

PARISH OF THE ENGLISH MARTYRS Goring Way

30.04.2023

Father Liam O'Connor, 37 Compton Avenue,

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

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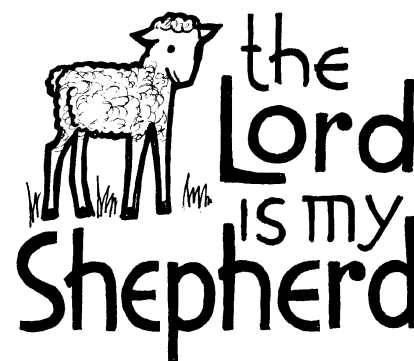
Deacon Gary Bevans 01903 503514

Safeguarding Rep. Anne Niven 01903 242624

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

Fourth Sunday of Easter

Saturday	29 th	6.00 pm	Margaret Dunne RIP
Sunday	30 th	8.15 am	The Parish
		10.30 am	Kathleen Brennan RIP
Monday	1 st	9.30 am	No Mass
Tuesday	2 nd	9.30 am	Intention of Marie O'Mahoney
		7.00 pm	Choir Practice
Wednesday	3 rd	9.30 am	James Roohan RIP
Thursday	4 th	9.30 am	Dorothy & Peter Honiball
Friday	5 th	9.30 am	HRH King Charles III
Saturday	6 th	6.00 pm	Carmelina Carvelho RIP
Sunday	7 th	8.15 am	The Parish
		10.30 am	Dorothy Mary Cully RIP



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

TODAY'S READINGS: Acts 2:14.36-41. 1 Peter 2:20-25. John 10:1-10

NEXT WEEK'S READINGS: Acts 6:1-7; 1 Peter 2:4-9; John 14:1-12

COLLECTIONS: Church: £392 Digital Collection: £30 Cake Sale: £212 Thank you for your generosity.
There will be a Second Collection this Sunday for the Education of Future Priests (Gift Aid)

PLEASE REMEMBER IN YOUR PRAYERS: Ella Doll, Paul Curd, Baby Thomas Dario Castanho (ill in a London Hospital), Jed Armstrong, Lola Samengo-Meehan, 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, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Margaret Dunne, Anne Wesley, Ellen Leahy, John Field, Nick Brown, Linda Dixon-Smith, Peggy Mardell.
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. PRAYER PARTNERS are sought for our fifteen First Holy Communion children. Please sign against the symbol for the child of your choice on the poster on the wall at the side of the Church. We pray for these children who are preparing to receive their First Holy Communion on Sunday 11th June

5. PARISH CORONATION STEET PARTY: Our Celebration of King Charles III Coronation is to be held on Monday 8th May from 2 till 5 pm. A shared tea with drinks provided, children's monarchy-based fancy dress, a light hearted quiz and a DJ. Beginning in the church with songs from the choir and congregation for half an hour, then processing to the Barn for a fun filled afternoon suitable for all ages. Please contact Teresa for further information on 07932 042759. Please sign on the Savoury/Sweet Lists in the porch to indicate the food that you will be bringing to the party.

6. CORONATION CELEBRATION MASS As part of our Parish celebrations for the coronation, the 10.30am mass next Sunday 7th May will be a celebration of this special occasion, with appropriate hymns, music and prayers

7. KNIGHTS OF ST. COLUMBA RACE NIGHT, with Fish and Chips Supper will be held on Saturday 20th May at St Oscar Romero School. The KSC will be raising funds for Lourdes Red Shirts from St Oscar Romero School with this event. Please help them to achieve their goal to attend this year's Diocesan Pilgrimage to Lourdes. For tickets, price £9.00, please contact David on 07790 480356.

8. EDGE YOUTH GROUP will be meeting next Sunday 30th April, in the Barn, from 6.00 until 730 pm. All young people 11+ welcome. Contact Niall for more information nfarrell@stromeros.co.uk.

9. AN INFORMAL CONCERT will take place in the Barn on Sunday 4th June after 10.30 Mass. Please support James Winton as he performs vocals (alongside William, Emily, Ruth and Cedric- whom will all perform some piano pieces) to raise funds towards James' role as a Young Helper in Lourdes this summer. No tickets required – just donations please.

10. READERS AND MINISTERS OF THE EUCHARIST: Rosters for May now available in the Sacristy

11. 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.

