



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 — September 01, 2024

Dear Friends,

Welcome to the month of September.

It seems that some of you may not have received my email last weekend. It seems that for some unknown reason it went into spam/junk folders. Apologies!

Today is the 22nd Sunday in Ordinary Time.

"The just will live in the presence of the Lord"

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

https://www.youtube.com/live/xTwLRqQ2bQU?si=NbAP-j9_h9JyOiCM

From the Office of Readings for 22nd Sunday in Ordinary Time:

A reading from the sermons of St. Augustine.

The Lord has had mercy on us

Happy are we if we do the deeds of which we have heard and sung. Our hearing of them means having them planted in us, while our doing them shows that the seed has borne fruit. By saying this, I wish to caution you, dearly beloved, not to enter the Church fruitlessly, satisfied with mere hearing of such mighty blessings and failing to do good works. For *we have been saved by his grace*, says the Apostle, *and not by our works, lest anyone may boast; for it is by his grace that we have been saved*. It is not as if a good life of some sort came first, and that thereupon God showed his love and esteem for it from on high, saying: "Let us come to the aid of these men and assist them quickly because they are living a good life." No, our life was displeasing to him. He will, therefore, condemn what we have done but he will save what he himself has done in us.

We were not good, but God had pity on us and sent his Son to die, not for good men but for bad ones,

not for the just but for the wicked. Yes, *Christ died for the ungodly*. Notice what is written next: *One will hardly die for a righteous man, though perhaps for a good man one will dare even to die*. Perhaps someone can be found who will dare to die for a good man; but for the unjust man, for the wicked one, the sinner, who would be willing to die except Christ alone who is so just that he justifies even the unjust?

And so, my brothers, we had no good works, for all our works were evil. Yet although men's actions were such, God in his mercy did not abandon men. He sent his Son to redeem us, not with gold or silver but at the price of his blood poured out for us. Christ, the spotless lamb, became the sacrificial victim, led to the slaughter for the sheep that were blemished – if indeed one can say that they were blemished and not entirely corrupt. Such is the grace we have received! Let us live so as to be worthy of that great grace, and not do injury to it. So mighty is the physician who has come to us that he has healed all our sins! If we choose to be sick once again, we will not only harm ourselves, but show ingratitude to the physician as well.

Let us then follow Christ's paths which he has revealed to us, above all the path of humility, which he himself became for us. He showed us that path by his precepts, and he himself followed it by his suffering on our behalf. In order to die for us – because as God he could not die – *the Word became flesh and dwelt among us*. The immortal One took on mortality that he might die for us, and by dying put to death our death. This is what the Lord did, this the gift he granted to us. The mighty one was brought low, the lowly one was slain, and after he was slain, he rose again and was exalted. For he did not intend to leave us dead in hell, but to exalt in himself at the resurrection of the dead those whom he had already exalted and made just by the faith and praise they gave him. Yes, he gave us the path of humility. If we keep to it we shall confess our

belief in the Lord and have good reason to sing: *We shall praise you, God, we shall praise you and call upon your name.*

Responsory

- ℟. I give thanks to you, O Lord my God, with my whole heart, and I will glorify your name for ever,* for great is your steadfast love towards me.
- ℣. You are my God, and I will give thanks to you; you are my God, I will extol you,* for great is your steadfast love towards me.
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Today is also the World Day of Prayer for the Care of Creation.

From the Cafod website: <https://cafod.org.uk/>

Pope Francis has established 1 September as the World Day of Prayer for the Care of Creation, encouraging the Catholic community around the world to pray for our common home.

The day is inspired by Pope Francis' landmark encyclical *Laudato Si'*, which calls on "every person living on this planet" to care for our shared Earth.

The theme for 2024 is "Hope and Act with Creation" which draws its inspiration from the Letter of St. Paul to the Romans (Romans 8:19-25).

In his message for the World Day of Prayer 2024, Pope Francis reminds us how the Holy Spirit "keeps the believing community alert and calls it to conversion in lifestyles, to resist human degradation of the environment."

The Holy Father calls us, with the assistance of the Holy Spirit, to seek to live "a life that becomes a song of love for God, for humanity, with and for creation, and that finds its fullness in holiness."

Attached is the full message from Pope Francis.

