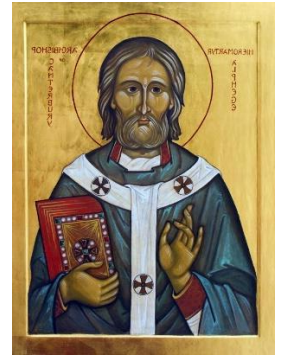


**Parish of
Our Lady and St Alphege, Bath
together with
St Joseph's, Peasedown St John**

**Parish Priest: To Be Appointed
The Presbytery, Oldfield Lane, Bath BA2 3NR
01225 424894**

**bath.stalphege@cliftondiocese.com
www.saintalphege.org.uk**

Parish Administrator: Isabella Lo (Parish email above)



Sunday of the Resurrection

31st March 2024

He must rise from the dead

Mass Times at St Alphege

or St Joseph's, Peasedown if indicated

Sat 30th	Holy Saturday	
	19.00 Easter Vigil	
Sun 31st	Sunday of the Resurrection	
	9.00	Parishioners (Peasedown)
	11.00	Fr Alex McAllister
	18.00	No Mass
Mon 1st	Monday Within the Octave of Easter	
	No Mass	
Tue 2nd	Tuesday Within the Octave of Easter	
	10:00	
	11.00	Parishioners (Peasedown)
Wed 3th	Wednesday Within the Octave of Easter	
	No Mass	
Thu 4th	Thursday Within the Octave of Easter	
	No Mass	
Fri 5th	Friday Within the Octave of Easter	
	10.00	
Sat 6th	Saturday Within the Octave of Easter	
	No Mass	
Sun 7th	Second Sunday of Easter	
	9.00	Parishioners (Peasedown)
	11.00	Evelyn Jubbie+
	18.00	

Information

Coffee is served in the Parish Hall after 11.00 Sunday mass
 Confessions..... Sunday 10.30 or on request
 Choir Practice..... 19.00 Wednesdays in Hall
 Sunday Readings:..... Year B
 Weekday Readings:..... Year 2
 Baptisms & Marriages:..... Contact the Parish Priest
 Diocesan Prayer League..... St Luke and St Teresa,
 Wincanton, with Milbourne
 Port, Castle Carey and Bruton

Cycle of Prayer: Easter

New Members of the Church, Vocations, Human Work,
 The right Use of the Media, The Church

The faith of the first community of believers [in the Resurrection of the Jesus Christ] is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary "witnesses to his Resurrection", but they are not the only ones - Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles (1 Cor 15:4-8; cf. Acts 1:22.). Given all these testimonies, Christ's Resurrection cannot be interpreted as something outside the physical order, and it is impossible not to acknowledge it as an historical fact. It is clear from the facts that the disciples' faith was drastically put to the test by their master's Passion and death on the cross, which he had foretold (cf. Lk 22:31-32). The shock provoked by the Passion was so great that at least some of the disciples did not at once believe in the news of the Resurrection. Far from showing us a community seized by a mystical exaltation, the Gospels present us with disciples demoralized ("looking sad", Lk 24:17; cf. Jn 20:19) and frightened. For they had not believed the holy women returning from the tomb and had regarded their words as an "idle tale" (Lk 24:11; cf. Mk 16:11,13). When Jesus reveals himself to the Eleven on Easter evening, "he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen" (Mk 16:14). Even when faced with the reality of the risen Jesus the disciples are still doubtful, so impossible did the thing seem: they thought they were seeing a ghost. "In their joy they were still disbelieving and still wondering" (Lk 24:38-41). Thomas will also experience the test of doubt and St. Matthew relates that during the risen Lord's last appearance in Galilee "some doubted" (Cf. Jn 20:24-27; Mt 28:17). Therefore, the hypothesis that the Resurrection was produced by the apostles' faith (or credulity) will not hold up. On the contrary their faith in the Resurrection was born, under the action of divine grace, from their direct experience of the reality of the risen Jesus.

Catechism of the Catholic Church, paras. 642 - 644

