

PARISH OF THE ENGLISH MARTYRS Goring Way

8.03.2020

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Arundel & Brighton Diocesan Trust is a Registered Charity No: 252878

The Second Sunday of Lent

Saturday	7 th	6.00 pm	John Roe RIP
Sunday	8 th	8.15 am	Brian Collins RIP
		10.30 am	Margaret Eadie RIP
Monday	9 th	9.30 am	The Parish
		6.30 pm	Ecumenical Lent Group
Tuesday	10 th	9.30 am	Charlie Gillespie RIP
		10.00 am	Stations of the Cross
		7.30 pm	Choir Practice
Wednesday	11 th	9.30 am	Nicholas & Mary Murphy Intention
		7.00 pm	Divine Mercy lent Group
Thursday	12 th	7.30 pm	Sivyer Family Past & Present
		8.00 pm	Stations of the Cross
Friday	13 th	9.30 am	Gerard O'Regan RIP
Saturday	14 th	6.00 pm	Michael Patterson RIP
Sunday	15 th	8.15 am	Mary Ellis RIP
		10.30 am	The Parish
		6.00 pm	Polish Mass



SATURDAY: Holy Hour: 10.00 - 11.00am. Reconciliation: 10.15–10.45 am & 5.15 - 5:45 pm

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

NEXT WEEK'S READINGS: Exodus 17:3-7; Paul to Romans 5:1-2, 5-8; John 4:5-15, 19-26, 39-42

COLLECTIONS: Church: £ 540 Thank you for your generosity.

**There will be a Second Collection this weekend for CAFOD Lenten Fast Day (See Note 5)
(Special Gift Aid Envelopes available in both porches)**

PLEASE REMEMBER IN YOUR PRAYERS: Lelia Murray, Breda Gibson, Mary Murphy, Anne Steere, Anthony Canneaux, Lawrence Brownlee, Margaret Birch, Lita Yong, Patrick Ryan, Brenda Peazold, Mary Wessel, Gina Palermo, Elizabeth Hoskins, Joan Cutmore, Christine Watson, Gordon Milne, Alfred Deacon, Marie Garselis, Roni Horstead, Ronnie Tyler, Jenny Begley, 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: Margaret Sullivan, Kathleen Shortt, John Gomez, Rosina Curtis, Julian Mokrski, Maurice Brunet, Mary Ellis, Rene McGrath, Anne Soper, Charlie Gillespie, Delia Evans, Annie Mather, Natalie Citterio, Catherine McGoohan,

3. TWO ECUMENICAL LENT GROUPS are being held during Lent. One meets on Mondays in the Good Shepherd Chapel at 6.30 pm and the other on Thursdays, this week in the Barn at 2.00 pm. The Thursday Group will be led by a different Minister each week

4 ST. PATRICK'S NIGHT 'HOOLEY' in aid of our Parish Project, will take place **next** Saturday 14th 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 **this** weekend: Adults £7.50, Children £4.00

5. CAFOD FAMILY FAST DAY is an opportunity to reach out to some of the poorest, most marginalised of our brothers and sisters around the world. Your donations go to highly trained, highly skilled local experts around the world and support the health of the world's poorest families. Sister Consilia is a nun in an out-of-town health centre in Zimbabwe and a trained pharmacist who saves lives each and every day. Without support like yours, her brilliant work just could not continue as there would not be enough funding to support her. Next Friday can you eat a simple meal in solidarity and give what you save to people like Sister Consilia to continue her life-saving work.? Please collect your Fast Day envelope from one of the porches and give whatever you can.

6. THE LENTEN ALMS BOX is in the front porch next to the main door. The proceeds are sent to the Contemplative Orders of women in the Diocese

7. EDGE YOUTH GROUP will meet again **this** Sunday 8th March in the Barn, 7 to 8.30 p.m. Year 7 and upwards. An opportunity for food, relaxation and fun. New members always welcome

8. HAND-MADE MOTHER'S DAY CARDS are now available in the Repository. All proceeds go to the Parish Project in Kalingalinga. St Patrick Day cards etc are also available.

