



# 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 — April 28, 2024

Dear Friends,

Today is the 5th Sunday of Easter.

*"You, Lord, are my praise in the great assembly"*

The YouTube link for the livestream of the 11.30am Mass is:

[https://www.youtube.com/live/kTmeFI5qg88?  
si=E7qDbRhTbL0f\\_JNz](https://www.youtube.com/live/kTmeFI5qg88?si=E7qDbRhTbL0f_JNz)

The YouTube link for the 2pm Ordinariate Mass is:

[https://www.youtube.com/live/2TY\\_2P4H4ZU?  
si=qloCUrLm65I1a1D4](https://www.youtube.com/live/2TY_2P4H4ZU?si=qloCUrLm65I1a1D4)

#### From the Office of Readings for the 5th Sunday of Easter:

##### A reading from the sermons of St Maximus of Turin

*Christ is the day*

Christ is risen! He has burst open the gates of hell and let the dead go free; he has renewed the earth through the members of his Church now born again in baptism, and has made it blossom afresh with men brought back to life. His Holy Spirit has unlocked the doors of heaven, which stand wide open to receive those who rise up from the earth. Because of Christ's resurrection the thief ascends to paradise, the bodies of the blessed enter the holy city, and the dead are restored to the company of the living. There is an upward movement in the whole of creation, each element raising itself to something higher. We see hell restoring its victims to the upper regions, earth sending its buried dead to heaven, and heaven presenting the new arrivals to the Lord. In one and the same movement, our Saviour's passion raises men from the depths, lifts them up from the earth, and sets them in the heights.

Christ is risen. His rising brings life to the dead, forgiveness to sinners, and glory to the saints. And so David the prophet summons all creation to join in celebrating the Easter festival: *Rejoice and be glad, he cries, on this day which the Lord has made.*

The light of Christ is an endless day that knows no night. Christ is this day, says the Apostle; such is the meaning of his words: *Night is almost over; day is at hand.* He tells us that night is almost over, not that it is about to fall. By this we

are meant to understand that the coming of Christ's light puts Satan's darkness to flight, leaving no place for any shadow of sin. His everlasting radiance dispels the dark clouds of the past and checks the hidden growth of vice. The Son is that day to whom the day, which is the Father, communicates the mystery of his divinity. He is the day who says through the mouth of Solomon: *I have caused an unfailing light to rise in heaven.* And as in heaven no night can follow day, so no sin can overshadow the justice of Christ. The celestial day is perpetually bright and shining with brilliant light; clouds can never darken its skies. In the same way, the light of Christ is eternally glowing with luminous radiance and can never be extinguished by the darkness of sin. This is why John the evangelist says: *The light shines in the darkness, and the darkness has never been able to overpower it.*

And so, my brothers, each of us ought surely to rejoice on this holy day. Let no one, conscious of his sinfulness, withdraw from our common celebration, nor let anyone be kept away from our public prayer by the burden of his guilt. Sinner he may indeed be, but he must not despair of pardon on this day which is so highly privileged; for if a thief could receive the grace of paradise, how could a Christian be refused forgiveness?

#### Responsory

- ℟. The Lord in all his beauty is exalted above the stars:\* he rides in splendour on the clouds of heaven, where his name will abide for ever, alleluia.
- ℣. From the heights of heaven he comes forth, and to the heights of heaven he returns:\* he rides in splendour on the clouds of heaven, where his name will abide for ever, alleluia.

#### Monday 29th April is the Feast of St. Catherine of Siena, Virgin and Doctor of the Church, Patron of Europe.

From Universalis:

Catherine was born in Siena and, seeking perfection, entered the Third Order of the Dominicans when she was still in her teens. In 1370 she was commanded by a vision to leave her secluded life and enter the public life of the world. She wrote letters to many major public figures and carried on a long correspondence with Pope Gregory XI, urging him to reform the clergy and the administration of the Papal States.

She burned with the love of God and her neighbour. As an ambassador she brought peace and harmony between cities. She fought hard to defend the liberty and rights of the Popes and did much for the renewal of religious life. She also dictated books full of sound doctrine and spiritual inspiration. She died on 29 April 1380. In 1970 Pope Paul VI declared her a Doctor of the Church.

(Source:  
<https://universalis.com/europe.england.eastanglia/20240429/today.htm>)

### **From the dialogue On Divine Providence by Saint Catherine of Siena, Virgin and Doctor:**

Eternal God, eternal Trinity, you have made the blood of Christ so precious through his sharing in your divine nature. You are a mystery as deep as the sea; the more I search, the more I find, and the more I find the more I search for you. But I can never be satisfied; what I receive will ever leave me desiring more. When you fill my soul I have an even greater hunger, and I grow more famished for your light. I desire above all to see you, the true light, as you really are.

