



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 — August 04, 2024

Dear Friends,

This weekend we celebrate the Dedication of our two churches. The readings at Mass will be those of the 18th Sunday in Ordinary Time.

"The Lord gave them bread from heaven"

The YouTube link for the livestream for the 11.30am Mass from Our Lady's is:

<https://www.youtube.com/live/uut4tTRK9Z8?si=JrR1eAQaMQa-s8vO>

Date for your diaries:

Our annual Procession of Our Lady of Walsingham to the Red Mount Chapel will be on
Sunday 18th August at 3pm.

From the Office of Readings for the Anniversary of Dedication of the Church.

A reading from the homilies of Origen on the book of Joshua

We are built up as living stones into the house and altar of God

All of us who believe in Christ Jesus are said to be living stones, according to the words of Scripture: But you are living stones, built as a spiritual house in a holy priesthood, that you may offer spiritual sacrifices acceptable to God through Jesus Christ.

When we look at an earthly building, we can see that the larger and stronger stones are the first to be set in place as the foundation, so that the weight of the whole structure may rest on them securely. In the same way, understand that some of the living stones become the foundation of the spiritual building. What are these living stones placed in the foundation? They are the apostles and prophets.

That is what Paul says when he teaches: We have been built upon the foundation of the apostles and prophets, with our Lord Jesus Christ himself as the cornerstone.

You, my hearers, must learn that Christ himself is also the foundation of the building we are now describing, so that you may prepare yourselves more eagerly for the construction of this building and become stones that lie closer to the foundation. As the apostle Paul says: No foundation can be laid other than the one that has been laid already: I mean Christ Jesus. Blessed are those, therefore, who build a religious and holy structure upon such a noble foundation.

In this building of the Church, there must also be an altar. I think that if those of you, disposed and eager for prayer, offer petitions and prayers of supplication to God day and night, you will become the living stones for the altar which Jesus is building.

Consider what praise is ascribed to these stones which make up the altar. All of us who believe in Christ Jesus are said to be living stones, according to the words of Scripture: But you are living stones, built as a spiritual house in a holy priesthood, that you may offer spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, these who were able to pray with one mind, one voice and one spirit, are perhaps worthy to form together one altar, where Jesus may offer his sacrifice to the Father.

Let us strive to agree among ourselves and to have one mind and voice. May we never quarrel or act from vainglory. But may we remain united in belief and purpose. Then even we may hope to become stones fit for the altar.

From the Office of Readings for 18th Sunday in Ordinary Time:

The beginning of the letter attributed to Barnabas.

Faith begins and ends with hope, hope of life

Greetings, sons and daughters. In the name of the Lord who loves us, peace be to you.

Because the Lord has granted you an abundance of blessings, I rejoice immeasurably in your blessed and glorious company.

You have received abundantly that indwelling grace which is the Spirit's gift, and for this reason I hope in my own salvation and I give thanks all the more when I see the bountiful fullness of the Lord's Spirit pouring over you. I have longed so much for you that when I saw you I was overwhelmed.

I am now convinced and fully aware that I have learned much by speaking with you, for the Lord accompanied me on the road to righteousness, and so I am driven in all ways to love you more than my own life. For surely there is a great store of faith and charity within you because of your hope for life in Christ. Therefore, I have been thinking that if my concern for you inspires me to pass on to you a portion of what I have received, then I will be rewarded for ministering to souls such as yours. Consequently, I am writing to you, that you may have perfect knowledge along with your faith.

The Lord has given us these three basic doctrines: hope for eternal life, the beginning and end of our faith; justice, the beginning and end of righteousness; and love, which bears cheerful and joyous witness to the works of righteousness. Now the Lord has made the past and present known to us through his prophets, and he has given us the ability to taste the fruits of the future beforehand. Thus, when we see prophecies fulfilled in their appointed order, we ought to grow more fully and deeply in awe of him. Let me suggest a few things – not as a teacher, but as one of you – which should bring you joy in the present situation.

