

## Parish OF THE ENGLISH MARTYRS Goring Way

29.11.2020

Father Liam O'Connor, 37 Compton Avenue, Goring-by-Sea, West Sussex. BN12 4UE

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## The First Sunday of Advent

Saturday	28 <sup>th</sup>	Catherine Bandy RIP
Sunday	29 <sup>th</sup>	Roger Davis RIP
Monday	30 <sup>th</sup>	Frank Burns RIP
Tuesday	1 <sup>st</sup>	The Parish
Wednesday	2 <sup>nd</sup>	9.30 am Mr Potter RIP
Thursday	3 <sup>rd</sup>	9.30 am Holy Souls
		<b>7.30 pm Choir Practice</b>
		<b>8.00 pm 1<sup>st</sup> HC Parents' Meeting (Barn)</b>
Friday	4 <sup>th</sup>	9.30 am Albert Davitt RIP and Family
Saturday	5 <sup>th</sup>	6.00 pm Michael O'Driscoll RIP
Sunday	6 <sup>th</sup>	8.15 am The Parish
		10.30 am Colette Devlin RIP



**SATURDAY:** Reconciliation: 10.15–10.45 am

**TODAY'S READINGS:** Isaiah 63:16-17, 64:1,3-8, 1 Corinthians 1:3-9, Mark 13:33-37

**NEXT WEEK'S READINGS:** Isaiah 40: 1-5, 9-11, 2 Peter 3:8-14, Mark 1:1-8

**PLEASE REMEMBER IN YOUR PRAYERS:** Peter Williams, Amelia MacDonald, Sister Raymond, Liz Harvey, Mick Brouder, John Smith, Father Chris Ingle, Eileen Beech, Ian Threlfall, Thomas Duggan, Len Argent, Sister Catherine Lai, Maithé Bennett, Justin Gould, Rose Little, Lelia Murray, 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, 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: William Fleming, Douglas Hastie, Francis Cooke, Maisie Maloney, Joe Gunstone, Nick Sherman, Catherine Bandy, Walter Jackson, Walter Jackson, Frank Burns, Theresa Rhodes, Margaret Newman, Bridget White, Winifred Rose, Elizabeth Burtwell, Rob Connor, Leslie Hines, Rosa Ransley, Roy Pritchard. *May they rest in peace and rise in glory*

**3. THE VERY GOOD NEWS:** Public Masses will resume next Wednesday 2<sup>nd</sup> December at 9.30 am. In the 'usual' way. Please wear a face-mask, sanitise your hands, collect a sheet of paper to show where you have been sitting and then help to clean those seats at the end of Mass. Entrance through the Main entrance and exit through the West Porch.

**4. ENGLISH MARTYRS CATHOLIC PRIMARY SCHOOL** - For families looking for a place for their child in Reception Class in September 2021, while visits to the school are not currently possible, there is a message from the Headteacher Dr Townsley and an opportunity to virtually look around the school and have a welcome talk from the Early Years teacher by visiting their website <https://www.englishmartyrs.w-sussex.sch.uk/> then Key Information/Admissions. Parents are more than welcome to ring the school on 01903 502868. As well as the WSCC on line application, the school has their own application form, available on their website or by e-mailing the school at [office@englishmartyrs.school](mailto:office@englishmartyrs.school). The closing date for applications is 15<sup>th</sup> January 2021.

**5. FIRST HOLY COMMUNION 2021:** Is your son or daughter in Year 3 this term? If so, they are at the age where they can start the preparation course for First Holy Communion. Please email the Parish Office so that a letter and application form can be emailed back to you. Please return it to the Parish Office as soon as possible. The Parents Meeting will be held **this** Thursday 3<sup>rd</sup> December at 8.00 pm, Lessons commence on Tuesday 8<sup>th</sup> December at 4.30 pm in The Barn and First Holy Communion will take place on Sunday 23<sup>rd</sup> May 2021. Access to the course will close on Thursday.