I have tasted and seen the depth of your mystery and the beauty of your creation with the light of my understanding. I have clothed myself with your likeness and have seen what I shall be. Eternal Father, you have given me a share in your power and the wisdom that Christ claims as his own, and your Holy Spirit has given me the desire to love you. You are my Creator, eternal Trinity, and I am your creature. You have made of me a new creation in the blood of your Son, and I know that you are moved with love at the beauty of your creation, for you have enlightened me.

Eternal Trinity, Godhead, mystery deep as the sea, you could give me no greater gift than the gift of yourself. For you are a fire ever burning and never consumed, which itself consumes all the selfish love that fills my being. Yes, you are a fire that takes away the coldness, illuminates the mind with its light and causes me to know your truth. By this light, reflected as it were in a mirror, I recognise that you are the highest good, one we can neither comprehend nor fathom. And I know that you are beauty and wisdom itself. The food of angels, you gave yourself to man in the fire of your love.

You are the garment which covers our nakedness, and in our hunger you are a satisfying food, for you are sweetness and in you there is no taste of bitterness, O triune God!

(Source:  
<https://universalis.com/europe.england.eastanglia/20240429/readings.htm>)

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### **Wednesday 1st May is St. Joseph the Worker**



The commemoration of St Joseph the Worker on this day was established by Pius XII in 1955. St Joseph is the patron of all working people.

Through the work of his hands, Joseph provided for the material needs of Mary and Jesus. He educated Jesus and patiently schooled him in the trade of carpentry. “*Work was the daily expression of love in the life of the family of Nazareth*” (Saint John Paul II)

From the Office of Readings for today:

### **From the Second Vatican Council's pastoral constitution "Gaudium et spes" on the Church in the modern world**

#### *The worldwide activity of man*

By his labour and abilities man has always striven to improve the quality of his life. Today, particularly by means of science and technology, he has extended his mastery over almost the whole of nature, and still continues to extend it. Through the development of the many means of communication among nations, the human family is coming to see itself, and establish itself, as a single worldwide community. As a result, where formerly man looked especially to supernatural forces for blessings, he now secures many of these benefits for himself, thanks to his own efforts.

In the face of this vast enterprise now engaging the whole human race, men are asking themselves a series of questions. What is the meaning and value of all this activity? How should these benefits be used? Where are the efforts of individuals and communities finally leading us?

The Church is the guardian of the deposit of God's word, from which are drawn the principles of the religious and moral order. Without always having a ready answer to every question, the Church desires to integrate the light of revelation with the skilled knowledge of mankind, so that it may shine on the path which humanity has lately entered.

Those who believe in God take it for granted that, taken by itself, man's activity, both individual and collective – that great struggle in which men in the course of the ages have sought to improve the conditions of human living – is in keeping with God's purpose.

Man, created in God's image, has been commissioned to master the earth and all it contains, and so rule the world in justice and holiness. He is to acknowledge God as the creator of all, and to see himself and the whole universe in relation to God, in order that all things may be subject to man, and God's name be an object of wonder and praise over all the earth.

This commission extends to even the most ordinary activities of everyday life. Where men and women, in the course of gaining a livelihood for themselves and their families, offer appropriate service to society, they can be confident that their personal efforts promote the work of the Creator, confer benefit on their fellow-men, and help to realise God's plan in history.

So far from thinking that the achievements gained by man's

abilities and strength are in opposition to God's power, or that man with his intelligence is in some sense a rival to his Creator, Christians are, on the contrary, convinced that the triumphs of the human race are a sign of God's greatness and the effect of his wonderful providence.

The more the power of men increases, the wider is the scope of their responsibilities, as individuals and as communities.

It is clear, then, that the Christian message does not deflect men from the building up of the world, or encourage them to neglect the good of their fellow-men, but rather places on them a stricter obligation to work for these objectives.

### **Responsory**

℟. The Lord God put man in the garden of Eden,\* to till the garden and keep it, alleluia.

℣. From the very beginning it was proper to man\* to till the garden and keep it, alleluia.

### **Let us pray.**

*Lord God and Creator of the universe,  
you imposed on mankind the law of work.  
Give us grace, by Saint Joseph's example and at his intercession,  
to finish the works you give us to do,  
and to come to the rewards you promise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.  
Amen.*

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## **Thursday 2nd May is the Memorial of St. Athanasius, Bishop and Doctor of the Church.**

### **Saint Athanasius (295 - 373)**

He was born in Alexandria. He assisted Bishop Alexander at the Council of Nicaea and later succeeded him as bishop. He fought hard against Arianism all his life, undergoing many sufferings and spending a total of 17 years in exile. He wrote outstanding works to explain and defend orthodoxy.

