

PARISH OF THE ENGLISH MARTYRS Goring Way

17.03.2024

Father Liam O'Connor, 37 Compton Avenue,

Goring-by-Sea, West Sussex. BN12 4UE

Presbytery 01903 242624 / Church repository 01903 506890

Email: emgoring@english-martyrs.co.uk Website: www.english-martyrs.co.uk

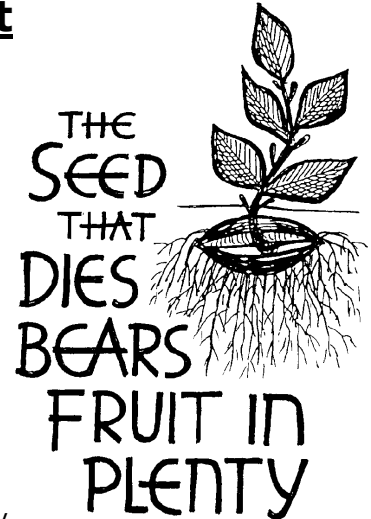
Deacon Gary Bevans 01903 503514

Safeguarding Rep. Anne Niven 01903 242624

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

The Fifth Sunday of Lent

Saturday	16 th	6.00 pm	Peggy Gallagher RIP
Sunday	17 th	8.15 am	Donal O'Brien RIP
		10.30 am	The Parish
		3.00 pm	Holy Hour
Monday	18 th	9.30 am	Tony Casey RIP
Tuesday	19 th	6.00 pm	Peggy Gallagher RIP
		7.00 pm	Choir Practice
Wednesday	20 th	9.30 am	Helen O'Loughlin RIP
Thursday	21 st	9.30 am	Tony Casey RIP
		7.00 pm	SERVICE OF RECONCILIATION
Friday	22 nd	9.30 am	Deceased Relatives of the Sullivan Family
		10.00 am	Stations of the Cross
Saturday	23 rd	10.00 am	INVITED Lent Course
		6.00 pm	Gary King RIP
Sunday	24 th	8.15 am	Simon & Maria Ash Golden Wedding Anniversary
		10.30 am	The Parish
		3.00pm	Holy Hour



SATURDAY: Reconciliation: 10.15 – 10.45 am and 5.15 - 5:45 pm

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

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

COLLECTIONS: Church: £444 Digital Collection: £78 Church Flowers: £521 Thank you for your generosity.
Tuesday is the Feast of St Joseph

PLEASE REMEMBER IN YOUR PRAYERS: Peter Honiball, Richard Wells, David Lancaster, Jim Simpson, Camilla Jane, Sophie Abbott, Michelle Dielt, Helen Gillespie, Harold Forrest, Maria Brooks, Sarah Johnstone, Tony Kearney, Ella Doll, Paul Curd, Lola Samengo-Meehan, Maureen House, Joan Wand, Samuel Bezants, Terry Stanley, Glenn, Helena & Vittorio Villa, Lena, Ken Harvey, Sienna Coates, Brian Caplin, Valerie Halley, Pat Duggan, Sister Raymond, John Smith, Ian Threlfall, Lelia Murray, Mary Murphy, Brenda Peazold, Mary Wessel, Gordon Milne, Alfred Deacon, Roni Horstead, Ronnie Tyler, Michaela Finn, Winifred Lyons, Yvette Allen, Kerry McStravick, Lydia Van Melsen

2. THOSE WHO HAVE DIED RECENTLY: KRISSIE WHITE and those whose anniversaries occur about now: Maria Jones, Kate Rowe, Michael Conway, Joyce Whaling, Marjorie Leach, Stanley Hanson, Jenny Begley, Michael Hancox, Breda Gibson, Mary Wilds, Darryl Cox, Gerry Potter, Anthony Hoppe, Michael McCarthy.
May they rest in peace and rise in glory.

3. THE LENT SERVICE OF RECONCILIATION will take place here next Thursday 21st March at 7.00pm. If you will be unable to come there are posters in the porches with details of services being held elsewhere in the Deanery

4. DATES FOR YOUR DIARY:

Thursday 21st March – Lent Service of Reconciliation – 7.00 pm
Thursday 28th March - Mass of the Lord's Supper – 8.00 pm
Friday 29th March - Solemn Liturgy of the Lord's Passion – 3.00 pm
Saturday 30th March - The Solemn Vigil of Easter – 8.00 pm
Sunday 31st March - Easter Sunday – Mass at 8.15 and 10.30 am

5. HAND-MADE EASTER CARDS are now available in the Repository. All proceeds go to the Parish Project in Kalingalinga

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. THE BIG WALK CHALLENGE is being taken up by Charles Hutchin. The Challenge is to walk 200 Kms (about 124 miles) ... 5km on each of the 40 days of Lent. If you wish to support his efforts, please donate to CAFOD by searching "Charles Hutchin" on the "Just Giving" website.

8. CALLING ALL SHOP VOLUNTEERS: You are invited to a Welcome Tea next Friday 22nd at 4.15pm in the Barn

9. MARY'S MEALS COLLECTION POINT is one of the small boxes under the notice board to the right in the Front Porch. It now costs £19.15 to feed one child for a year! Your donations will always be much appreciated.