When evil days are upon us and the worker of malice gains power, we must attend to our own souls and seek to know the ways of the Lord. In those times reverential fear and perseverance will sustain our faith, and we will find need of

forbearance and self-restraint as well. Provided that we hold fast to these virtues and look to the Lord, then wisdom, understanding, knowledge and insight will make joyous company with them.

Truly, the Lord has revealed to us through the prophets that he has no need of sacrifice, burnt offerings or oblations. He says in one place: *Your endless sacrifices, what are they to me? says the Lord. I have had my fill of holocausts; I do not want the fat of your lambs, nor the blood of your bulls and goats, nor your presence in my sight. Indeed, who has made these demands of you? No more will you trample my courts. Your sacrifices of fine flour are in vain; your incense is loathsome to me; I cannot bear your feasts of the new moon, nor your sabbaths.*

Responsory

- ℟. We acknowledge that what makes a man righteous is faith in Jesus Christ.* We had to become believers in Christ Jesus, so that faith in Christ might justify us.
- ℣. Abraham put his faith in God, and it was reckoned virtue in him.* We had to become believers in Christ Jesus, so that faith in Christ might justify us.

Tuesday 6th August is the Feast of the Transfiguration of the Lord.

From Universalis:

The Transfiguration of the Lord can sound embarrassingly magical. Jesus goes up onto a mountain and his clothes become dazzlingly white. Prophets appear and talk to him. And then it is all over and Jesus tells his disciples to say nothing.

We should hold on to the absurdity of the incident. There is simply no reason for all this to have happened. In particular, there is no reason to put it into a gospel – the evangelist makes no capital out of it, it is simply there.

And this is the strength of the Transfiguration as an historical incident. *There is no reason for anyone to have invented it.* It is not central to the Christian case. It is not used to win arguments. There is only one reason to put it into the Gospel, and that is because it happened. It is one of those cases of the evangelists writing things down without knowing

why they were important, and their very puzzlement is what makes the story so convincing.

Why, then, did it happen? Surely so that we could see and understand that Jesus is at once one of the prophets and the one that was prophesied by them; and that he is God, and lives for all eternity in a blaze of dazzling and unapproachable light.

The true miracle of the Transfiguration is not the shining face or the white garments, but the fact that for the rest of the time Jesus hid his glory so well.

<https://universalis.com/europe.england.eastanglia/20240806/today.htm>

From the Office of Readings for the Transfiguration:

A reading from a sermon of Anastasius of Sinai on the feast of the Transfiguration.

It is good for us to be here

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father." Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: *Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.*

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep

meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: *Lord, it is good for us to be here.*

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honour could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: *It is good for us to be here* – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: *Today salvation has come to this house.* With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

Responsory

- ℟. The face of Jesus shone like the sun;* the disciples saw him in his glory and were overcome with awe and dread.
- ℣. They saw Moses and Elijah appear, conversing with Jesus;* the disciples saw him in his glory and were overcome with awe and dread.
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Thursday 8th August is the Memorial of St. Dominic, Priest.

From Vatican News:

Dominic's story begins in 1170, with his birth in the small mountain village of Caleruega in Spain. Growing up in a pious family the young Dominic was steeped in the teachings of the Gospel. Perhaps inspired by the example of his uncle, who was a priest, a religious vocation seemed like a natural path for the young man. At age 24, Dominic was ordained, and soon became a Canon in the Cathedral of Osma. He was very close to the Bishop, Diego de Acebo, and at one point accompanied his Bishop on a diplomatic mission to Denmark. Returning from their mission by way of Rome, they asked permission to evangelize the northern pagans.

But closer to home, a dangerous heresy, known as Catharism or Albigensianism, had sprung up and was beginning to spread among the people in the region around the city of Toulouse. Recognizing their zeal for the Faith, the Pope of the time, Innocent III, sent them to preach, not among the distant heathens, but among the heretics of their own lands.

