

**The Catholic Parish
of
Our Lady of the Annunciation
King's Lynn
Norfolk**

Mass Readings for
**The Feast Day of
St. Thomas the Apostle**

Friday, 3rd July 2020

Today's Readings
From the Office of Readings

Liturgical Colour: Red

Parish of Our Lady of the Annunciation - King's Lynn

Church of Our Lady of the Annunciation
London Road,
King's Lynn. PE30 5HQ

The Catholic Rectory,
North Everard Street,
King's Lynn, Norfolk, PE30 5HQ
Tel : (01553) 772220 Email : parishpriest763@gmail.com
www.catholicparish-kingslynn.org.uk

Holy Family Church
Field Lane, Gaywood,
King's Lynn. PE30 4AY

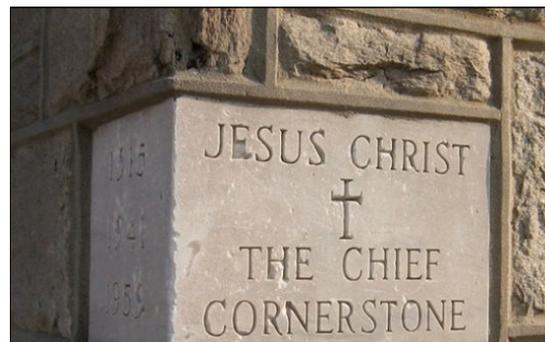
Friday, 3rd July 2020

Mass Readings Feast Day of St. Thomas the Apostle

First reading - Ephesians 2:19-22

In Christ you are no longer aliens, but citizens like us

You are no longer aliens or foreign visitors: you are citizens like all the saints, and part of God's household. You are part of a building that has the apostles and prophets for its foundations, and Christ Jesus himself for its main cornerstone. As every structure is aligned on him, all grow into one holy temple in the Lord; and you too, in him, are being built into a house where God lives, in the Spirit.



The Word of the Lord.

Responsorial Psalm - Psalm 116(117):1-2

Go out to the whole world; proclaim the Good News.

O praise the Lord, all you nations,
acclaim him all you peoples!

Go out to the whole world; proclaim the Good News.

Strong is his love for us;
he is faithful for ever.

Go out to the whole world; proclaim the Good News.

Gospel Acclamation

Alleluia, alleluia!

Jesus said: 'You believe because you can see me.

Happy are those who have not seen and yet believe.'

Alleluia!

Gospel - John 20:24-29

'My Lord and my God!'

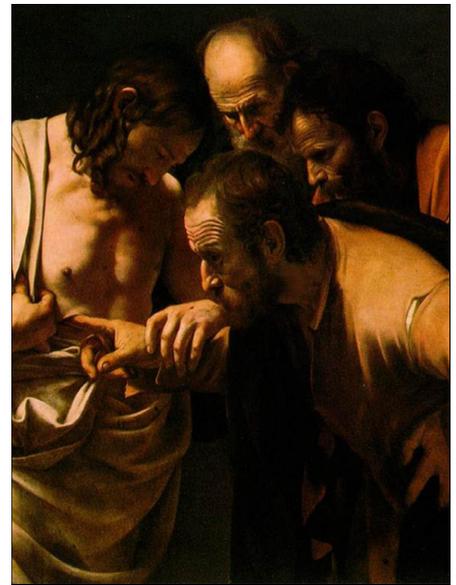
Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can

put my hand into his side, I refuse to believe.’ Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. ‘Peace be with you’ he said. Then he spoke to Thomas, ‘Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.’ Thomas replied, ‘My Lord and my God!’ Jesus said to him:

‘You believe because you can see me.

Happy are those who have not seen and yet believe.’

The Gospel of the Lord.



St. Thomas the Apostle

<https://universalis.com/europe.english.eastanglia/20200703/today.htm>

The apostle Thomas is famous for doubting the resurrection of Jesus when his fellow apostles told him about it; but if he is the sceptical apostle, he is also the believing apostle, for having seen and touched a risen man, he made the immediate leap of faith and so became the first apostle to call Jesus God.

