

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

*Mass Readings for*  
**Tuesday of Week 13 in Ordinary Time**

**Tuesday, 30th June 2020**

*Optional Feast Day for*  
**The First Martyrs of the See of Rome**

*Today's Readings*  
**From the Office of Readings**

*Liturgical Colour: Green*

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

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**Tuesday, 30th June 2020**

### Mass Readings Tuesday of Week 13 in Ordinary Time

#### **First reading - Amos 3:1-8, 4:11-12**

#### **It is for all your sins that I mean to punish you**

Listen, sons of Israel, to this oracle the Lord speaks against you, against the whole family I brought out of the land of Egypt:

You alone, of all the families of earth, have I acknowledged, therefore it is for all your sins that I mean to punish you.

Do two men take the road together  
if they have not planned to do so?

Does the lion roar in the jungle  
if no prey has been found?

Does the young lion growl in his lair  
if he has captured nothing?

Does the bird fall to the ground  
if no trap has been set?

Does the snare spring up from the ground  
if nothing has been caught?

Does the trumpet sound in the city  
without the populace becoming alarmed?

Does misfortune come to a city  
if the Lord has not sent it?

No more does the Lord do anything  
without revealing his plans to his servants the prophets.

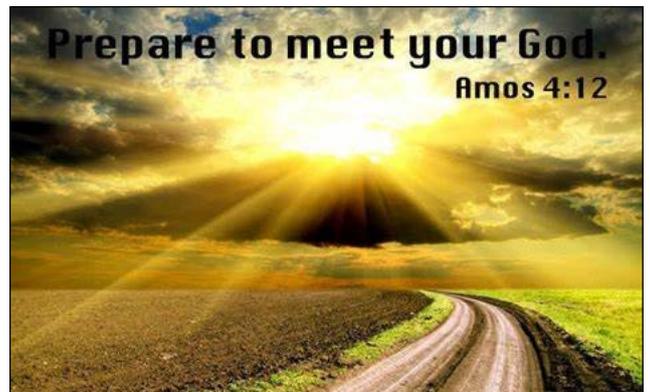
The lion roars: who can help feeling afraid?

The Lord speaks: who can refuse to prophesy?

I overthrew you as God overthrew Sodom and Gomorrah,  
and you were like a brand snatched from the blaze;  
and yet you never came back to me.

It is the Lord who speaks.

This therefore, Israel, is what I plan to do to you,  
and because I am going to do this to you,  
Israel, prepare to meet your God!



*The Word of the Lord.*

## Responsorial Psalm - Psalm 5:5-8

*Lead me, O Lord, in your justice.*

You are no God who loves evil;  
no sinner is your guest.  
The boastful shall not stand their ground  
before your face.

*Lead me, O Lord, in your justice.*

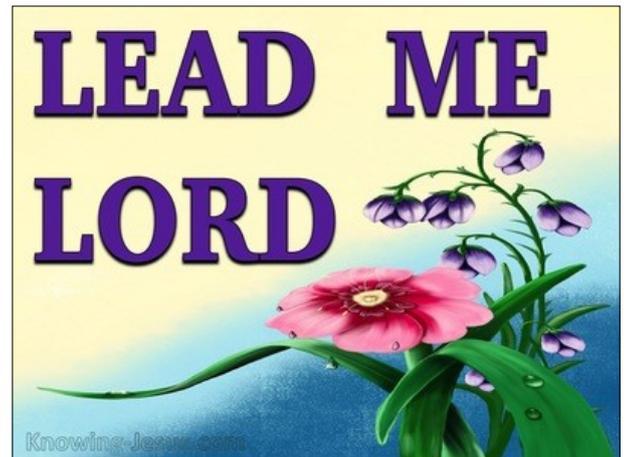
You hate all who do evil;  
you destroy all who lie.  
The deceitful and bloodthirsty man  
the Lord detests.

*Lead me, O Lord, in your justice.*

But I through the greatness of your love  
have access to your house.

