



Catholic Parish of King's Lynn

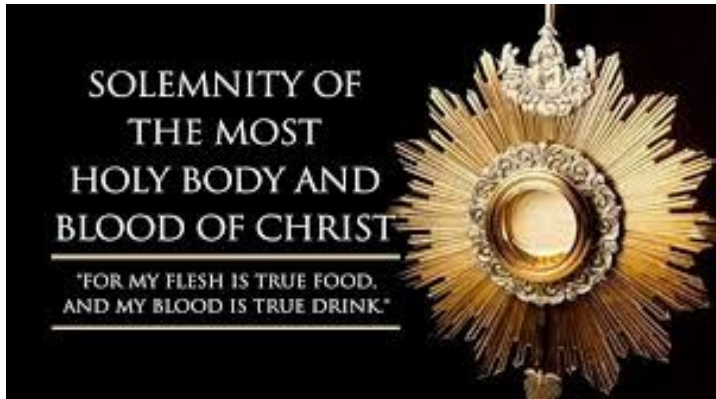
Church of Our Lady of the Annunciation
London Road, King's Lynn, Norfolk. PE30 5HQ

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

DEACON SHAUN MORRISON'S WEEKLY BULLETIN

Sunday, June 22, 2025

Dear Friends,



Today is the Solemnity of the Most Holy Body and Blood of Christ. (Corpus Christi)

"I am the living bread that came down from heaven, says the Lord. If anyone eats this bread, he will live forever."

The link for the live stream of the **11.30am Mass from Our Lady's** is:

<https://youtube.com/live/jx985WCPFFQ?feature=share>

CORPUS CHRISTI PROCESSION

Our Deanery Corpus Christi Procession of the Blessed Sacrament takes place in the beautiful setting of Oxburgh Hall this afternoon (Sunday 22nd) at 3pm. Passes giving free admission to the National Trust grounds are available at the back of church. A coach has been arranged which will leave St. Cecilia's, Dersingham, at 1.15pm and pick up on London Road (near South Gates) at 1.45pm. Please sign the list as soon as possible. (No charge for the bus but donations are welcome) If you are travelling by car take the A10 south and then the A134

towards Thetford and follow the brown tourist signs to Oxburgh Hall.

From the Office of Readings for the Solemnity of the Most Holy Body and Blood of Christ.

A reading from the works of St Thomas Aquinas.

How precious and wonderful is this banquet!

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and

the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfilment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

Responsory

℟. See in this bread the body of Christ which hung upon the cross, and in this cup the blood which flowed from his side.* Take his body, then, and eat it; take his blood and drink it, and you will become his members.

℣. The body of Christ is the bond which unites you to him: eat it, or you will have no part in him. The blood is the price he paid for your redemption: drink it, lest you despair of your sinfulness.* Take his body, then, and eat it; take his blood and drink it, and you will become his members.

Tuesday 24th June is the Solemnity of the Nativity of St. John the Baptist.

From Universalis:

Saint John the Baptist has two feasts to himself. One, in August, celebrates his death, and one, in June, celebrates his birth. And this is as it should be, for as Christ himself

said, John was the greatest of the sons of men.

The greatest, but also the most tragic. A prophet from before his birth, leaping in the womb to announce the coming of the incarnate God, his task was to proclaim the fulfillment of all prophecies – and thus his own obsolescence. And he did it: with unequalled courage he spread the news that he, the greatest of all men, was the least in the kingdom of heaven. His disciples, and the devil, would have preferred him to fight, to build his sect, to defeat this upstart whom he himself had baptized, to seize his place in history. But he did not – and so, rightly, he has his place, and he has glory in heaven.

We envy the great and the talented, and sometimes we think that they themselves are beyond envy. But when they come across someone with greater gifts, as one day most of them will, they will see for the first time what it means to feel like us. Let us pray that they, like John the Baptist, may pass that test.