Shortly after their return to France, Bishop Diego died, and Dominic was left alone to confront the growing heresy. He began the work of evangelization in earnest, meeting with Albigensians, preaching to them and exhorting them, debating with them privately and publicly. It was demanding work, but Dominic's fervour never diminished.

Dominic was able to win a hearing from the heretics through the strength of his character, and because his life reflected his preaching. His affable manner, combined with a steely determination, gained him the respect of his adversaries.

Years went by until, in 1215, a new opportunity arose.

That was the year of the Fourth Lateran Council, which was held in Rome. Dominic took part in the Council in the company of Fulk, the Bishop of Toulouse. During the Council, he approached the reigning Pontiff, Honorius with a project he had conceived many years earlier. On 22 December

1217, Pope Honorius approved a new religious order, the Order of Friars Preachers, or Dominicans.

The effect of the Pope's decree was like an explosion. The newly founded Dominican Order spread rapidly, as the mendicant preachers proclaimed the Gospel throughout Europe and beyond with ardour and enthusiasm.

But for Dominic himself, life was drawing to a close. On 6 August 1221, only a few years after the papal approval of his Order, Dominic Guzman breathed his last in the Dominican convent in Bologna. Just thirteen years later, he was proclaimed a saint by Pope Gregory IX, who had known the great founder and preacher personally. Years later, St Dominic was described by one of his spiritual children as being "as tender as a mother, but as strong as a diamond."

<https://www.vaticannews.va/en/saints/08/08/st--dominic-of-guzman--priest-founder-of-the-order-of-the-preach.html>

Friday 9th August is the Feast of St. Teresa Benedicta of the Cross, Virgin & Martyr. Patron of Europe.

(Also known as Edith Stein)

Edith Stein was born into a practising Jewish family. She had a distinguished career as a philosopher and received a doctorate at the University of Freiburg, but her academic career was impeded because she was a woman.

Reading the autobiography of Saint Teresa of Ávila brought about her conversion to Catholicism and she was baptized on 1 January 1922. She taught at a Dominican girls' school and studied Catholic philosophy. She became a lecturer at the Institute for Pedagogy at Münster but was thrown out of her post in 1933 as a result of the Nazi régime's anti-Semitic legislation.

She entered a Carmelite monastery in Cologne and **took the name Teresa Benedicta of the Cross**. Her order moved her to the Netherlands to keep her safe from the growing Nazi threat. While a Carmelite she wrote an important philosophical book, seeking to combine the phenomenology of her former teacher Edmund Husserl with the

philosophy of Aquinas, and she also wrote on St John of the Cross.

On 20 July 1942 the Dutch Bishops' Conference had a statement read in all churches condemning Nazi racism. In retaliation the authorities ordered the arrest of all Jewish converts to Christianity. Teresa Benedicta was taken to Auschwitz and killed on 9 August 1942.

From the homily of John Paul II for the canonisation of Edith Stein - Sunday, 11 October 1998

"Far be it from me to glory except in the Cross of our Lord Jesus Christ" (Gal 6:14).

St Paul's words to the Galatians, which we have just heard, are well suited to the human and spiritual experience of Teresa Benedicta of the Cross, who has been solemnly enrolled among the saints today. She too can repeat with the Apostle: Far be it from me to glory except in the Cross of our Lord Jesus Christ.

The Cross of Christ! Ever blossoming, the tree the Cross continues to bear new fruits of salvation. This is why believers look with confidence to the Cross, drawing from its mystery of love the courage and strength to walk faithfully in the footsteps of the crucified and risen Christ. Thus the message of the Cross has entered the hearts of so many men and women and changed their lives.

The spiritual experience of Edith Stein is an eloquent example of this extraordinary interior renewal. A young woman in search of the truth has become a saint and martyr through the silent workings of divine grace: Teresa Benedicta of the Cross, who from heaven repeats to us today all the words that marked her life: "Far be it from me to glory except in the Cross of our Lord Jesus Christ".