I bow down before your holy temple,  
filled with awe.

*Lead me, O Lord, in your justice.*



## Gospel Acclamation

Alleluia, alleluia!  
O praise the Lord, Jerusalem!  
He sends out his word to the earth.  
Alleluia!

## Gospel - Matthew 8:23-27

**Jesus rebuked the winds and the seas, and all was calm**

Jesus got into the boat followed by his disciples. Without warning a storm broke over the lake, so violent that the waves were breaking right over the boat. But he was asleep. So they went to him and woke him saying, 'Save us, Lord, we are going down!' And he said to them, 'Why are you so frightened, you men of little faith?' And with that he stood up and rebuked

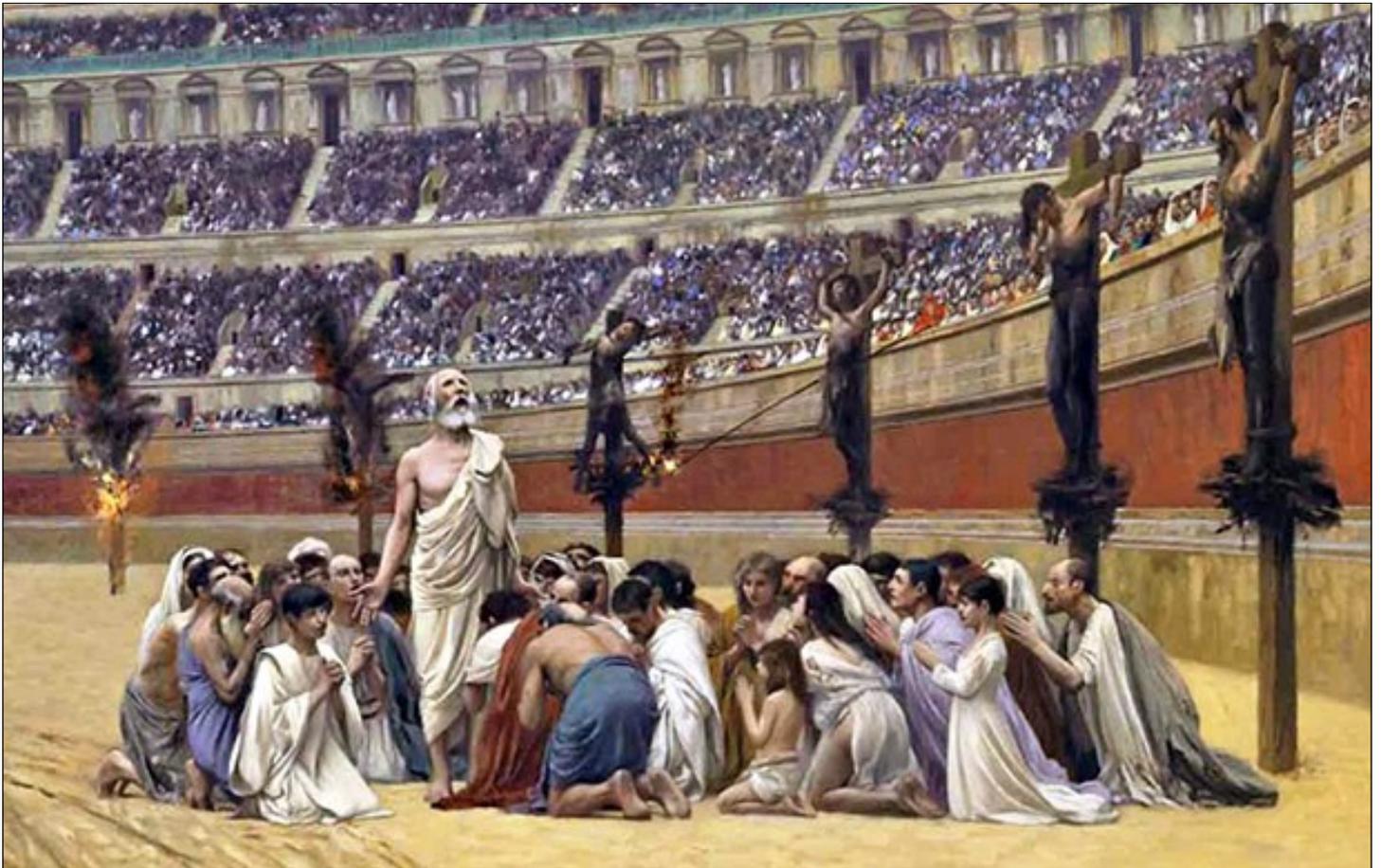


the winds and the sea; and all was calm again. The men were astounded and said, 'Whatever kind of man is this? Even the winds and the sea obey him.'

*The Gospel of the Lord.*

## Today, 30th June, is the Optional Feast Day for The First Martyrs of the See of Rome

When the city of Rome had been devastated by fire in the year 64, the Emperor Nero launched a persecution against the Christians, who were thrown to the wild beasts in the arena or soaked in tar and used as living torches. Their deaths are documented in the writings of the Roman historian Tacitus and in Pope St Clement's letter to the Corinthians. Their feast was celebrated the day after the feast of Saints Peter and Paul. (29th June).



This feast first came into the General Roman Calendar in the 1969 calendar reforms. The intention of the feast is to give a general celebration of early Roman martyrs. Prior to the calendar reforms, there were dozens of relatively minor Roman martyrs celebrated or commemorated in the calendar. Several of these had scant historical evidence, but did benefit from immemorial tradition. This feast is a replacement for the many Roman martyr feasts, whose absence allowed for a less cluttered and more "dies natale" (*for a Christian, death is birth unto eternal life, as reflected in the very phrase Dies natalis, "birthday," to mark the date of passing of one of the faithful*) based on the sanctoral calendar of more major saints. It also permitted the greater celebration of ferias, partially enacting the Second Vatican Council's call for the Proper of Time to take a greater precedence. All of the early Roman martyrs retain their place in the Martyrology and can be celebrated in local calendars or privately unless impeded by a greater observance.