The Second Reading from the Office of Readings for today is a reading from the sermons of St Augustine on St. John the Baptist:

The voice of one crying in the wilderness

The Church observes the birth of John as in some way sacred; and you will not find any other of the great men of old whose birth we celebrate officially. We celebrate John's, as we celebrate Christ's. This point cannot be passed over in silence, and if I may not perhaps be able to explain it in the way that such an important matter deserves, it is still worth thinking about it a little more deeply and fruitfully than usual.

John is born of an old woman who is barren; Christ is born of a young woman who is a virgin. That John will be born is not believed, and his father is struck dumb; that Christ will be born is believed, and he is conceived by faith.

I have proposed some matters for inquiry, and listed in advance some things that need to be discussed. I have introduced these points even if we are not up to examining all the twists and turns of such a great mystery, either for lack of capacity or for lack of time. You will be taught much better by the one who speaks in you even when I am not here; the one about whom you think loving thoughts, the one whom you have taken into your hearts and whose temple you have become.

John, it seems, has been inserted as a kind of boundary between the two Testaments, the Old and the New. That he is somehow or other a boundary is something that the Lord himself indicates when he says, *The Law and the prophets were until John*. So he represents the old and heralds the new. Because he represents the old, he is born of an elderly couple; because he represents the new, he is revealed as a prophet in his mother's womb. You will remember that, before he was born, at Mary's arrival he leapt in his mother's womb. Already he had been marked out there, designated before he was born; it was already shown whose forerunner he would be, even before he saw him. These are divine matters, and exceed the measure of human frailty. Finally, he is born, he receives a name, and his father's tongue is loosed.

Zachary is struck dumb and loses his voice, until John, the Lord's forerunner, is born and releases his voice for him. What does Zachary's silence mean, but that prophecy was obscure and, before the proclamation of Christ, somehow concealed and shut up? It is released and opened up by his arrival, it becomes clear when the one who was being prophesied is about to come. The releasing of Zachary's voice at the birth of John has the same significance as the tearing of the veil of the Temple at the crucifixion of Christ. If John were meant to proclaim himself, he would not be opening Zachary's mouth. The tongue is released because a voice is being born – for when John was

already heralding the Lord, he was asked, *Who are you* and he replied *I am the voice of one crying in the wilderness*.

John is the voice, but the Lord *in the beginning was the Word*. John is a voice for a time, but Christ is the eternal Word from the beginning.

Responsory

- ℟. You, little child, you shall be called a prophet of God, the Most High.* You shall go ahead of the Lord to prepare his ways before him.
- ℣. You shall make known to his people their salvation through forgiveness of all their sins.* You shall go ahead of the Lord to prepare his ways before him.

Thursday 26th June is the Feast of the Dedication of the Cathedral.

Mass is at 12.00 noon at the Cathedral. (Everyone welcome) (The Cathedral of St. John the Baptist, Unthank Road, Norwich. NR2 2PA.)

During the 12.00 noon Mass

Father Sean Connelly

(Vicar General)

and

Father David Finegan

(Episcopal Vicar for the Clergy)

will be installed as Canons of the Cathedral Chapter.

The Cathedral website:

<https://sjbcathedral.org.uk/>

Friday 27th June is the Solemnity of the Most Sacred Heart of Jesus.

Friday Abstinence is dispensed this week for the Solemnity of the Most Sacred Heart of Jesus.

From the Office of Readings for the Solemnity of the Most Sacred Heart of Jesus:

A reading from the works of St. Bonaventure

With you is the source of life

You who have been redeemed, consider who it is who hangs on the cross for you, whose death gives life to the dead, whose passing is mourned by heaven and earth, while even the hard stones are split. Consider how great he is; consider what he is.

In order that the Church might be formed from the side of Christ as he slept on the cross, in order that the word of scripture might be fulfilled – ‘They shall look on him whom they have pierced’ – God’s providence decreed that one of the soldiers should open his sacred side with a spear, so that blood with water might flow out to pay the price of our salvation. This blood, which flowed from its source in the secret recesses of his heart, gave the sacraments of the Church power to confer the life of grace, and for those who already live in Christ was a draught of living water welling up to eternal life.