**6. AN ADVENT GROUP** will be commencing online on Monday 30<sup>th</sup> November at 11.00 am. For further details please contact Dermot or Jane Anne via email on [dermot36@gmail.com](mailto:dermot36@gmail.com) or 07765403883 prior to the 30<sup>th</sup>

**7. THE EDGE YOUTH GROUP** is now meeting ONLINE. Anyone in school Year 7 and up are warmly invited to join us for fun, faith exploration, and prayer. Our next meeting will be SUNDAY 6<sup>TH</sup> DECEMBER 7 - 8pm Contact Niall for details and the Zoom link: [nfarrell@stromeros.co.uk](mailto:nfarrell@stromeros.co.uk)

**8. HOME START:** This Christmas is certainly going to be different and so Home Start Arun, Worthing and Adur are having to adapt. As in previous years, they still want to make sure every child has a present to open, to provide a Christmas food hamper to each family, and to continue their support through to the end of 2020...thus ensuring some festive joy. To reduce the number of 'hands' touching children's gifts and Christmas food hampers they plan to give the task of buying and wrapping to one member of staff and a small team of volunteers. This means that we will not be able to put gifts for the children under the Christmas Tree in church but they do still need our support – financially. To do this please go on line to [www.cafonline.org](http://www.cafonline.org) to Find a Charity. Enter HomeStart Arun, Worthing and Adur and follow the instructions. In the 'Add instructions for this Donation' box please mention English Martyrs Church and send them a Christmas message. I am hopeful that we will have Gift Aid envelopes available in the church for those who prefer to donate in cash or by cheque.

**9. CONFIRMATION 2021** will be celebrated in the Autumn. More information will be available in January

**10. MARY'S MEALS:** The Coronavirus pandemic is worldwide and Mary's Meals are unable to ship all the valuable items they have collected because the countries for whom they are destined are not receiving imports. As a result all their warehouses are full and, more locally, so is Tony's house. Therefore, for now please look after your items for Mary's Meals until the ports reopen and the items can be delivered to those very much in need. From now until the end of January our Government is prepared to match any donations Mary's Meals receives. For further information please [semarysmeals.org.uk/doublethelove](http://semarysmeals.org.uk/doublethelove) or call 08006981212

**11. TURNING TIDES (WCHP) WISH LIST:** Many thanks to all who so kindly donated in recent weeks for the Harvest Collection. It was much appreciated. Please could you donate: Squash, Sugar, small Juices, Tinned Meats, Corned Beef, Tinned Rice Pudding, Peanut Butter, Sandwich Spread, Instant Noodles, Mayonnaise, Cereal Bars, Microwave Rice, Tinned Custard, Instant Mash, Crisps/Sweets and Jam. There is a blue box in the West Porch for your donations. Many thanks in advance

**FATHER LIAM SAYS: This is the Year of Mark.** The Gospel of Mark is used predominantly in the Sunday Masses in Year B of our three-year cycle of Sunday Masses. His gospel is read on the First and Second Sundays of Advent but then we don't hear from him again until the Feast of the Baptism of the Lord. That is a gap from 6<sup>th</sup> December to 10<sup>th</sup> January – 5 weeks. Mark is missing from our Christmas and New Year Masses as he has no narrative about the infancy of Jesus in his Gospel. In this respect his Gospel is like that of John – they both begin their account of the life of Jesus at the beginning of his public ministry. The first two Sundays of Advent each year are not concerned with his coming at the Incarnation. Hence Mark is given an opportunity to open Year B for us.

Mark's Gospel is half the length of other Gospels so he will fade out again from early Lent to Pentecost when the evangelist's voice will be that of John. John, unlike Matthew, Mark or Luke, does not have a year of his own but we hear from him on several Sundays and at different times every year, especially in the Easter season. This year he will feature for about 5 consecutive Sundays at August time when the Church puts before us John's presentation of Christ's teaching on the Eucharist and how as our shepherd he leads us in the Word of life and to feed us on the Bread of life.