The placement of the feast is directly after the Solemnity of SS Peter and Paul, who are the principal patron saints of Rome. The subsequent martyrs are associated with this patronage. The feast day was formerly occupied with a Commemoration of St. Paul, and fell in the Octave of SS Peter and Paul.

From the Office of Readings for  
Tuesday of Week 13 in Ordinary Time

<https://universalis.com/europe.english.eastanglia/20200630/readings.htm>

**First reading - 2 Samuel 2:1-11, 3:1-5**

**David is anointed King of Judah at Hebron**

After this David consulted the Lord. ‘Shall I go up to one of the towns of Judah?’ he asked. The Lord answered, ‘Go up.’ ‘Which shall I go to?’ David asked. ‘To Hebron’ was the reply. So David went up, with his two wives, Ahinoam of Jezreel and Abigail the wife of Nabal from Carmel. The men who were with him, David made go up too, each with his family, and they settled in the towns of Hebron. There the men of Judah came and anointed David king over the House of Judah.

They told David that the people of Jabesh-gilead had given Saul burial, so David sent messengers to the men of Jabesh-gilead. ‘May you be blessed by the Lord’ he said ‘for doing this kindness to Saul your lord, and for burying him. And now may the Lord show kindness and faithfulness to you! I too shall treat you well because you have done this. And now take courage and be men of valour. Saul your lord is dead, but the House of Judah has anointed me to be their king.’

Abner son of Ner, Saul’s army commander, had taken Ishbaal son of Saul and brought him over to Mahanaim. He had made him king over Gilead, over the Ashurites, over Jezreel and Ephraim and Benjamin, and indeed over all Israel. Ishbaal son of Saul was forty years old when he became king of Israel, and he reigned for two years. Only the House of Judah supported David. The length of David’s reign over Judah in Hebron was seven years and six months.

So the war dragged on between the House of Saul and the House of David, but David grew steadily stronger, and the House of Saul ever weaker.