Arise, then, bride of Christ, be like the dove that nests in the rock-face at the mouth of a cavern, and there, like a sparrow which finds its home, do not cease to keep vigil; there, like a turtle-dove, hide the fledglings of your chaste love; place your lips there to draw water from the wells of your Saviour. For this is the spring flowing from the middle of paradise; it divides and becomes four rivers, then spreads through all devout hearts, and waters the whole world and makes it fruitful.

O soul devoted to God, whoever you may be, run to this source of life and light with eager longing. And with the power of your inmost heart cry out to him: ‘O indescribable beauty of God most high! O pure radiance of everlasting light! O life that gives life to all life! O light that illuminates every light, and preserves in its undying splendour the myriad flames that have shone before the throne of your godhead from the dawn of time!

‘O water eternal and inaccessible, clear and sweet, flowing from the spring that is hidden from the eyes of all mortal men; the spring whose depths cannot be plumbed, whose height cannot be measured, whose shores cannot be charted, whose purity cannot be muddied.’

From this source flows the river which makes glad the city of God, so that with glad shouts and songs of thanksgiving we sing to you our hymns of praise, and by experience prove that with you is the fountain of life; and in your light we shall see light.

Responsory

- ℟. Bless the Lord, my soul, remembering all he has done for you;* he rescues your life from deadly peril, crowns you with the gifts of his kindness and compassion.
- ℣. O taste and see that the Lord is good:* he rescues your life from deadly peril, crowns you with the gifts of his kindness and compassion.

Saturday 28th June is the Memorial of the Immaculate Heart of the Blessed Virgin Mary.

Devotion to the Immaculate Heart of Mary began as early as the twelfth century. During the seventeenth century in France, St John Eudes popularised this devotion along with that to the Sacred Heart. St Luke’s Gospel twice mentions that Mary ‘kept all these things in her heart’, pondering the word of God. Mary shows us how to listen to the words the Holy Spirit speaks to us in the depths of our hearts, and how to respond in faith.

From the Office of Readings for the Memorial of the Immaculate Heart of the Blessed Virgin Mary:

A reading from the sermons of St. Laurence Justinian

Mary kept all these things in her heart

As Mary pondered all she had learned from reading and from what she had heard and seen, how greatly did she increase in faith, advance in merit and become enlightened with wisdom! More and more she was consumed with burning love. Drawing life and inspiration from the heavenly mysteries which were being unlocked for her, she was filled with joy; she became alive with the Spirit, she was guided towards God and was kept humble in herself. The effects of divine grace are such indeed that they raise one from the depths to the heights, and transform one in an ever greater degree of glory. Entirely blessed was the mind of the Virgin which, through the direction of the Spirit dwelling in her, ever obeyed the command of the Word of God in all things. She was governed not by her own judgement or opinions, but she outwardly performed through her body whatever wisdom had indicated inwardly to her faith. It was surely fitting that divine Wisdom, which had built the house of the Church for its abode, should use most holy Mary as its instrument, where the observance of the law, purification of the heart, the doctrine of humility and spiritual offering were concerned.

Imitate her, O faithful soul. Enter into the temple of your heart that you may be purified in spirit and cleansed of the pollution of your sins. In everything we do God considers our disposition rather than our actions. And so, whether we retire mentally to God in earnest contemplation and remain at rest or whether we are intent on being of service to those around us with good works and worthy undertakings, let our object be that we are motivated only by love of Christ. So the really acceptable offering of purification of the spirit is that which is rendered not in a man-made temple but in the temple of the heart, where Christ the Lord is pleased to enter.

Responsory

R. I know not how to praise you, holy and

immaculate Virgin.* Heaven itself cannot contain the One whom you bore in your womb.

V. Blessed are you among women, and blessed is the fruit of your womb.* Heaven itself cannot contain the One whom you bore in your womb.

Ordinariate of Our Lady of Walsingham Podcast

[PODCAST CORPUS CHRISTI -
Sharing our Common Life in Christ](#)

The link to our YouTube channel is:
[https://www.youtube.com/channel/
UC8V030I7usRZiKoTlrwBAKg](https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKg)

And the link to our Parish Website:
<https://cpkl.org>

God bless,

Shaun

Deacon Shaun Morrison