Athanasius's passion for the truth seems tactless to many of us today, to the point where some Catholic devotional works even express embarrassment over it. This is grotesque. Before we congratulate ourselves on being more gentle and civilised than Athanasius and his contemporaries, we should look at the lack of charity that characterizes academic controversies today (from string theory to global warming) and the way that some of the participants are willing to use any weapon that comes to hand, from legal persecution to accusations of madness to actual assault. The matters in dispute with the Arians were more important than any of these scientific questions. They were vital to the very nature of Christianity, and, as Cardinal Newman put it, the trouble was that at that time the laity tended to be champions of orthodoxy while their bishops (seduced by closeness to imperial power) tended not to be. The further trouble (adds

Henry Chadwick) is that the whole thing became tangled up with matters of power, organization and authority, and with cultural differences between East and West. Athanasius was accused of treason and murder, embezzlement and sacrilege. In the fight against him, any weapon would do.

Arianism taught that the Son was created by the Father and in no way equal to him. This was in many ways a "purer" and more "spiritual" approach to religion, since it did not force God to undergo the undignified experience of being made of meat. Islam is essentially Arian, granting Jesus a miraculous birth, miracles, death (though not crucifixion) and a resurrection, but all as a matter of God demonstrating his power by committing more spectacular miracles than usual.

Arianism leaves an infinite gap between God and man, and ultimately destroys the Gospel, leaving it either as a fake or as a cruel parody. It leaves the door open to Manichaeism, which mixes Zoroastrian, Buddhist and Gnostic elements into Christianity, so that God is good but creation is bad (or at worst, a mistake) and the work of an evil anti-God. Only by being orthodox and insisting on the identity of the natures of the Father and the Son and the Spirit can we truly understand the goodness of creation and the love of God, and live according to them.

Source:

<https://universalis.com/europe.england.eastanglia/20240502/today.htm>

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## **Friday 3rd May is the Feast of Saints Philip & James, Apostles.**

Philip was born at Bethsaida and started as a disciple of John the Baptist. After the Baptist's death he followed Christ.

James the son of Alphaeus is called "James the Less", to distinguish him from James the son of Zebedee. James "the brother of the Lord" ruled the Church at Jerusalem; wrote an epistle; led an austere life; and converted many Jews to the Faith. He was crowned with martyrdom in the year 62.

Jerome held these two Jameses to be the same person, and this was certainly the prevailing opinion when the feast of Philip and James was instituted in 560. Nowadays scholars prefer to divide them, in which case we might think of today as being the feast of Philip and James and James.

Source:

<https://universalis.com/europe.england.eastanglia/20240503/today.htm>

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## **Saturday 4th May is the Feast of The English Martyrs.**

On 4 May 1535, at Tyburn in London, there died three Carthusian monks, the first of many martyrs of the English Reformation. Of these martyrs, forty-two have been canonized, and a further 242 have been declared Blessed; but the true number of those who died on the scaffold, perished in prison, or were tortured or persecuted for their faith cannot now be reckoned. The persecution lasted a hundred and fifty years and left a permanent mark on English culture: to this day Catholics continue to suffer



certain minor disabilities under English law. The martyrs celebrated today came from every walk of life. There were rich and poor; married and single; men and women. They are remembered for the example they gave of constancy in their faith and courage in the face of persecution. The forty martyrs of England and Wales who were canonized on 25 October 1970 are formerly celebrated on that day. They include Saints Cuthbert Mayne, John Houghton, Edmund Campion, and Richard Gwynn, as well as Saints John Roberts and Ambrose Barlow from the Benedictine monastery of St Gregory at Douay (now at Downside Abbey in Somerset)

#### **From the Office of Readings for today:**

#### **From a sermon of Pope Paul VI at the canonization of the Forty Martyrs of England and Wales.**

##### *Unshakeable loyalty to God-given vocation*

To all those who are filled with admiration in reading the records of these Forty Holy Martyrs, it is perfectly clear that they are worthy to stand alongside the greatest martyrs of the past; and this not merely because of their fearless faith and marvellous constancy, but by reason of their humility, simplicity and serenity, and above all the spiritual joy and that wondrously radiant love with which they accepted their condemnation and death.