Nothing is known about Thomas's later career. A well-known apocryphal document called the *Acts of Thomas* relates his missionary journeys to Persia and India. Although the document as it stands is not historical evidence (it was written to provide evidence for certain heretical Gnostic teachings), it still bears witness to the likelihood of a tradition that Thomas did go to India. If you are writing something that you intend to use to convince people of a controversial doctrine, you do not invent completely new

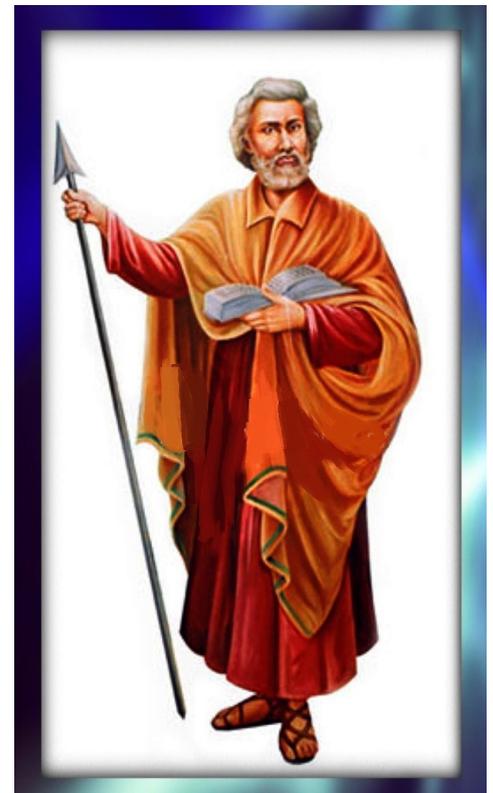
facts: instead, you weave the existing facts and traditions into something that suits your purpose. Thus the very fact that the heretics used a journey of St Thomas to support their case shows us that, in the third century at least, there would have seemed nothing implausible about such a journey. The journey would have been easy enough – important trade routes lay that way – and if some of the apostles went west, to Rome, the centre of the world, there is no reason why some others should not have chosen to go east, to the edge of the known world.

We will probably never know for certain; but the Christians of Kerala have called themselves for centuries “St Thomas Christians”, and they may very well be right.

More about St Thomas in “A Little Light Reading” Friday, 3rd July 2020

PDF Link :

https://62a0e650-3bfa-454a-84c3-bd17f269cfc.filesusr.com/ugd/26e6fa_1f30b42cfc0644fcb051905d4a081d50.pdf



From the Office of Readings for
Friday of Week 13 in Ordinary Time
Feast Day of St. Thomas the Apostle

<https://universalis.com/europe.english.eastanglia/20200701/readings.htm>

First reading - 1 Corinthians 4:1-16

People must think of us as Christ's servants, stewards entrusted with the mysteries of God. What is expected of stewards is that each one should be found worthy of his trust. Not that it makes the slightest difference to me whether you, or indeed any human tribunal, find me worthy or not. I will not even pass judgement on myself. True, my conscience does not reproach me at all, but that does not prove that I am acquitted: the Lord alone is my judge. There must be no passing of premature judgement. Leave that until the Lord comes; he will light up all that is hidden in the dark and reveal the secret intentions of men's hearts. Then will be the time for each one to have whatever praise he deserves, from God.

Now in everything I have said here, brothers, I have taken Apollos and myself as an example (remember the maxim: 'Keep to what is written'). It is not for you, so full of your own importance, to go taking sides for one man against another. In any case, brother, has anybody given you some special right? What do you have that was not given to you? And if it was given, how can you boast as though it were not? Is it that you have everything you want – that you are rich already, in possession of your kingdom, with us left outside? Indeed I wish you were really kings, and we could be kings with you! But instead, it seems to me, God has put us apostles at the end of his parade, with the men sentenced to death; it is true – we have been put on show in front of the whole universe, angels as well as men. Here we are, fools for the sake of Christ, while you are the learned men in Christ; we have no power, but you are influential; you are celebrities, we are nobodies. To this day, we go without food and drink and clothes; we are beaten and have no homes; we work for our living with our own hands. When we are cursed, we answer with a blessing; when we are hounded, we put up with it; we are insulted and we answer politely. We are treated as the offal of the world, still to this day, the scum of the earth.

