

Parish of Our Lady & St. Anne, Caversham

Parish Priest
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Fourth Sunday of Easter – 24-25 April

‘I am the Good Shepherd; I know my own and my own know me.’

John 10,14

IF YOU NEED TO CANCEL A MASS BOOKING

If you are unable to take up your place at Mass for some reason please let the stewards know on these numbers so that your space can be used :

Saturday 17.30 07544260440

Sunday 10.00 07753605972

Even when the website says sold out, it is worth phoning the relevant number on a Saturday as there are sometimes seats available at the last minute.

GIFT AID ENVELOPES

For those who use envelopes, there are new boxes available. Thank you to those of you who set up direct debits over the last year.

For some people you will have a new number but your money will go to the same place.

RECENTLY DECEASED

Please pray for the repose of the soul of Ivan Belevich who died recently.

Please pray also for the soul of Anne Garvin, a well-loved former reception teacher of St Anne's school, who died recently.

May they both rest in peace and rise in glory.

PUBLIC MASSES DURING MAY

For the month of May, we will have one public Mass a week. For those who would like to book an intention (that will be published in the bulletin) please contact the parish office.

Wednesday, May 5, 18.30 – intention already taken. No pre-booking required.

Wednesday, May 19 18:30 – no pre-booking required

Thursday, May 13th (*Solemnity of the Ascension*) 19.30 **Book on Eventbrite**

Wednesday, May 26. 18:30 - no pre-booking required

The diocesan Privacy Policy is available at <https://www.birminghamdiocese.org.uk/privacy-policy> or by request from the parish office.

Our Lady & St Anne Parish is part of the Archdiocese of Birmingham, Charity No. 234216

The Fourth Sunday of Easter (Year B – Mark):

The fourth Sunday of Easter is also called Good Shepherd Sunday. In each of the three lectionary cycles, our Gospel is taken from the 10th chapter of the Gospel of John. In Cycle B, we hear the middle verses of this chapter. Unless we consider this chapter in the greater context of John's Gospel, we will miss the radical nature of the statement Jesus makes when he declares himself to be the Good Shepherd.

This chapter of John's Gospel follows Jesus' healing of the man born blind and the rejection of this miracle by the Jewish leaders who question Jesus' authority to heal. Jesus responds to this challenge by calling himself the Good Shepherd. He is criticizing the leadership of the Pharisees and the other Jewish leaders. The Pharisees and other Jewish leaders are so angry that they attempt to stone and arrest Jesus (see John 10:31,39). This controversy with the religious leaders continues until Jesus' death.

In the portion of the chapter that we hear proclaimed today, Jesus describes his relationship with his followers as similar to the relationship between a good shepherd and his sheep. As a good shepherd will risk and lay down his life in order to protect his sheep, Jesus willingly sacrifices himself for the sake of his sheep. Jesus contrasts the actions of the good shepherd with the actions of the hired shepherd who abandons the sheep in the face of danger. In the verses following Jesus' teaching, we learn that the Pharisees and the other religious leaders understand that Jesus is referring to them when he describes the hired shepherds.

The concern of a good shepherd for his sheep is part of the shepherd's job. Jesus says, however, that the actions of the good shepherd are based upon the relationship that develops between the shepherd and the sheep. This is at the heart of the difference between the good shepherd and the hired shepherd. The good shepherd knows the sheep and therefore acts out of love. For the Good Shepherd, this is never simply part of a job; this love-in-action is integral to his identity.

As with so much of John's Gospel, one hears in this passage John's particular focus on Christology. As the sheep are known by the Good Shepherd, the Father knows Jesus and Jesus knows the Father. There is an essential unity between the Father and the Son. The freedom with which Jesus acts when he lays down his life is rooted in the unity that he shares with his Father.

In this context, Jesus also refers to others with whom he shares a relationship. By this reference, John probably understands the eventual inclusion of the Gentiles in the Christian community. Our modern ears hear this as a reference to Christian unity. The work of ecumenism is to restore unity among all Christians so that we form one flock under one shepherd, as God desires.

Mass Intentions for Fourth Week of Easter

There are no open Masses during the week.

Fourth Sunday of Easter

Year B

Saturday	24 th April	17.30	Olga Rangel de Vicci RIP
Sunday	25 th April	10.00	Pat & Nancy Casey RIP
Monday	26 th April	No Mass	
<i>Monday of the 4th week of Eastertide</i>			
Tuesday	27 th April	Requiem – Ivan Belevich	
<i>Tuesday of the 4th week of Eastertide</i>			
Wednesday	28 th April	No Mass	
<i>Wednesday of the 4th week of Eastertide</i>			
Thursday	29 th April	No Mass	
<i>Feast of St Catherine of Sienna</i>			
Friday	30 th April	14.00	Wedding service
<i>St Pius V, Pope</i>			
Saturday	1 st May	No Mass	
<i>St Joseph the worker</i>			

Fifth Sunday of Easter

Year B

Saturday	1 st May	17.30	Zygmunt Powiecki RIP
Sunday	2 nd May	10.00	Our Lady & St Anne