

PARISH OF THE ENGLISH MARTYRS Goring Way

29.12.2024

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

The Holy Family

Saturday	28 th	6.00 pm	The Parish
Sunday	29 th	8.15 am	Intention of Frances Boylan
		10.30 am	Ken Ellis RIP
Monday	30 th	9.30 am	Mary & Jack Haugh RIP
Tuesday	31 st	9.30 am	Kathleen & James O'Toole RIP
Wednesday	1 st	9.30 am	No Mass
Thursday	2 nd	9.30 am	Kathleen O'Connor RIP
Friday	3 rd	9.30 am	Venustiano
Saturday	4 th	6.00 pm	Intention of Frances Boylan
Sunday	5 th	8.15 am	The Parish
		10.30 am	Alistair Martin RIP
		3.00 pm	Holy Hour & Benediction



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

TODAY'S READINGS: 1 Samuel 1:20-22, 24-28; 1 John 3:1-2, 21-24; Luke 2: 41-52

NEXT WEEK'S READINGS: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12

COLLECTIONS: Church: £549 Dona: £ Church Christmas Flowers: £468 Thank you for your generosity.
This weekend there will be a Second Collection for Turning Tides

CRIB DONATIONS: We will be sending crib donations to Friends of the Holy Land. Every penny will help the poorest Christian families, especially in and around Bethlehem, the West Bank, Gaza and Israel, with education, employment, health or housing costs and initiatives. FHL is non-political and ecumenical.

PLEASE REMEMBER IN YOUR PRAYERS: Frances Boylan, Natasha, Laura Allen, David Hall, Baby Ava Lily Jaswal, Andy Curd, David Steadman, Paul & Veronica Williams, Shirley Bradbury, Brian Johnstone, Terence Wheeler, Sue Withnell, Mirille Byrne, Peter Honiball, David Lancaster, Jim Simpson, Camilla Jane, Sophie Abbott, Michelle Dielt, Helen Gillespie, Harold Forrest, Maria Brooks, Tony & Kathleen Kearney, Lola Samengo-Meehan, Maureen House, Joan Wand, Samuel Bezants, Glenn, Helena & Vittorio Villa, Lena, Sienna Coates, Brian Caplin, Valerie Halley, Pat Duggan, John Smith, Ian Threlfall, Mary Murphy, Noel & Brenda Peazold, Mary Wessel, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY and those whose anniversaries occur about now: Gordon Daniel, Elsie Butlin, Margaret Simpson, Harold Birch, Peter Giles, Veronica Parker, Effie Downs, Catherine Brooks, Ted Bellenger, Giulia Grainger, Ken Ellis, Father Enda Naughton, Lilian Willmoth, Marion Hack, John Bennett, Vivienne Clarke Agnes Clarke, Phyllis Spratt, Thomas O'Meara, Janine North, Bob Carey, John Donald, Maureen Barrass, Patricia Wyant, Charles Simpson, Herbert Foreman, Beryl Snadden. *May they rest in peace and rise in glory.*

3. YOUR OFFERINGS AT THE CHRISTMAS MASSES were your personal gift to Father Liam (Gift Aid applies). If you are not Gift Aiding, special envelopes are available in the Porch. If you were away for Christmas you might like to use these envelopes to make your gift. Thank you very much for your gifts and greetings.

4. THE 'CAFOD AUCTION' AND SUPPER EXTRAVAGANZA will be held in The Barn on Saturday 18th January 2024 at 7.00 pm following the 6.00 pm Mass. Please remember to save any 'surplus' gifts or unused items for the Auction. If you would like them to be collected, please contact Charles 01903 505546. Tickets will be on sale after all Masses **next** weekend price £10.00. Raffle prizes will also be gratefully received.

5. FIRST HOLY COMMUNION 2025: Please collect a letter and application form from the Sacristy and return it to the Parish Office as soon as possible. The first meeting for parents will be this Thursday 2nd January at 7.30 pm in the church and the first lesson for the children will be Tuesday 7th January from 4.30-5.30 pm

6. ARE YOU WORRIED ABOUT SCAMS? PCSO's from the local neighbourhood policing team will be at The Barn on Friday 24th January at 3pm to advise and talk about Scams. All are welcome.

Ministers rotas available in the Sacristy

7. USED POSTAGE STAMPS FOR THE MISSIONS: Christmas Cards have arrived, please remember to rescue all those beautiful stamps, leaving about half an inch of envelope around the edges, and put them in the box in the Porch so that they can be used to raise money for the Missions

8. WHAT IS YOUR NEW YEAR'S RESOLUTION? Or should it be '**YOUR PARISH NEEDS YOU!**' We are a busy parish with many good things happening in it but these only can happen if you are prepared to join in. At the moment help is needed with The Little Angels Mother and Toddler Group and the Music Group. At the beginning of April we open again to the public who wish to come and view the ceiling and our lovely stained glass windows. There is much to do but we really do need you to come and help where you can. Please contact Anne in the Parish Office for further information and with your offers of assistance

9. 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.