The unity existing between these men and women depends from the deeply spiritual cast of mind which they had in common. In so many other respects they were completely different — as different as any large group usually is: in age and sex, in culture and education, in social status and occupation, in character and temperament, in their qualities, natural and supernatural, in the external circumstances of their lives. So we find among these Forty Holy Martyrs priests, secular and regular, religious of different orders and grades; and we have, amongst the laity, men of the highest nobility and those who rank as ordinary, married women and mothers of families. What unites them all is that interior quality of unshakeable loyalty to the vocation given them by God — the sacrifice of their lives as a loving response to that call.

The high tragedy in the lives of these martyrs was that their honest and genuine loyalty came into conflict with their fidelity to God and with the dictates of their conscience illumined by the Catholic faith. Two truths especially were involved: the Holy Eucharist and the inalienable prerogatives of the successor of Peter who, by God's will, is the universal shepherd of Christ's Church. Faced with the choice of remaining steadfast in their faith and of dying for it, or of saving their lives by denying that faith, without a moment's hesitation and with a truly supernatural strength they stood for God and joyfully confronted martyrdom. At the same time such was the greatness of their spirit that many of them died with prayers on their lips for the country they loved so much, for the King or Queen, and not least for those directly responsible for their capture, their sufferings, and the degradation and ignominy of their cruel deaths.

May our thanksgiving go up to God who, in his providential goodness, saw fit to raise up these martyrs.

#### **Responsory**

- ℟. The souls of the virtuous are in the hands of God; no torment shall ever touch them. Although in the sight of men they were punished, their hope is full of immortality;\* slight was their affliction, great will their blessings be.
- ℣. God tested them and found them worthy of himself.\* Slight was their affliction, great will their blessings be.

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#### **For The Month of May-the Month of Mary**



The month of May is a special time for us, to pay homage to our Blessed Mother Mary.

Mary has a unique role in salvation history as the Mother of God, conceived without Sin, who by her own free will agreed to bring the "Word made flesh", (John 1:14) our Lord and Saviour Jesus Christ into the world.

Mary is prefigured as the one who would crush the head of the serpent (a figure of Satan) in Genesis 3:15 through her Divine Son. Still she in no way overshadows Him, nor would she ever wish to.

Her life in the Gospel years was one of service and great devotion to Jesus, from Bethlehem where she gave birth to Him, to Calvary in Jerusalem where she stood by His cross in His Crucifixion, from Crib to Cross, as it were.

#### **Some Biblical References:**

Luke 1:26-38 -The Annunciation where Mary says "Here am I, the servant of the Lord; let it be with me according to your word"

Luke 1:46-55 - The Magnificat where Mary says "My Soul proclaims the greatness of the Lord and my spirit rejoices in God my Saviour"

John 2:1-12 -The Wedding at Cana where Mary says "Do whatever he tells you"

### ***From the Catechism of the Catholic Church:***

CC963 -Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is 'clearly the mother of the members of Christ' . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head. Mary, Mother of Christ, Mother of the Church.

CC971- All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

CC972 -After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her we contemplate what the Church already is in her mystery on her own "pilgrimage of faith," and what she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints," the Church is awaited by the one she venerates as Mother of her Lord and as her own mother. In the meantime, the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise, she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

### **The Month of Mary and the Popes.**

The practice of honouring Mary during the month of May has been especially recommended by the Popes. Pius XII made frequent reference to it and in his great Encyclical on the Sacred Liturgy (Mediator Dei) characterized it as one of "other exercises of piety which although not strictly belonging to the Sacred Liturgy, are nevertheless of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult: they have been approved and praised over and over again by the Apostolic See and by the Bishops".

Paul VI wrote a short encyclical in 1965 using the Month of Mary devotion as a means of obtaining prayers for peace. He urged the faithful to make use of this practice which is "gladdening and consoling" and by which the Blessed Virgin Mary is honoured and the Christian people are enriched with spiritual gifts".

In May of 2002 Pope John Paul II said, "Today we begin the

month dedicated to Our Lady a favourite of popular devotion. In accord with a long-standing tradition of devotion, parishes and families continue to make the month of May a 'Marian' month, celebrating it with many devout liturgical, catechetical and pastoral initiatives!"

### **May Crowning**

May is Mary's month- And during May, throughout the Catholic world, special devotions honour the Virgin Mary. "May Crowning" is a traditional Catholic ritual that occurs in the month of May and it recognizes Mary as Queen of heaven and earth. Since medieval times, there has been a correlation between Mary and the month of May. May is considered the season of the beginning of new life. "May Crowning" marks a new spiritual season. Our Mary, Queen of heaven and earth, lifted us right out of the last long, cold days of winter and firmly planted our hearts in the warm and promising soil of spring.

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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/>

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God bless

***Shaun***

**Deacon Shaun Morrison**

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