Sons were born to David at Hebron: his first-born Amnon, by Ahinoam of Jezreel; his second Chileab, by Abigail the wife of Nabal from Carmel; the third Absalom the son of Maacah, daughter of Talmai king of Geshur; the fourth Adonijah the son of Haggith; the fifth Shephatiah the son of Abital; the sixth Ithream, by Eglah wife of David. These were born to David at Hebron.

**Responsory - Genesis 49:10,8**

**℞.** The sceptre shall not pass from Judah\* until the one comes to whom it belongs, to whom the peoples shall render obedience.

**℣.** Judah, your brothers shall praise you, your father’s sons shall do you homage,\* until the one comes to whom it belongs, to whom the peoples shall render obedience.

## Second reading - From a sermon by Saint Augustine

### If I wanted to please men, I would not be a servant of Christ

*This is our glory: the witness of our conscience.* There are men who rashly judge, who slander, whisper and murmur, who are eager to suspect what they do not see, and eager to spread abroad things they have not even a suspicion of. Against men of this sort, what defence is there save the witness of our own conscience?

My brothers, we do not seek, nor should we seek, our own glory even among those whose approval we desire. What we should seek is their salvation, so that if we walk as we should they will not go astray in following us. They should imitate us if we are imitators of Christ; and if we are not, they should still imitate him. He cares for his flock, and he alone is to be found with those who care for their flocks, because they are all in him.

And so we seek no advantage for ourselves when we aim to please men. We want to take our joy in men – and we rejoice when they take pleasure in what is good, not because this exalts us, but because it benefits them.

It is clear who is intended by the apostle Paul: *If I wanted to please men, I would not be a servant of Christ.* And similarly when he says: *Be pleasing to all men in all things, even as I in all things please all men.* Yet his words are as clear as water, limpid, undisturbed, unclouded. And so you should, as sheep, feed on and drink of his message; do not trample on it or stir it up.

You have listened to our Lord Jesus Christ as he taught his apostles: *Let your actions shine before men so that they may see your good deeds, and give glory to your Father who is in heaven,* for it is the Father who made you thus. *We are the people of his pasture, the sheep of his hands.* If then you are good, praise is due to him who made you so; it is no credit to you, for if you were left to yourself, you could only be wicked. Why then do you try to pervert the truth, in wishing to be praised when you do good, and blaming God when you do evil? For though he said: *Let your works shine before men,* in the same Sermon on the Mount he also said: *Do not parade your good deeds before men.* So if you think there are contradictions in Saint Paul, you will find the same in the Gospels; but if you refrain from troubling the waters of your heart, you will recognise here the peace of the Scriptures and with it you will have peace.

And so, my brothers, our concern should be not only to live as we ought, but also to do so in the sight of men; not only to have a good conscience but also, so far as we can in our weakness, so far as we can govern our frailty, to do nothing which might lead our weak brother into thinking evil of us. Otherwise, as we feed on the good pasture and drink the pure water, we may trample on God's meadow, and weaker sheep will have to feed on trampled grass and drink from troubled waters.

## Responsory

- R.** Fill up my cup of happiness by thinking and feeling alike, loving one another equally, humbly reckoning others better than yourselves. \* Look to each other's interest and not merely to your own.
- V.** Support the weak and be very patient with them all, always aiming at doing the best you can for each other and for all men. \* Look to each other's interest and not merely to your own.

## Let us pray.

Lord God,  
since by the adoption of grace  
you have made us children of light,  
do not let false doctrine darken our minds,  
but grant that your light may shine within us  
and we may always live in the brightness of truth.  
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.*

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Tuesday, 30th June - Feria

Closed Church Mass

*from*

The Church of Our Lady of the Annunciation

*at*

9.00am

*Intentions: Canon John Berry RIP*

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Adoration of the Blessed Sacrament

*at*

The Queen Elizabeth II Hospital

*for*

Staff Only

From 12.45pm to 1.15pm

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