For the month of September:

Pope Francis' prayer during the month of September – when the Church observes the "Season of Creation" – is "that each of us might listen with our hearts to the cry of the earth and of the victims of environmental disasters and climate change, making a personal commitment to care for the world we inhabit".

There is a video message to accompany this which is: [For the cry of the Earth – The Pope Video 9 – September 2024](#)

Tuesday 3rd September is the Feast of St. Gregory the Great

Pope St Gregory the Great (540 - 604)

He was born in Rome and followed the career of public service that was usual for the son of an aristocratic family, finally becoming Prefect of the City of Rome, a post he held for some years.

He founded a monastery in Rome and some others in Sicily, then became a monk himself. He was ordained deacon and sent as an envoy to Constantinople, on a mission that lasted five years.

He was elected Pope on 3 September 590, the first monk to be elected to this office. He reformed the administration of the Church's estates and devoted the resulting surplus to the assistance of the poor and the ransoming of prisoners. He negotiated treaties with the Lombard tribes who were ravaging northern Italy, and by cultivating good relations with these and other barbarians he was able to keep the Church's position secure in areas where Roman rule had broken down. His works for the propagation of the faith include the sending of Augustine and his monks as missionaries to England in 596, providing them with continuing advice and support and (in 601) sending reinforcements. He wrote extensively on pastoral care, spirituality, and morals, and designated himself "servant of the servants of God."

He died on 12 March 604, but as this date always falls within Lent, his feast is celebrated on the date of his election as Pope.

Source: <https://universalis.com/europe.england.eastanglia/20240903/today.htm>

The link to our YouTube channel is:

<https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKq>

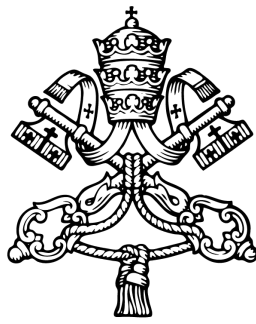
And the link to our Parish Website:

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

God bless

Shaun

Deacon Shaun Morrison



The Holy See

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1st September 2024

Hope and Act with Creation

Dear Brothers and Sisters!

“Hope and Act with Creation” is the theme of the World Day of Prayer for the Care of Creation, to be held on 1 September 2024. The theme is drawn from Saint Paul’s Letter to the Romans (8:19-25), where the Apostle explains what it means for us to live according to the Spirit and focuses on the sure hope of salvation that is born of faith, namely, newness of life in Christ.

1. Let us begin with a question, one perhaps without an immediately obvious answer. If we are truly believers, how did we come to have faith? It is not simply because we believe in something transcendent, beyond the power of reason, the unattainable mystery of a distant and remote God, invisible and unnameable. Rather, as Saint Paul tells us, it is because the Holy Spirit dwells within us. We are believers because the very love of God “has been poured into our hearts” (Rom 5:5) and the Spirit is now truly “the pledge of our inheritance” (Eph 1:14), constantly prompting us to strive for eternal goods, according to the fullness of Jesus’ authentic humanity. The Spirit enables believers to be creative and pro-active in charity. He sends us forth on a great journey of spiritual freedom, yet one that does not eliminate the tension between the Spirit’s way of thinking and that of the world, whose fruits are opposed to each other (cf. Gal 5:16-17). We know that the first fruit of the Spirit, which sums up all the others, is love. Led by the Holy Spirit, believers are children of God and can turn to him with the words “Abba, Father” (Rom 8:15), just as Jesus did. Moreover, they can do so with the freedom of those who no longer fall back into the fear of death, for Jesus has risen from the dead. This is our great hope: God’s love has triumphed and continues to triumph over everything. Indeed, even in the face of physical death, future glory is already assured

for those who live the new life of the Spirit. Nor does this hope disappoint, as was affirmed in the recent Bull of Indiction of the forthcoming Jubilee. [1]

