

## Parish OF THE ENGLISH MARTYRS Goring Way

4.04.2021

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## Easter Sunday

Holy Saturday	3 <sup>rd</sup>	6.00 pm	<b>The Solemn Vigil of Easter</b> Charmain Hargreaves RIP
Easter Sunday	4 <sup>th</sup>	8.15am 10.30 am 6.00 pm	Toni Judd RIP The Parish Polish Mass
Monday	5 <sup>th</sup>	9.30 am	Kathleen Keohane RIP
Tuesday	6 <sup>th</sup>	9.30 am	Eamon McClusky RIP
Wednesday	7 <sup>th</sup>	9.30 am	Patrick Murphy RIP
Thursday	8 <sup>th</sup>	9.30 am <b>11.00 am</b>	Muriel Burns RIP <b>REQUIEM FOR MAITHÉ BENNETT RIP</b>
Friday	9 <sup>th</sup>	9.30 am	Derek Hutchings RIP
Saturday	10 <sup>th</sup>	6.00 pm	Danny & Mary Stone RIP
Sunday	11 <sup>th</sup>	8.15 am 10.30 am	Winifred Aherne RIP The Parish



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

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

**NEXT WEEK'S READINGS:** Acts 4:32-35, 1 John 5:1-6, John 20:19-31

**COLLECTIONS: Church: £303** Standing Orders donations March 2021: £1211  
Money from the Red Boxes to Missio: £890 **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:** Pat Duggan, Maureen Holland, 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** and those whose anniversaries occur about now: Gladys Feaver, Marie Garselis, Paul Dillon, Edith Gibbs, Kathleen Keohane, Frank Shave, Mary Mawe, Kathleen Cregan, Laura, Ray McGuinness, James Morrell, Father Stephen Tynan, Helena Cebo, Muriel Burns, Michael O'Brien, Sabina Concannon.  
*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](mailto:emgoring@english-martyrs.co.uk)) for an Application Form. The course will be starting on Thursday 15<sup>th</sup> April.

**4. FIRST HOLY COMMUNION 2021 CLASSES** will resume on Tuesday 20<sup>th</sup> 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. 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. WORLD DAY OF PRAYER:** Sandy Curd has been The English Martyrs representative on the Ferring/Goring area committee of the International World Day of Prayer for many years. She feels that the time has now come for someone with fresh ideas to take over this role. If you would like to know more about what is involved please phone her on 01903 241236.

**8. DONA CONTACTLESS AND ONLINE CHURCH DONATIONS:** A steady decline in cash donations in recent years has been further exacerbated by the effects of the lockdown. At the suggestion of the Diocese we will, therefore, be introducing a new ***cashless donation system*** to the parish. This will enable you to make Chip & Pin or Contactless donations instead of cash. We hope to see it roll out within the next four weeks. Further information will be available shortly.

**FATHER LIAM SAYS:** The Church has always wished that we should celebrate Easter with all the solemnity we could muster. The Easter Vigil in particular is meant to be marked by the richest ceremonies. Traditionally it begins after dusk, out of doors, around a blazing fire where the Easter candle is lit with all the people gathered round. The candle is then carried into the darkened church which soon comes ablaze with the light of all the candles lit from the Easter candle by all the people streaming into the church. The Easter candle is put on its pedestal and revered with incense as it is a powerful symbol of the Risen Christ among us. The great Easter hymn is chanted by the cantor – the Exultet – calling on all the citizens of heaven and earth to rejoice in Christ's great victory over sin and death – won on our behalf by his saving death and Resurrection. After this splendid Liturgy of Light we have the Liturgy of the Word culminating of course in the Gospel of the Resurrection. The life of Christ's Resurrection is then celebrated ideally by welcoming new members of Christ into the Church through the Sacraments of Baptism and Confirmation and by inviting all to renew our own baptismal commitment in the strength and power of the Eucharist.

