILY FAST DAY, next Friday 3rd March, is an opportunity to reach out to some of the poorest, most marginalised of our brothers and sisters around the world. This Lent CAFOD is supporting families with the skills and tools they've asked for to fight the climate crisis. I Bangladesh, 14 year old Dristy and her mum Rupali are building seed beds and planting palm trees to protect their crops from flooding and cyclones. Please give to help families grow in strength to adapt to the climate crisis. Please collect your Fast Day envelope from one of the porches and give whatever you can or give on-line at cafod.org.uk/lent

7. ST. VALENTINE'S EVENING CANDLELIT DINNER was a great success and our thanks go to all who worked so hard to make this so. £752 was raised for the Parish Project.

8. EDGE YOUTH GROUP will be meeting next Sunday, 5th Match, in the Barn, from 6.00 until 730 pm. All young people 11+ welcome. Contact Niall for more information nfarrell@stromeros.co.uk

9. LENT TALKS WITH FR TERRY MARTIN At the risk of boring you with my ramblings, I propose three talks (with time for questions and comments) during Lent, in St Mary's church, Worthing. No need to come; they will be rubbish!

Wednesday 8th March. 7.00 pm

Wednesday 15th March, 7.00pm: Prayer

Wednesday 22nd March, 7.00pm: Universal call to holiness

Wednesday 29th March, 7.00pm: Becoming what we do

10. MARY'S MEALS COLLECTION POINT is one of the small boxes under the notice board to the right in the Front Porch. It now costs £19.15 to feed one child for a year! Your donations will always be much appreciated.

11. TURNING TIDES WISH LIST is appealing for the many items that they need. Coffee, Long-life Milk, Sugar, Cooking Oil, Small bottled/carton drinks/water, Cereal Bars, Biscuits, Snack Pots, Tinned meat/fish. Also Toilet Rolls, Washing-up Liquid, Washing Powder, Dish-washer Tablets Deodorant. Many thanks to anyone who is able to help

FATHER LIAM SAYS: The opening books of the New Testament are the four Gospels, Matthew, Mark, Luke and John. They are placed first, not because they were the first to be written but because they have always been regarded as the most precious and most sacred of all the scriptures. The Letters of St Paul were all written before any of the Gospels were and most scholars now believe that Mark's Gospel was written before the other gospels. These four are the canonical gospels, those belonging to the canon or official list of the books of sacred Scripture. There were other gospel texts in circulation in the early Church. They have never been regarded as inspired by God. Since they do not belong to Sacred Scripture they are referred to as the non-canonical gospels.

Conspiracy theories surround these non-canonical gospels. They attract a lot of attention in certain quarters. These are suggesting that these writings have been suppressed because the early Church was afraid of allowing Jesus to be portrayed as he really is. The non-canonical gospels are also sometimes called the Apocryphal Gospels (Apocryphal literally means 'hidden'). Neither term would have been used in the early centuries when many of these other texts were being produced or circulated. The distinction between canonical and non-canonical gospels only could arise when a fixed list of New Testament texts was declared by the Church. Writing around 180 AD St Irenaeus, bishop of Lyon, refers a number of times to written documents using the term 'gospel'. He refers to the four evangelists issuing gospels in different locations. Irenaeus accuses the followers of Valentinus of 'possessing more gospels than there really are.' He mentions one such document – the 'Gospel of Truth'. He asserts that there is only one Gospel but it is known and received in a four fold manner and he names Matthew, Mark, Luke and John as the authors of the four documents. He argues that the 'Gospel of Truth' is so at odds from the four received gospels that it should not be classed in the same way. Different types of gospel texts circulated in the early Church. Most of these were known only by name; some were attributed to Peter, Thomas and Judas and mention is made of the Coptic Gospel of the Egyptians. This was the case throughout the Middle Ages and into the early, modern period.

This changed dramatically from the late 19th century onwards. The dry and hot conditions of Upper Egypt had provided the ideal climate for the preservation of papyrus documents. Archaeologists commenced large scale excavations in Egypt and scholars began trawling through library collections long buried and long forgotten. Manuscripts began to emerge. A substantial document was unearthed in 1886 by members of a French team. A small book or codex was exhumed from a monk's grave, containing four texts in its 66 pages. One was identified as a fragment of the lost text of the Gospel of Peter, which had previously been known only in name. In 1897 two Oxford scholars, Grenfell and Hurst discovered a vast number of papyrus fragments in various rubbish heaps, each about 30 feet deep. Among all sorts of personal letters and tax receipts and bills there were literary texts including various biblical texts. New texts were discovered that claimed to record the actual words of Jesus or those of his followers. The very first text from this excavation of Oxyrhynchus to be published was entitled 'Sayings of Our Lord' and contained previously unknown material. It later transpired that these fragments were part of a larger text known as the Gospel of Thomas.

Texts unearthed over 100 years ago are still being sorted, edited and published. 73 volumes of published texts have appeared from a study of 5,000 documents. This is only about 3% of the texts. The so called 'Unknown Gospel' came to light in the 1930's dating to the middle of the 2nd century. The next huge find, though not so ancient, took place again in Egypt shortly after the end of World War II at Nag Hammadi, not far from Luxor. The find comprised 12 leather bound papyrus codices, buried in a sealed jar. The texts contain among other things a mixture of strange and mystical Christian thinking, apocalyptic visions and moral instructions. More recent texts, a work given the title 'Gospel of the Saviour' by its editors was published in 1999. The text known as the Gospel of Judas first became widely known in 2006 but was discovered in 1978.

Exaggerated claims are often made concerning the non-canonical gospels. It is often suggested that a new discovery is sensational and earth shattering. Some think that it might herald the end of Christianity! The majority of these texts are products of the 2nd or 3rd centuries. They have much to tell us about the diversity and vibrancy of certain groups of Christians in the early centuries. They sought to promote their own views in relation to the significance of Jesus and how his followers should respond to him and to one another. But it must be said that many of their texts trivialise the story of Jesus – no doubt with the best of intentions.