10. TURNING TIDES 'HELP US TO WRAP UP WINTER WARMER WISHLIST': Warm/Compact Sleeping Bags, Pop Up Tents, Waterproof & Rain Resistant Jackets, Thermals Flasks/Insulated Mugs, Joggers/Hoodies & T-Shirts, Gloves, Socks, Boxers (NEW), Head Torches, Shampoo, Body Wash, Body Wipes, Deodorant. If you are able to help, please leave the items in the box in the West Porch. They will be gratefully received by all those who need them. Many thanks for your help

Father Liam says: Christmas comes but once a year! True or false? We celebrate Christmas at different times. In the Roman Calendar it is on 25th December but in the Eastern Calendar it is in early January. For those in the Eastern Church, Epiphany is the major Christmas Feast. Luke and Matthew are the only New Testament writers who give us any accounts of the birth and infancy of Jesus – and they are two very different accounts and no effort is made to hide their differences. The other gospel writers, Mark and John, begin their accounts when Jesus is starting his public ministry and Paul and the other New Testament writers are equally silent about the first thirty years of the life of Jesus. Mark does not even mention Joseph while John even more remarkably never tells us the name of the mother of Jesus. For instance, in Chapter one of John he speaks of 'a wedding at Cana in Galilee and the mother of Jesus was there.'

It is very clear that the gospels are not primarily biographical. They stem from the teaching of the Apostles and what was written about Jesus was determined by what was preached about his saving work. The events surrounding the birth of Jesus did not feature in the preaching of the Apostles. That preaching concentrated on his suffering, death and Resurrection, which he underwent for our salvation. It is extraordinary how, for instance, Paul in all his writings does not refer to specific actions of Christ, apart from the institution of the Eucharist and his suffering, death and Resurrection. His great message to us is that by our baptism we are called to live in the life of Christ, our Risen Lord.

The first of the evangelists, Mark, began his gospel by calling the baptism of Jesus 'the beginning of the good news about Jesus the Messiah, Son of God' (1:1) The beginning of the Gospel is equated with the preaching of the Kingdom. He tells us nothing of Jesus' origins. Nor does John, except to emphasize the divine origin of Jesus, the Word who became flesh and dwelt among us. Even Matthew and Luke originally began their gospels at the start of Jesus public ministry. So why did Matthew and Luke move the beginning of the gospel of Jesus Christ from the baptism back to the conception of Jesus? They wanted to emphasize that God had revealed who Jesus was at his conception and birth. The earliest preaching spoke above all of the Resurrection as the pivotal moment when God had revealed who Jesus was. Then the baptism of Jesus was emphasized as the moment when God's voice was heard proclaiming That Jesus is the Son in whom the Father is well pleased. The Holy Spirit, which was associated with the Risen Jesus, now descends on him at the baptism and remains with him during his entire ministry.

But this left unresolved the question of whether the baptism was the moment when Jesus became God's Son. Was the heavenly voice at the baptism adopting Jesus as his Son? Any misunderstanding on that point was ruled out by the placing of the infancy narratives in the gospels of Matthew and Luke. These made clear that Jesus was God's Son during the whole of his earthly life – from the moment of his conception through the Holy Spirit. The divine declaration of Sonship, which was initially attached to the Resurrection and then to the baptism, is now attached by 'an angel of the Lord' to the conception of Jesus in the womb of the Virgin Mary. This declaration makes it clear that the Child is the Messiah, 'the King of the Jews' (as Matthew says in 2:2. 'A Saviour who is the Messiah and Lord' (Luke 2:11) The story of Jesus conception is not an item of biography. It is the vehicle of the good news of salvation. In short, it is gospel.

After the Resurrection of Jesus the apostles went forth and proclaimed that good news, first to the Jews and then to the Gentiles. That proclamation was met by a two-fold response. Some believed and came to worship the Risen Lord, others rejected the message and the preachers. When the evangelists looked back into the life of Jesus they could see with hindsight the same sequence after the baptism of Jesus. Some drew close to Jesus and became his disciples. Others rejected him and came to oppose him.

In telling us the stories of the conception of Jesus with the revelation of his identity, Matthew and Luke followed the same sequence. Matthew shows how believers are drawn to the infant. The Magi are Gentiles. God revealed himself of old to the Gentiles through nature so Matthew shows the Magi receiving a revelation through astrology. But they must also learn from the Jewish scriptures. The plot of Herod against the newborn King exemplifies the opposition he would continue to encounter. Luke hints at that opposition in his infancy account, when he says there was no room in the inn but the worshipers came in the shape of the shepherds and pre-eminently in Mary, his first and greatest disciple. The infancy narratives are the gospels in miniature.

*A Happy New
year to you all
Fr. Liam.*