This year much of this cannot take place. The great mystery of Christ's Resurrection will still be celebrated but on a much lower key. Last year no public celebration of Easter was possible. Since we are holding it earlier than usual this year and since the ceremony is shorter, we are hoping that many will gather.

The gospel for the Easter Vigil this year is from Mark's account of the Resurrection. We are allowed to use the same gospel reading at the Masses on Easter Day. It is a particularly appropriate gospel for the Pandemic times in which we live.

Mark was writing his gospel in very grim times. It is thought that he had been a companion of St Peter in Rome when a fierce persecution of the Christians was ordered by the Emperor Nero. Among the many Christians who were martyred for their faith were the apostles Peter and Paul. We can only imagine the trauma that this group of Christians endured at the putting to death of their revered leaders and doubtless many of their friends. They must have feared for their own future and the future of the Church.

Mark wrote his gospel just two or three years after the martyrdoms of Peter and Paul, while the persecution was still raging. It would continue intermittently for three centuries. This perhaps explains the concluding lines of his gospel. Mark has been telling us about Mary Magdalene and Mary the mother of James and Salome going to the tomb 'very early on the first day of the week, when the sun had risen.' On the previous evening 'when the Sabbath was over' they had bought spices. In Jewish reckoning the Sabbath and every day ended at sunset. The first day of the week was Sunday which began at sunset at the close of the Sabbath so they could buy the spices they needed when daylight came. 'When they looked up they saw that the stone, which was very large, had already been rolled back. As they entered the tomb they saw a young man, dressed in a white robe sitting on the right side and they were alarmed. But he said to them: 'Do not be afraid, you are looking for Jesus of Nazareth, who was crucified. He has been raised, he is not here. Look, there is the place they laid him. But go tell his disciples and Peter that he is going ahead of you to Galilee. There you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them. And they said nothing to anyone, for they were afraid.'

This is how Mark finished his gospel. Could anything be more stark? In the early Church many people could not understand how he could finish his gospel on that note. Some people thought that the only explanation would be if Mark had died before he could finish it. Others speculated that the remaining text had gone missing. What they did do however was to supply what they thought would be a more suitable ending – so verses 9-20 were added to the text. These verses speak of Jesus appearing to Mary Magdalene and also 'to two of them as they were walking into the country' and lastly to the eleven themselves as they were sitting at the table, and he upbraided them for their lack of faith and stubbornness because they had not believed those who saw him after he had Risen. And he said to them: 'Go into all the world and proclaim the good news to the whole creation.' It goes on to tell us that after he had spoken to them the Lord Jesus was taken up into heaven and set down at the right hand of God and they went out and proclaimed the good news everywhere.' This very quickly established itself as the more popular conclusion to the gospel. St Irenaeus quotes it as part of Mark's Gospel before the end of the second century.

The Gospel that is given for the Easter Vigil this year is from the text written by Mark but it omits the last verse that Mark actually wrote. The text set out for us concludes with the directive to the women at the tomb: 'But go, tell his disciples and Peter that he is going ahead of you to Galilee. There you will see him, just as he told you.' The very last verse not printed in our liturgical text is: 'so they went out and fled from the tomb for terror and amazement had seized them. And they said nothing to anyone for they were afraid.' I think that needs to be proclaimed!

We can see why Mark did not hesitate to write about the reaction of these women – how they fled from the tomb, for terror and amazement had seized them. Their reaction would have meant a great deal to Mark's community in Rome who had to live with fear and terror. They could understand the silence of the women 'who said nothing to anyone for they were afraid.' We used to refer to the Church in Russia under Stalin as 'the Church of silence'. When you are persecuted for your faith you have to be very careful about what you say and to whom you speak. Mark and his community would have empathised with those women and would have drawn strength from it. We know and Mark knew that these women did not remain silent nor did they allow themselves to be paralysed. They surely have an important lesson to teach us as we struggle with our very different fears and uncertainties at this time.