I am saying all this not just to make you ashamed but to bring you, as my dearest children, to your senses. You might have thousands of guardians in Christ, but not more than one father and it was I who begot you in Christ Jesus by preaching the Good News. That is why I beg you to copy me.

Responsory

- R.** I shall not call you servants any more, I call you friends, * because I have made known to you everything I have learned from my Father.
- V.** The mysteries of the kingdom of heaven are revealed to you; happy are your eyes because they see, your ears because they hear. * Because I have made known to you everything I have learned from my Father.

Second reading -

From a homily on the Gospels by St Gregory the Great, Pope.

My Lord and my God

Thomas, one of the twelve, called the Twin, was not with them when Jesus came. He was the only disciple absent; on his return he heard what had happened but refused to believe it. The Lord came a second time; he offered his side for the disbelieving disciple to touch, held out his hands, and showing the scars of his wounds, healed the wound of his disbelief.

Dearly beloved, what do you see in these events? Do you really believe that it was by chance that this chosen disciple was absent, then came and heard, heard and doubted, doubted and touched, touched and believed? It was not by chance but in God's providence. In a marvellous way God's mercy arranged that the disbelieving disciple, in touching the wounds of his master's body, should heal our wounds of disbelief. The disbelief of Thomas has done more for our faith than the faith of the other disciples. As he touches Christ and is won over to belief, every doubt is cast aside and our faith is strengthened. So the disciple who doubted, then felt Christ's wounds, becomes a witness to the reality of the resurrection.

Touching Christ, he cried out: My Lord and my God. Jesus said to him: Because you have seen me, Thomas, you have believed. Paul said: Faith is the guarantee of things hoped for, the evidence of things unseen. It is clear, then, that faith is the proof of what can not be seen. What is seen gives knowledge, not faith. When Thomas saw and touched, why was he told: You have believed because you have seen me? Because what he saw and what he believed were different things. God cannot be seen by mortal man. Thomas saw a human being, whom he acknowledged to be God, and said: My Lord and my God. Seeing, he believed; looking at one who was true man, he cried out that this was God, the God he could not see.

What follows is reason for great joy: Blessed are those who have not seen and have believed. There is here a particular reference to ourselves; we hold in our hearts one we have not seen in the flesh. We are included in these words, but only if we follow up our faith with good works. The true believer practises what he believes. But of those who pay only lip service to faith, Paul has this to say: They profess to know God, but they deny him in their works. Therefore James says: Faith without works is dead.

Responsory

- R.** Life has been made visible; we have seen it and testify to it, and we here declare to you the eternal life* which dwelt with the Father and was made visible to us.
- V.** We have seen with our own eyes and touched with our hands the Word who is life. What we have seen and heard we are telling you concerning that life* which dwelt with the Father and was made visible to us.

Continued.....

Hymn - Te Deum

God, we praise you; Lord, we proclaim you!

You, the Father, the eternal –
all the earth venerates you.

All the angels, all the heavens, every power –
The cherubim, the seraphim –
unceasingly, they cry:

“Holy, Holy, Holy, Lord God of Hosts:
heaven and earth are full of the majesty of your glory!”

The glorious choir of Apostles –
The noble ranks of prophets –
The shining army of martyrs –
all praise you.

Throughout the world your holy Church proclaims you.
– Father of immeasurable majesty,
– True Son, only-begotten, worthy of worship,
– Holy Spirit, our Advocate.

You, Christ:

– You are the king of glory.
– You are the Father’s eternal Son.
– You, to free mankind, did not disdain a Virgin’s womb.
– You defeated the sharp spear of Death, and opened the kingdom of heaven to those who believe in you.
– You sit at God’s right hand, in the glory of the Father.
– You will come, so we believe, as our Judge.

And so we ask of you: give help to your servants, whom you set free at the price of your precious blood.

Number them among your chosen ones in eternal glory.

The final part of the hymn may be omitted:

Bring your people to safety, Lord, and bless those who are your inheritance.
Rule them and lift them high for ever.

Day by day we bless you, Lord: we praise you for ever and for ever.
Of your goodness, Lord, keep us without sin for today.
Have mercy on us, Lord, have mercy on us.
Let your pity, Lord, be upon us, as much as we trust in you.
In you, Lord, I trust: let me never be put to shame.

Continued.....

Let us pray.