Mark was not an eye-witness to the events of Jesus life. Writing only forty years after Christ's death, it is reasonable to assume that he had contact with several eye-witnesses. Early writers tell us that Mark was able to draw on Peter's witness for some of his work. St Irenaeus, in the middle of the second century writes, referring to the death of Saints Peter and Paul: 'After their departure Mark, the disciple and interpreter of Peter transmitted his preaching to us in written form.' St Clement of Alexandria states that Mark wrote his Gospel in the city of Rome.

Mark is the first person to write a gospel. His opening words are: 'The beginning of the Good News about Jesus Christ, the Son of God.' These were revolutionary words. In Rome the Good News always concerned the Emperor. It concerned the announcement of important events such as a military victory or an imperial birth or marriage. For Mark the Good News is Jesus Christ, the Son of God. The Gospel is a new form of writing and Mark invented it. It is the heralding of the Life of Jesus, written from the conviction that he has Risen from the dead and is truly the Son of God. It was a truly dangerous message in a world where the Emperor proclaimed himself to be the Son of God. This is why so many Christians laid down their lives in the early centuries of the Church in the persecution waged by successive Emperors.

Mark's Gospel was addressed to a community that was passing through a painful experience of persecution, resulting in the death of some of their most prominent members. Scholars think that this might explain why Mark's Gospel has a strong emphasis on the way of the Cross – travelled by Jesus and his disciples. He is the Messiah who has come to serve and who shuns publicity and adulation. It was written for believers whose background was pagan rather than Jewish. They were Gentile Christians. This is why Mark finds it necessary to explain Jewish customs to his readers but he seems to take for granted that his readers are also familiar with the Jewish scriptures.

Mark begins in the wilderness 'where John was baptising'. After being baptised by John, Jesus enters Galilee where he remains for the following eight chapters. In the eighth chapter the phrase 'on the way' is used and repeated a number of times over the following chapters. In this section of the Gospel Jesus is 'on the way' to the city of Jerusalem where he will undergo his passion and death. The following chapters are an account of his brief ministry in Jerusalem culminating in his passion and death. Most scholars believe that Mark's Gospel originally ended at Chapter 16:8 with the finding of the empty tomb. The evangelist tells his story of Jesus with an unusual urgency. The word 'immediately' occurs 42 times in the Gospel and 11 times in the first chapter alone. Jesus, in Mark's Gospel appears to be in a great hurry. Mark emphasises the deeds of Jesus over his words. The ministry of Jesus in Mark consists principally of action. There is less of the actual teaching of Jesus in Mark than in any other Gospel. His Gospel also offers the most human

portrait of Jesus. Mark speaks of Jesus being tired and hungry and displaying a wide range of human emotions, such as pity, anger, wonder, compassion, indignation and love. Matthew and Luke and especially John give us a more exalted picture of Jesus yet the most important title given to Jesus in Mark's Gospel is 'Son of God'. Mark's description of the suffering of Jesus is stark as is his treatment of the inadequacies of his followers.

When Mark is referring to the Apostles he highlights their failures to a greater extent than the other evangelists. Matthew and Luke tend to soften the shortcomings of those closest to Jesus and to make excuses for them. Mark was writing closer to the events. By the time the other Gospels came to be written an aura of reverence may have gathered around the Apostles which the later evangelists did not wish to unduly diminish. Mark was also writing at the time closer to severe persecutions; many in the community may have weakened under pressure and may now have been trying to come to terms with their failures to confess Jesus publicly. Mark's portrait of the Apostles may have been reassuring to them. If Jesus forgave the Apostles and was willing to overlook their failures, would he not also gladly forgive those who had never seen him but had come to believe in him?

May God bless you,  
Mr. Lian,