

Parish OF THE ENGLISH MARTYRS Goring Way

14.03.2021

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

The Fourth Sunday of Lent

Saturday	13 th	6.00 pm	Peter Williams RIP
Sunday	14 th	8.15am	Winifred Aherne RIP
		10.30 am	Rose Coakley RIP
Monday	15 th	9.30 am	Mary Haugh RIP
Tuesday	16 th	9.30 am	The Parish
Wednesday	17 th	9.30 pm	Extended Family of the late Nora & Patrick Murphy
Thursday	18 th	9.30 am	Anne Regan RIP
Friday	19 th	9.30 am	Pat Hamill RIP
		10.00 am	Stations of the Cross
Saturday	20 th	6.00 pm	Christine Rickford RIP
Sunday	21 st	8.15 am	Don MacDonald RIP
		10.30 am	John Smith RIP
		6.00 pm	Polish Mass



SATURDAY: Reconciliation: 10.15–10.45 am and 5.15 – 5.45 pm
(In order to follow Covid19 Guidelines please remain standing in the Reconciliation)

TODAY'S READINGS: 2 Chronicles 36:14-16, 19-23, Ephesians 2:4-10, John 3:14-21

NEXT WEEK'S READINGS: Jeremiah 31:31-34, Hebrews 5:7-9, John 20:20-30

COLLECTIONS: Church: £342 Thank you for your generosity.

There will be a Second collection this weekend for The Hospice in Kalingalinga – our Parish Project.
Please see Note 5

PLEASE REMEMBER IN YOUR PRAYERS: Tony Grana, Sister Raymond, Liz Harvey, John Smith, Mick Brouder, Eileen Beech, Ian Threfall, 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: DAVID MASON and those whose anniversaries occur about now: Tony Towers, Catherine McGoohan, Frances Money, Elizabeth Hastie, Kathleen Kearney, Fred Melling, Peggy Dale, Maria Jones, Kate Rowe, Michael Conway, Joyce Whaling, Marjorie Leach, Stanley Hanson, Michael Hancox, Breda Gibson.
May they rest in peace and rise in glory

3. TO KEEP OUR CHURCH OPEN WE ALL MUST OBEY ALL THE RULES: The regulations require us to ensure that Social Distancing is maintained at all times, Face masks must be worn, hands sanitised and there is 'No mingling'. This later instruction applies particularly to when you leave the church building and make your way home. Our instinct is to relax, remove the face mask and chat to friends. However, that is not helping the fight against the pandemic and is not helping us to be allowed to stay open. Therefore, please avoid 'Mingling'! Many thanks

4. CONFIRMATION 2021 will be celebrated in the Autumn. If you are in Year 10 or above and are considering joining the Confirmation course, via zoom, please email the Office (emgoring@english-martyrs.co.uk) for an Application Form. The course will be starting on Thursday 15th April.

5. THE PARISH PROJECT THE HOSPICE IN KALINGALINGA. The Hospice, which is dependent on the generosity of people like us has had a difficult time in terms of supplies to care for HIV/AIDS patients because the HIV/AIDS condition has been overshadowed by the Covid 19 Pandemic. They are therefore very grateful that the English Martyrs Parish is thinking about the hospice at this time. A donation will be used to buy medical supplies for the institution. Normally by this time we would have had the St Valentine's Social Evening and St Patrick's Night 'Do' and raised well in excess of £1,000 for our Parish Project and so we ask you to please be as generous as you are able as their need is even greater than ours. Thank you!

6. FIRST HOLY COMMUNION 2021 CLASSES will resume on Tuesday 20th April in the Barn.

7. TURNING TIDES (WCHP): Items needed: Cereal bars, Tinned Meats, Gravy, Tinned Rice, Tinned Custard, Cooking Sauces, Tea, Coffee, Washing Powder, Shampoo, Shower Gel, Pump Hand Soap, Sanitizer Sprays, Floor cleaner, Toilet Bleach, Washing-up brushes, Men's razors, Deodorants, Sleeping Bags Many thanks to those who are so generous in their donation

FATHER LIAM SAYS: For the past forty years the readings at Mass in much of the English speaking world – England and Wales, Scotland, Ireland, Australia and New Zealand – came from the Jerusalem Bible. It was translated from the French translation carried out in 1956 by the famous Ecole Biblique – Bible School – in Jerusalem. Hence the name Jerusalem Bible. The school attracts the very best Dominican Bible Scholars. It was translated into English in 1960 by a team led by a Dominican, Father Alexander Jones. One of the helpers he recruited was JRR Tolken, the famous novelist who was chosen for his literary skills in English.