2. The life of a Christian, then, is one of faith, active in charity and abounding in hope, as we await the Lord's return in glory. We are not troubled by the "delay" of the Parousia, Christ's second coming; for us the important question is whether, "when the Son of man comes, he will find faith on earth" (Lk 18:8). Faith is a gift, the fruit of the Spirit's presence in us, but it is also a task to be undertaken freely, in obedience to Jesus' commandment of love. Such is the blessed hope to which we must bear witness. Yet where, when, and how are we to bear that witness? Surely by caring for the flesh of suffering humanity. As people who dare to dream, we must dream with our eyes wide open, impelled by a desire for love, fraternity, friendship and justice for all. Christian salvation enters into the depths of the world's suffering, which embraces not only humanity but also the entire universe, nature itself, and the oikos, the home and living environment of humanity. Salvation embraces creation as an "earthly paradise," mother earth, which is meant to be a place of joy and a promise of happiness for all. Our Christian optimism is founded on a living hope: it realizes that everything is ordered to the glory of God, to final consummation in his peace and to bodily resurrection in righteousness, as we pass "from glory to glory." Nonetheless, in the passage of time we are not exempt from pain and suffering: the whole creation groans (cf. Rom 8:19-22), we Christians groan (cf. vv. 23-25) and the Spirit himself groans (cf. vv. 26-27). This groaning expresses apprehension and suffering, together with longing and desire. It gives voice to our trust in God and our reliance on his loving yet demanding presence in our midst, as we look forward to the fulfilment of his plan, which is joy, love and peace in the Holy Spirit.

3. The whole of creation is caught up in this process of new birth and, in groaning, looks forward to its liberation. This entails an unseen and imperceptible process of growth, like that of "a mustard seed that becomes a great tree" or "leaven in the dough" (cf. Mt 13:31-33). The beginnings are tiny, but the expected results can prove to be infinite in their beauty. Similar to the anticipation of a birth – the revelation of the children of God – hope can be seen as the possibility of remaining steadfast amid adversity, of not losing heart in times of tribulation or in the face of human evil. Christian hope does not disappoint, nor does it deceive. The groaning of creation, of Christians and of the Spirit is the anticipation and expectation of a salvation already at work; all the same, we continue to find ourselves enduring what Saint Paul describes as "tribulation, distress, persecution, famine, nakedness, peril, sword" (Rom 8:35). Hope, then, is an alternative reading of history and human affairs. It is not illusory, but realistic, with the realism of a faith that sees what is unseen. This hope is patient expectation, like that of Abraham. I think of that great visionary believer, Joachim of Fiore, the Calabrian abbot who, in the words of Dante Alighieri, "was endowed with a spirit of prophecy". [2] At a time of violent conflicts between the Papacy and the Empire, the Crusades, the outbreak of heresies and growing worldliness in the Church, Joachim was able to propose the ideal of a new spirit of coexistence among people, based on universal fraternity and Christian peace, the fruit of a life lived in the spirit of the Gospel. I spoke of this spirit of social friendship and universal fraternity in *Fratelli Tutti*, but this harmony among men and women should

also be extended to creation, in a “situated anthropocentrism” ([Laudate Deum](#), 67) and in a sense of responsibility for a humane and integral ecology, the path to salvation for our common home and for us who inhabit it.

4. Why is there so much evil in the world? Why so much injustice, so many fratricidal wars that kill children, destroy cities, pollute the environment and leave mother earth violated and devastated? Implicitly evoking the sin of Adam, Saint Paul states: “We know that the whole creation has been groaning in labour pains until now” (Rom 8:22). The moral struggles of Christians are linked to the “groaning” of creation, ever since the latter “was subjected to futility” (v. 20). The entire universe and every creature therein groans and yearns “impatiently” for its present condition to be overcome and its original state to be restored. Our liberation thus includes that of all other creatures who, in solidarity with the human condition, were placed under the yoke of slavery. Creation itself, like humanity, was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed. It is subject to dissolution and death, aggravated by the human abuse of nature. At the same time, the salvation of humanity in Christ is a sure hope also for creation, for, “the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” (Rom 8:21). Consequently, thanks to Christ’s redemption, it is possible to contemplate in hope the bond of solidarity between human beings and all other creatures.

5. In our hopeful and persevering expectation of the glorious return of Jesus, the Holy Spirit keeps us, the community of believers, vigilant; he continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment and to engagement in that social critique which is above all a witness to the real possibility of change. This conversion entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself, reducing the latter to an object to be manipulated, and instead embracing the humility of those who care for others and for all of creation. “When human beings claim to take God’s place, they become their own worst enemies” ([Laudate Deum](#), 73), for Adam’s sin has tainted our fundamental relationships, namely with God, with ourselves, with one another and with the universe. All these relationships need to be integrally restored, saved and “put right”. None of them can be overlooked, for if even one is lacking, everything else fails.