9. MARY'S MEALS: We are now in particular need of Soap, Toothpaste, Flannels & Serviceable Towels, Pencil cases and Notebooks. Many thanks to all who so generously contribute to these backpacks

10. TURNING TIDES (Worthing Churches Homeless Projects): Items needed: Mayonnaise, Coffee, Sugar, Tinned Meats. Also Toilet Rolls, Toilet Cleaners, Bleach, Sanitizer Sprays, Washing Power, Furniture Polish, Bathroom Cleaner, Toothbrushes, Deodorants and Cereal bowls. Men's boxers. Many thanks to those who are so generous in their donations

FATHER LIAM SAYS: We have seen that three of the last words of Jesus on the cross come to us from St Luke's gospel. Three more have been handed down to us in St John's Gospel – all from Chapter 19. The first are the words Jesus spoke to his mother and to 'the disciple he loved'. This is how the gospel describes the scene: 'Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas and Mary of Magdala. Seeing his mother and the disciple standing near her, Jesus said to his mother: 'Woman, this is your son', then to the disciple he said: 'This is your mother' and from that moment the disciple made a place for her in his home.' These words of a dying man are surely the most tender of all he ever uttered. Good Friday had seen the disintegration of Jesus' community. Judas had betrayed him, Peter had denied him and most of his disciples have run away. All the efforts Jesus had made to build up a community of love and peace seem to have failed. But it is here at the foot of the cross that his community truly is re-energised and re-born. His mother is entrusted to the care of his closest friend and his friend is given Mary as his mother. This is the coming into being of our own community, the community of the Church. Jesus addresses his mother as 'Woman'. She is the new Eve. The first Eve was the mother of all who live. The new Eve is the mother of all who live by faith and we are called into this family.

John's gospel then continues: 'After this, Jesus knowing that all was now finished said to fulfil the scriptures 'I thirst' (V28) This is the second of the words of Jesus on the cross that John places before us. He tells us that having entrusted the disciples he loved – and he dearly loves all his disciples – to his mother's care and having made provision for her he 'knew that all was now finished.' He has done all that he had come to do.

The psalms – the hymn book of Judaism and of Jesus – speak of the longing for God using the image of thirst. 'As a deer longs for flowing streams, so my soul longs for you, O God (Psalm 42:1) Jesus expresses his longing to return to his Father in his prayer: 'I thirst'. He also expresses his desire that we join him in that great enterprise. 'O God you are my God, for you I long, for you my soul is thirsting. My body pines for you like a dry, weary land without water'(Psalm 62) John's account of Christ's passion continues: 'a bowl full of vinegar stood there, so they put a sponge full of vinegar in hyssop and held it to his mouth. When Jesus had received the vinegar he said: 'It is finished' and he bowed his head and gave up his spirit,' (19:30) This last of the words of Jesus on the cross that John hands on to us does not just mean that it is all over. The words 'it is finished' was the cry of triumph when battle was over. It was the signal that the combatants could now return to their families, strife was over. It literally means: 'It is perfected.' On the cross we see the perfection of love. Having loved his own who were in the world, he loved them to the end. In English it is three words, but John's Gospel – and all the New Testament – was written in Greek and in Greek this cry of Jesus is one word 'Tetelastai' as it would also have been in Aramaic. It is the cry of a man who has completed his task and won the struggle. Jesus died a Victor with a shout of triumph on his lips. In John's Gospel there is no mention of earthquakes or darkness or the curtain of the temple being rent. Jesus himself utters the cry of victory.

There is one more word of Jesus on the cross. It is the found in both Mark's and Matthew's gospel. This is Mark's account: 'When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice: 'Eloi, Eloi, lama sabachthani', which means 'My God, my God, why have you deserted me. (15:34) Matthew uses almost the same words (27:45-46) They are the opening words of Psalm 22 – the Psalm of a suffering person who, although feeling abandoned by God, continues to pray. This is how the Psalm continues: 'My God, my God, why have you deserted me? How far from saving me, the words I groan! I call all day, my God, but you never answer, all night long I call and cannot rest. Yet, Holy One, you who made your home in the praises of Israel, in you our fathers put their trust, they trusted and you rescued them, they called to you for help and they were saved, they never trusted you in vain. Yet here am I, now more worm than man, scorn of mankind, jest of the people, all who see me jeer at me, they toss their heads and sneer, 'He relied on Yahweh, let Yahweh save him! If Yahweh is his friend, let him rescue him!' Yet you drew me out of the womb, you entrusted me to my mother's breasts; placed on your lap from my birth, from my mother's womb you have been my God.

Psalm 22 speaks of the struggling person's strong relationship with God in the face of intense suffering. The Psalm concludes with the psalmists longing to proclaim God's name in the midst of the people; his righteousness to a people yet unborn, all this he has done. 'The whole earth, from end to end, will remember and come back to Yahweh; all the families of the nations will bow down before him. For Yahweh reigns, the ruler of nations! Before him all the prosperous of the earth will bow down, before him will bow all who go down to the dust. And my soul will live with him, my children will serve him; men will proclaim the Lord to generations still to come.

The Psalmist several hundred years earlier had been in anguish and wrote these words down for the whole people to sing and strengthen one another. Jesus on the cross takes these words and makes them his own as he strengthens us in his weakness.