Before the arrival of the Jerusalem Bible (JB) the best known Catholic Bible in the English language was the Knox Bible. Monsignor Ronald Knox translated it from the Latin text of St Jerome. In the fifth century he translated the bible into Latin from the original biblical language of Aramaic, Hebrew and Greek in which the various books of scripture were written. Jerome translated them into the everyday Greek that was the vernacular of most people in the Roman Empire before it was replaced in the West by Latin. Jerome's Bible was called the Vulgate because he did not use Classical Greek. It was the Bible of ordinary speech.

When the JB version was adopted for use in the liturgy, the Catholic Church was applauded for the enlightened decision. No translation can ever be perfect of course but at a time when the Catholics were regarded as rather half-hearted in their enthusiasm for the Bible, this was a significant event. It encouraged many Catholics to take the scriptures to their hearts. Very many Anglican churches adopted the JB in their worship, which meant that in many cases Catholics and Anglicans had the same selection of readings in the same translation every Sunday. It brought our churches closer together.

Since then there has been much progress in biblical studies as well as continuous change in our use of language. Many new translations followed including a new version of the JB carried out by the noted Benedictine biblical scholar Henry Wansborough of Ampleforth Abbey. He is a former student of the Ecole Biblique and is a tireless champion of intelligent, up-to-date English in the Bible. His New Jerusalem Bible (NJB) was produced in 1985 and his even more highly acclaimed version appeared in 2019. This is called the Revised New Jerusalem Bible (RNJB)

Recently the Conference of Bishops of Scotland and the Conference of Bishops of England and Wales decided that the time had come to move away from the JB and select another translation. The Bible they favour is the English Standard Version (ESV). This is derived from the Revised Standard Version which dates from 1952. This is very much influenced by the King James Bible. It seems that Indian Bishops adopted it (after slight amendments) for use in India wherever the English language is used. This amended form – the Catholic Edition – of the ESV is what the bishops of Scotland, England and Wales favour. It seems that they have reached that decision. They may have reached their decision two years ago but they announced it in January. This announcement was greeted by surprise by Catholic scripture scholars and, it must be said, by much dismay.

Pope Francis wrote a letter in 2017 to the Prefect of the Congregation for Divine Worship concerning the principles that should govern how liturgical texts should be translated. Translations, he said, should be faithful to the original text and faithful also to the language of the people using it as well as being faithful to the intelligibility of the resulting text. Many biblical scholars believe that the ESV(CE) does not score highly on any of these tests.

St Paul in his Letter to the Romans 5:9 speaks of how 'much more shall we be saved from the anger'. The ESV (and other versions also renders this as being 'saved from the anger of God'. This is not what Paul wrote. The NRJB does not gratuitously speak of the anger of God. It does not help and it is not accurate. In the same Letter (11:28) Paul is speaking of some of his fellow Jews who were opposing the preaching of the gospel. Paul says of such Israelites: 'As regards the gospel they are enemies'. Considering what Paul was subjected to we might consider that to be fair comment. The ESV (along with other versions of the Bible) says that such Israelites are 'enemies of God'. The NRJB does not attribute such inflammatory language to St Paul. There is no justification in the Greek – and Paul wrote in Greek, even to the Romans – for such offensive language.

Paul addressed his letters to the members of various Christian communities using the word 'Adelphoi' – which means 'siblings' of either gender. The ESV wrongly translates this as 'brothers'. The RNJB accurately translates it as 'brothers and sisters'. Could you imagine our bishop in his pastoral messages addressing us as 'dear brothers in Christ'. Paul did not do that 2,000 years ago. Why use a text that does not do justice to what Paul said and does not respect the dignity of most people in our congregations?

In Romans 5:12 Paul is speaking of the transgressions of the man and woman in Eden and how 'death came to all' as a result. The ESV says 'death came to all men'. In Timothy (3:15) Paul speaks of 'the church of the living God, the pillar and ground of truth.' For some reason ESV says the church of the living God is 'a pillar'. What might the other pillar or pillars be? In Genesis (3) God addresses the woman after the Fall. The ESV says 'your desire shall be contrary to your husband but he shall rule over you.' The RNJB says: 'Your yearning shall be for your husband and he shall rule you.' The ESV portrays the woman as being antagonistic to her husband who therefore must dominate her. It is an inaccurate and dangerous translation which could be used to justify domination of the woman by the man.

To turn to Mary at the Annunciation ESV has the angel address her as 'favoured one'. It is inaccurate and alien to Catholics. It is a very weak greeting – we are all favoured ones. The King James had highly favoured. The RNJB has 'full of grace' – the more precise and traditional wording. The questions remains: Why ESV? When did the bishops decide? Can they delay? Whom did they consult? Why not the NRJB?