On 1 May 1987, during my Pastoral Visit to Germany, I had the joy of beautifying this generous witness to the faith in the city of Cologne. Today, 11 years later, here in Rome, in St Peter's Square, I am able solemnly to present this eminent daughter of Israel and faithful daughter of the Church as a saint to the whole world.

Today, as then, we bow to the memory of Edith Stein, proclaiming the indomitable witness she bore during her life and especially by her death. Now

alongside Teresa of Avila and Thérèse of Lisieux, another Teresa takes her place among the host of saints who do honour to the Carmelite Order.

Saturday 10th August is the Feast of St. Laurence, Deacon & Martyr.

From Universalis:

Laurence was one of the seven deacons of the Church of Rome and was executed on 10th August 258, four days after Sixtus II and his companions. By now, few of the facts of his life are known for certain: he was probably a Spaniard from Toledo.

A basilica was built over Laurence's tomb fifty years after his death, by the Emperor Constantine, and the anniversary of his martyrdom was kept as a solemn feast – with considerably more solemnity than that of Pope Sixtus II (we do not know why). By the sixth century, it was one of the most important feasts throughout much of western Christendom. His name occurs (with Sixtus's) in the Roman Canon of the Mass.

A sermon preached by St Augustine on the feast day of St Laurence

He administered the sacred chalice of Christ's blood
The Roman Church commends this day to us as the blessed Laurence's day of triumph, on which he trod down the world as it roared and raged against him; spurned it as it coaxed and wheedled him; and in each case, conquered the devil as he persecuted him. For in that Church, you see, as you have regularly been told, he performed the office of deacon; it was there that he administered the sacred chalice of Christ's blood; there that he shed his own blood for the name of Christ. The blessed apostle John clearly explained the mystery of the Lord's supper when he said Just as Christ laid down his life for us, so we too ought to lay down our lives for the brethren. St Laurence understood this, my brethren, and he did it; and he undoubtedly prepared things similar to what he received at that table. He loved Christ in his life, he imitated him in his death.

And we too, brethren, if we truly love him, let us imitate him. After all, we shall not be able to give a better proof of love than by imitating his example; for Christ suffered for us, leaving us an example, so

that we might follow in his footsteps. In this sentence the apostle Peter appears to have seen that Christ suffered only for those who follow in his footsteps, and that Christ's passion profits none but those who follow in his footsteps. The holy martyrs followed him, to the shedding of their blood, to the similarity of their sufferings. The martyrs followed, but they were not the only ones. It is not the case, I mean to say, that after they crossed, the bridge was cut; or that after they had drunk, the fountain dried up.

The garden of the Lord, brethren, includes – yes, it truly includes – includes not only the roses of martyrs but also the lilies of virgins, and the ivy of married people, and the violets of widows. There is absolutely no kind of human beings, my dearly beloved, who need to despair of their vocation; Christ suffered for all. It was very truly written about him: who wishes all men to be saved, and to come to the acknowledgement of the truth.

So let us understand how Christians ought to follow Christ, short of the shedding of blood, short of the danger of suffering death. The Apostle says, speaking of the Lord Christ, Who, though he was in the form of God, did not think it robbery to be equal to God. What incomparable greatness! But he emptied himself, taking the form of a servant, and being made in the likeness of men, and found in condition as a man. What unequalled humility!

Christ humbled himself: you have something, Christian, to latch on to. Christ became obedient. Why do you behave proudly? After running the course of these humiliations and laying death low, Christ ascended into heaven: let us follow him there. Let us listen to the Apostle telling us, If you have risen with Christ, savour the things that are above us, seated at God's right hand.

God bless

Shaun

Deacon Shaun Morrison

The link to our YouTube channel is:

<https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKg>

And the link to our Parish Website:

<http://www.catholicparish-kingslynn.org.uk/>
