

Parish OF THE ENGLISH MARTYRS Goring Way

28.03.2021

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

Palm Sunday

Saturday	27 th	6.00 pm	Deceased Members of the McStravick & Headon Families
Sunday	28 th	8.15am	Joan Kenneally RIP
		10.30 am	The Parish
Monday	29 th	9.30 am	Anthony & Joan Watts RIP
Tuesday	30 th	9.30 am	Diane Warner RIP
Wednesday	31 st	9.30 pm	Intention of Anne O'Halloran
		10.00 am	Stations of the Cross



Maundy Thursday	1 st April	6.00 pm	Mass of the Lord's Supper – Veronica Walker RIP
Good Friday	2 nd April	10.00 am 12.00 3.00 pm	Stations of the Cross Solemn Liturgy of the Lord's Passion Solemn Liturgy of the Lord's Passion
Holy Saturday	3 rd April	6.00 pm	The Solemn Vigil of Easter – Charmain Hargreaves RIP
Easter Sunday	4 th April	8.15 am 10.30 am 6.00 pm	Mass – Toni Judd RIP Mass – The Parish Polish Mass

NO EXPOSITION OR SACRAMENT OF RECONCILIATION ON HOLY SATURDAY

TODAY'S READINGS: Isaiah 50:4-7, Philippians 2:6-11, Mark 14:1-15:47

NEXT WEEK'S READINGS: Acts 10:34, 37-43, Colossians 3:1-4, John 20:1-9

Good Friday is a day of fasting and abstinence. There will be the usual collection for the Holy Places

COLLECTIONS: Church: £330 Thank you for your generosity.

THE COLLECTIONS AT THE EASTER VIGIL AND EASTER SUNDAY MASSES ARE YOUR PERSONAL GIFTS TO FATHER LIAM (GIFT AIDED)

PLEASE REMEMBER IN YOUR PRAYERS: Anne O'Halloran, Tony Grana, Sister Raymond, Liz Harvey, John Smith, Mick Brouder, Eileen Beech, Ian Threlfall, Thomas Duggan, Len Argent, Sister Catherine Lai, Justin Gould, Rose Little, Lelia Murray, Mary Murphy, Anne Steere, 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, Bill Hogg, Breda Schlimgen, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: JENNY BEGLEY, ANTHONY CANNEAUX, MAITHÉ BENNETT and those whose anniversaries occur about now: Edith De la Bertauche, Lillian Corry, Alice Hudson, Mary McGoohan, Dennis Hale, Leslie Green, Bernard Berendt, Jessie Crouch, Joan Emerton, Dick Rains, Lilian Lee, Michael Last, Anthony Lawton, Bernard Smyth, Catherine Edwards. *May they rest in peace and rise in glory*

3. 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.

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

5. YOUR OFFERINGS AT THE EASTER MASSES are your personal gift to Father Liam. (Gift Aid applies) If you are not Gift Aiding, special Easter Offering envelopes are in the Porch. If you will be away for Easter you might like to use these envelopes to make your gift either beforehand or afterwards

6. GOOD FRIDAY SOLEMN LITURGY OF THE LORD'S PASSION will take place here at English Martyrs at 12 noon and at 3.00 pm, the reason being that we do not want to issue tickets for the 3.00 pm service. You are asked, therefore, to give serious consideration to coming at 12 noon to assist with lockdown measures.

Services on Website – Stations and Children's Stations. Good Friday Liturgy of the Passion

7. 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

FATHER LIAM SAYS: There are always two gospel accounts of the suffering and death of Jesus in Holy Week each year – one on Palm Sunday and the other on Good Friday. The gospel reading of the Passion on Good Friday is always from St John's Gospel. The Palm Sunday reading can be from Matthew, Mark or Luke depending on the year. This is the year of Mark. There is a very clear difference of emphasis between Mark and John's accounts of the Passion. Mark was the first person to write a Gospel. His account of the last hours of Jesus' life formed the basis of what we read in Matthew and Luke. Mark portrays Jesus as abandoned by his friends and followers and opposed not only by the leadership in Jerusalem but also by casual passers-by and the two criminals crucified with him. His reviling by all these people and the desertion by his friends underlines the lonely plight of Jesus. The key phrase 'and they crucified him' occurs three times in close succession without embellishment or commentary. Mark's narrative is sparse and yet it is powerful.