Father, let our celebration of the feast of Saint Thomas the Apostle
be the source of his unfailing help and protection.

Fill us with your life-giving grace
through faith in your Son, Jesus,
whom Thomas acknowledged to be his Lord and God.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

Let us praise the Lord.

– *Thanks be to God.*

Friday, 3rd July
St. Thomas

Closed Church Mass

from

The Church of Our Lady of the Annunciation

at 9.00am

Intentions: Canon Eddie Matthews RIP

The Church of Our Lady of the Annunciation

is open for Private Prayer

from 12.00 noon to 1.00pm

RESUMPTION OF PUBLIC MASSES

The obligation to attend Sunday Mass remains suspended by the Bishops so you might like to think about attending a different Mass during the week. In particular, the Mass on Thursday mornings at 9.30am in Holy Family Church is likely to offer good opportunity to observe full social distancing. Our Lady's is a much smaller building and for Sunday Masses in particular there is every possibility we will need to close the door when we reach the "safe number" and turn any more arrivals away. In any case the doors will be closed before Mass begins to avoid the risk of late arrivals breaching the safety provisions. The 11.30am Mass at Our Lady's will be live streamed (The cameras are put to a special position whilst people receive Holy Communion to protect people's privacy)

How things will be when you come to Mass at either Church:

- We are working on metre plus distancing, and that means that to comply with government

regulations you need to wear a face covering so please bring that with you. The clergy and servers on the Sanctuary are not required to wear face coverings if they are 2 metres or more from the congregation (There will be no “spare” servers on the sanctuary – the basic jobs will be allocated to the first servers to arrive and others need to join the congregation);

- Servers are required to wash their hands in the sacristy both before and after Mass. There is plenty antibacterial handwash and paper towels available in both sacristies for this;
- We are also required by government regulations to keep a record of who attends for “track and trace” purposes. This will be achieved most easily and speedily if you write your name and phone number on a piece of paper before you leave home ready to put in a basket by the door as you enter. If you forget, tell a steward your information and they will make a record;
- There will also be a basket by the door for financial donations;
- You must use the sanitiser supplied at the door as you enter (even if you are wearing gloves);
- You will be told which seat to occupy. Choosing your own seat is not an option. We need to regulate movement to minimise interaction and that means that Our Lady’s has to be filled beginning with the benches at the front, and Holy Family has to be filled beginning with seats at the back. Sitting in the organ gallery is not an option in either church. Please do NOT leave your seat to go for a chat with friends elsewhere in the building;
- If readers wish to wear surgical gloves to handle the lectionary they will be available from the stewards at the entrance to the church;
- There will be no congregational singing at any Mass;
- There will be no offertory procession – everything required will be carefully and hygienically prepared in the Sacristy;
- Communion will only be given in one kind and in the hand. Special protective communion screens have been made whereby the communicant can put their hands through to receive the host protected from close proximity to the Mass Celebrant by a Perspex screen (Any request to receive on the tongue will be refused, so please do not ask). Only the Mass Celebrant will administer Holy Communion and he will sanitise his hands immediately before and after the distribution of Communion;
- Only those intending to receive Communion should come forward – please do NOT come for a blessing. Do not move for Communion until indicated by the stewards;
- At the end of Mass please do not try to exit the building until the Stewards indicate for you to do so. When you are told it is time to move you may leave the building or you may choose to go and light a candle first. The exit needs to be done in an orderly fashion. Please do not form groups outside the door which will slow down the progress of departure. The weekly newsletter will be distributed as you leave the building;

- Once you have left the building remember that Covid 19 remains a very real threat. Being sensible and observing social distancing is the best way of doing your bit to ensure that something more like normal might return sooner rather than later.

Specific to Our Lady's:

- We are not operating a one way entry / exit system, because use of the side door would almost certainly end up with too many people having to touch door handles. The entry and exit route is via the side gate (for the fully accessible path) and round to the double doors which will be fully open.

Specific to Holy Family:

- Entry is via the fire exit door to the left of the Sanctuary as the congregation views it, and exit is via the fire door to the right of the sanctuary. Access to the entrance door is via the path to the left of the building and is clearly signposted. Garden canes in the ground along that path indicate metre plus spacing whilst waiting to get in. Please do not attempt to “overtake” along that route.
-