10. TURNING TIDES: Everyday items are always needed: Coffee, Sugar, Long-life Milk, Carton juice - large and small, Ketchup, Brown sauce, Marmalade, Jam, Cooking Oil, Hot Chocolate, Tinned Ham, Corned Beef, Tinned Fish, Tinned Meat and Vegetarian Meals. Many thanks to all who are able to help.

FATHER LIAM SAYS: The Easter Vigil Celebration of Christ's Resurrection is the most solemn ceremony of the whole year. It begins around the fire where the Easter Candle is lit and incense is prepared. At the door of the church the candle is held high and smoke from the burning incense goes up around it. We are meant to think of the pillar of fire and the cloud by which Israel was led out of captivity in Egypt. Now Christ is that pillar of fire and cloud and it is we who are led by him out of the Egypt of sin and death into the life of his glory. The symbols that the Church uses are allowed to speak for themselves. The only words spoken in this procession into the darkened church are 'The light of Christ – Thanks be to God'. The light of the Paschal candle is spread to the many candles held in the hands of every person present and the church is filled with light.

When the Paschal candle is placed in the centre of the church, the cantor sings the great hymn of praise. He sings incessantly 'Exult, Exult, Rejoice, Rejoice'. Earth and heaven are called upon to be glad. Even the church building is given an urgent command: 'let this holy building shake with joy'. The entire universe is involved in the event that is underway. We hear a phrase that is repeated five times – 'this is the night' as the great deeds of God are recalled. The mighty events of Israel's Passover from slavery are recounted with the recalling of Christ's great work of Salvation when he conquered suffering and death on a Cross by his glorious Resurrection. Even the sin of Adam is seen in a new light: 'O truly necessary sin of Adam, destroyed completely by the death of Christ. O happy fault that earned so great a Redeemer'. Instead of being dark and laden with fear, the Resurrection makes this night 'bright as day, full of gladness.' The song goes on to turn our attention to the candle itself. It asks the Father to 'accept this candle, a solemn offering, the work of bees and of your servant's hands'. This is a reference to the very material out of which the candle is made. Beeswax becomes a candle that burns with the light of Christ's Resurrection. The second part of the Vigil liturgy is an extended Liturgy of the Word. We are called to reflect on how, in times past, God continued to reach out to his people and finally sent us his Son as our Redeemer.

The Gloria is sung – for the first time in many weeks and bells are ring to highlight its return. We are familiar with this hymn but as we celebrate Easter, we note how Christ is addressed with one title after another. He is called 'Lord Jesus Christ, only begotten Son, Lord God Lamb of God, Son of the Father.' These many titles are given to Jesus because of all that he accomplished in his death and Resurrection in taking away the sin of the World. The Alleluia rings out. It has not been sung by the Church since Lent began. Now it rises up anew as incense surrounds the Book of the Gospels. This year it is Mark's account of the Resurrection that is read. The creation and the entire dealings of God with his people have as their goal the Resurrection of his Son in which we all share.

All the Gospels differ in some respects from one another. That is why there are four gospels – not one harmonised version – all inspired by the Holy Spirit. Each has evolved from the recollections of the first disciples. Accounts of what Jesus said and did were passed on by word of mouth in the different communities of Christ's followers. Mark was the first to transmit the Good News to the written page. Mark tells us of three women making their way to the tomb bringing spices to anoint the body of Jesus, wondering how they could get to the tomb. But then they see that the stone has been rolled back and they enter the tomb. What they see is a young man seated on the right side of the tomb, clothed in a white robe. The women are 'utterly amazed'. He tells them: 'you seek Jesus of Nazareth, the crucified. He has been raised. He is not here. Behold the place where they laid him'. They are told: 'Go and tell his disciples and Peter' 'He is going before you to Galilee, there you will see him as he told you.' In the liturgy of the Vigil the Gospel passage finishes here. But the next verse of the Gospel is challenging. It continues 'Then they went and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone for they were afraid'.

The whole Gospel as Mark wrote it ends at this point. And on what an extraordinary note: 'They said nothing to anyone for they were afraid'. The people who fashioned the Lectionary did not want to include references to the women fleeing from the tomb, seized with trembling and bewildered and afraid to say anything to anybody. They obviously felt dubious about finishing the Gospel of Christ's Resurrection in that vein. They wanted the Easter Proclamation to end in a more positive way.

Why did Mark end his Gospel as he did? Many people puzzled about that. They wondered perhaps whether he died before he had finished the Gospel or whether the concluding section was lost. Ancient manuscripts end Marks Gospel at this point, but some give another ending. The final twelve verses of Chapter 16 were clearly written by another hand and attempts to rectify the challenging and blunt finish that Mark has provided. This is the best known of the alternative endings and is the one found in all Catholic bibles. Of course, Mark does not mean that the women were permanently silent and afraid. But he does remind us that Jesus' first disciples were struggling human beings like ourselves. The Gospel does not tell us how the women's story ended but it cannot have ended there. Otherwise, how would what they experienced (and their reaction to it) be ever known? They were proud to bear witness to the empty tomb and to the message they received there and to their dumbfounded reaction to it.