6. To hope and act with creation, then, means above all to join forces and to walk together with all men and women of good will. In this way, we can help to rethink, “among other things, the question of human power, its meaning and its limits. Our power has frenetically increased in a few decades. We have made impressive and awesome technological advances, yet we have not realized that at the same time we have turned into highly dangerous beings, capable of threatening the lives of many beings and our own survival” ([Laudate Deum](#), 28). Unchecked power creates monsters and then turns against us. Today, then, there is an urgent need to set ethical limits on the development of artificial intelligence, since its capacity for calculation and simulation could be used for domination over humanity and nature, instead of being harnessed for the service of peace and integral development (cf. [Message for the World Day of Peace 2024](#)).

7. “The Holy Spirit accompanies us at every moment of our lives”. This was clearly understood by the boys and girls assembled in Saint Peter’s Square for the first World Day of Children, which was held on Trinity Sunday. God is not an abstract notion of infinity, but the loving Father, the Son who is the friend and redeemer of every person, and the Holy Spirit who guides our steps on the path of charity. Obedience to the Spirit of love radically changes the way we think: from “predators”, we become “tillers” of the garden. The earth is entrusted to our care, yet continues to belong to God (cf. Lev 25:23). This is the “theological anthropocentrism” that marks the Judeo-Christian tradition. To claim the right to possess and dominate nature, manipulating it at will, thus represents a form of idolatry, a Promethean version of man who, intoxicated by his technocratic power, arrogantly places the earth in a “dis-graced” condition, deprived of God’s grace. Indeed, if the grace of God is Jesus, who died and rose again, then the words of Benedict XVI certainly ring true: “It is not science that redeems man: man is redeemed by love” (*Spe Salvi*, 26), the love of God in Christ, from which nothing and no one can ever separate us (cf. Rom 8:38-39). Creation, then, is not static or closed in on itself, but is continuously drawn towards its future. Today, thanks to the discoveries of contemporary physics, the link between matter and spirit presents itself in an ever more intriguing way to our understanding.

8. The protection of creation, then, is not only an ethical issue, but one that is eminently theological, for it is the point where the mystery of man and the mystery of God intersect. This intersection can be called “creative”, since it originates in the act of love by which God created human beings in Christ. That creative act of God enables and grounds the freedom and morality of all human activity. We are free precisely because we were created in the image of God who is Jesus Christ, and, as a result, are “representatives” of creation in Christ himself. A transcendent (theological-ethical) motivation commits Christians to promoting justice and peace in the world, not least through the universal destination of goods. It is a matter of the revelation of the children of God that creation awaits, groaning as in the pangs of childbirth. At stake is not only our earthly life in history, but also, and above all, our future in eternity, the eschaton of our blessedness, the paradise of our peace, in Christ, the Lord of the cosmos, crucified and risen out of love.

9. To hope and act with creation, then, means to live an incarnational faith, one that can enter into the suffering and hope-filled “flesh” of others, by sharing in the expectation of the bodily resurrection to which believers are predestined in Christ the Lord. In Jesus, the eternal Son who took on human flesh, we are truly children of the Father. Through faith and baptism, our life in the Spirit begins (cf. Rom 8:2), a holy life, lived as children of the Father, like Jesus (cf. Rom 8:14-17), since by the power of the Holy Spirit, Christ lives in us (cf. Gal 2:20). In this way, our lives can become a song of love for God, for humanity, with and for creation, and find their fullness in holiness. [3]

Rome, Saint John Lateran, 27 June 2024

FRANCIS

[1] Cf. Bull of Indiction of the Ordinary Jubilee of the Year 2025 *Spes Non Confundit* (9 May 2024).

[2] The Divine Comedy, Paradiso, Canto XII, 141.

[3] The Rosminian priest Clemente Rebora expressed this poetically: “As creation ascends in Christ to the Father, all in a mysterious way become the travail of birth. How much dying is required if life is to be born! Yet from one Mother alone, who is divine, we come happily into the light. We are born to a life that love brings forth in tears. Its yearning, here below, is poetry; but holiness alone can finish the song” (Curriculum vitae, “Poesia e santità”: Poesie, prose e traduzioni, Milan 2015, p. 297).