The most prominent biblical text in Mark's account of the crucifixion is Psalm 22. Jesus' last words are a quotation of the first words of that Psalm: 'My God, my God, why have you forsaken me.' This Psalm is the prayer of a just person who has suffered greatly but has been vindicated and is sustained by trust in God's love and care. The Psalm in v.18 says: 'they divided his garments among them' and in v.7 'wagging their heads'. Mark reminds us and his fellow Christians that Jesus suffered and died: 'in accordance with the scriptures' as Paul says in his first letter to the Corinthians (15:3) and as we profess in the Nicene Creed. Reminding people that this Psalm was on Jesus lips on the cross helped them to make sense out of the cruel and shameful death Jesus suffered. There is no detailed or graphic account of the physical sufferings of Jesus. Mark seems to point out to us the perhaps greater suffering Jesus experienced from the misunderstanding and rejection he endured from so many people and the desertion of so many of his closest friends and followers. Mark does indeed speak of many women who had been his disciples in Galilee and who had come to Jerusalem with him and they were at Calvary with him. Mark says they were watching from a distance. They would, of course, have been kept back by the officials in order to increase the sense of isolation endured by those suffering death. But they can see him and will see where he is buried. Mark does not mention that Mary, Jesus mother, is there nor does he speak of the 'good thief'.

In our Mass of Palm Sunday the Responsorial Psalm is the one that is on the lips of Jesus on the cross. Jesus could only say a few words aloud in his torture on the cross. The second part of Psalm 22 proclaims that God indeed has acted: 'he did not hide his face from me but heard when I called out to him.' It invites us to participate in a thanksgiving sacrifice and to celebrate.

Mark was the first of the evangelists to give us this wonderful type of writing – written in the light of the Resurrection. He calls it 'the beginning of the Good News of Jesus the Messiah, the Son of God.' The rending of the veil in the Temple indicates that through the death of Jesus we all have access to the holy of Holies – to our Father's House. It is the beginning of the Good News because the continuation of the Good News is entrusted to us.

St John in his account of the Passion, which is put before us on Good Friday, emphasises that Jesus is very much in control when the soldiers come to arrest him. Jesus came out to them and enquired: 'Who are you looking for.' When they answered 'Jesus of Nazareth' he replied 'I am he'. John's readers or hearers would immediately recognise this as a reference to the Hebrew word for God – 'Yahweh' which means 'I am he'. On hearing this the soldiers stood back and fell to the ground. Like Mark John speaks of Jesus being subjected to two trials, first the religious trial before the high priests and their council. The charge was blasphemy – claiming to be God. Jesus speaks defiantly in his defence. The second trial was before Pilate – a secular court and the charge concerned a civil offence. Jesus was charged with treason – claiming to be a King. The Jewish leaders pretended to have had total allegiance to Caesar and accused Jesus of insurrection whereas they claimed to have no King but Caesar. So as to comply with their religious regulations, the Jews and Pilate could not be in the same room so Pilate has to constantly move between Jesus and his accusers. Contact with Pilate, a Gentile, would render them unclean and debar them from the Passover ceremonies. If Pilate did not condemn Jesus Pilate would not be Caesar's friend. So he was blackmailed. But he insisted on what the inscription over the cross said. The inscription gave the name and the offence of the guilty person. Pilate wrote 'Jesus of Nazareth, King of the Jews'. They were not happy! Jesus carries his own cross, no mention of Simon helping him. The soldiers share out the clothes. Jesus tunic had no seam, woven throughout in one piece from the top.' They cast lots for it rather than cut it up. The description of the tunic Jesus wore exactly matches that of the linen tunic which the high-priest wore. Jesus is our high priest through whom all mankind comes to the Father. John is not just telling us what Jesus wore. He is telling us who Jesus is.

John tells us that 'his mother and his mother's sister and Mary the wife of Clopas and Mary from Magdala stood near the cross of Jesus so Jesus saw his mother and he saw the disciple whom he loved standing by.' Mark says that the women 'were watching from a distance'. There is no contradiction. Those at a distance may at some stage move closer – like our situation with the pandemic and attendance at Mass. John beautifully tells us how Jesus committed his mother and the disciple he loved to each other's care. We are all included in that deal. Jesus came to gather together the scattered children of God. He is committing us to his mother's care. We are God's children and Mary's children.

If Jesus is our high priest he is also the lamb of sacrifice. At the very time when Jesus was on the cross lambs were being sacrificed in the temple area as part of the Jewish feast of the Passover. There were many regulations governing this sacrifice laid down in the Book of Leviticus. Among them was the stipulation regarding the lamb 'his bones shall not be broken.' John emphasises that the legs of Jesus were not broken on the cross. This was often done in order to hasten the victim's death. When the legs were broken the crucified person could no longer lever his body so as to assist breathing and so would die of asphyxiation. John says that it was established that Jesus was already dead, they did not break his legs and that this was to fulfil the scripture. Jesus is indeed the Lamb of God who takes away the sins of the world.