12. 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: I think that one of the most fascinating objects in the world must be the Shroud of Turin. Many people think that it is the linen cloth that was placed over and under the body of Jesus when he was taken down from the Cross and in which he was covered when he was placed in the tomb. The Church has never said that it is authentic but there is a wealth of scientific evidence that suggests that it is. It clearly shows the features of a scourged and crucified man who had a cap of thorns pressed on his head before he died. This image would have been impossible to fake. It is clear that this linen cloth was preserved – many believe for two thousand years. To think that it could be the image of some unknown person is hard to believe. No fabric has undergone more scientific tests than what has become known as the Shroud of Turin.

What does the Shroud tell us? The imprints on the cloth are those of a dead man in rigor mortis. The testimony of numerous pathologists confirms that. The body had been mutilated in exactly the same manner that the Gospels say Jesus had been. He was crowned with a 'cap' of thorns rather than the traditional 'wreathlet' that artists created. He was nailed in the wrists, not in the palms of the hands. His body was scourged with a Roman flagrum. The wounds depicted correspond exactly to those that would have been inflicted by the ancient instruments of torture that archaeology has brought to light. The shroud reveals that the victim 'had been beaten about the face and also had an excoriated shoulder, such as a crossbeam might make. All those wounds show swellings that prove they were inflicted when the man was alive. There is, however, a clear image of a stab wound in the chest which corresponds to what a Roman lance might make. there is no swelling around this wound – it came after death.

European painters down the centuries would not have known how people were crucified in the East. So they did not know that wrists rather than the palms of the hands would have been pierced with nails, nor would they have known the 'crown' would have a different shape in the East – more like a cap than a crown. Crucifixion was the ultimate degrading and humiliating penalty. The victim would have been stripped naked, as the man depicted on the Shroud was. In traditional Christian art we do not see Jesus without a loincloth or the crown. No medieval artist would have depicted Jesus in the way this loincloth has.

The images are unique. There is a complete absence of decomposition stains on the linen. the body did not remain in the shroud for long – just as the Gospels tell us about Jesus. How could the cloth have been unwrapped without disturbing the blood stains that give us such a clear portrayal of the face, wrists, side and feet? If the bloodstains were wet, the slightest jar would have smudged them. If they were dry, then not only the bloodstains but the cloth adhering to them would have been damaged.

The linen cloth is fourteen feet long. The body would have been placed on it and then the front of the body would have been covered by it. So it gives a complete picture of the body. It narrowly escaped being destroyed by fire in 1532. At the time it was the property of the Duke of Savoy. It was saved by people pouring baskets of water on the partly melted silver cask in which the cloth was kept carefully folded. The case was obviously in a room that caught fire.

Later the cloth was mended using material of the 16th century. When samples were taken for radiocarbon dating in 1988 the authorities were reluctant to further damage the linen, so fabrics were taken from the damaged part of the cloth. Tests were carried out in laboratories in Oxford, Zurich and Arizona. They came up with a date around the year 1400 and so they pronounced it to be a clever hoax. Their findings are now found to be very suspect. Science is only as reliable as the scientists and the techniques and methods that they use.

The Shroud has been housed in the Cathedral of Turin since 1598. It is a closely woven fabric in a good state of preservation except when it was damaged in 1349. What do pilgrims see on the occasions when the Shroud is publicly displayed. A long strip of yellowish cloth, 14 feet, 3 inches long and 3 feet 7 inches wide, marked with stains, burns and patches. The cloth is always shown in a frame. Two rather vague imprints of a human body, one of the front, the other of the back placed head to head, can be seen outlined in the centre of the linen. It is difficult to grasp and interpret the significance of those faint images. Photography has made it possible to view the cloth as a whole at one glance. In 1898 Secondo Pio was commissioned by the then owner of the Shroud, King Umberto of Italy, to photograph it for the first time. As he developed the photograph, he saw slowly emerging in amazing clearness a noble and majestic face. He was convinced that the image on his negative was the positive picture of the crucified Jesus. How could it have derived from the blackened dim imprint of the Shroud?

If we assume that the Shroud is a clever medieval forgery we must assume that it was made by an artist whose grasp of the positive/negative properties of photography was five centuries in advance of that of all his medieval contemporaries.

(In these articles I have been drawing on the book 'The Turin Shroud' by Ian Wilson and Barrie Schwortz)