



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 30, 2023

Dear Friends,

Today is the Fourth Sunday of Easter.

"The Lord is my shepherd; there is nothing I shall want."

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

<https://www.youtube.com/live/MbQqVnqHJf4?feature=share>

From the Office of Readings:

A reading from the homilies of Pope St Gregory the Great on the Gospels

Christ the good shepherd

I am the good shepherd. I know my own – by which I mean, I love them – and my own know me. In plain words: those who love me are willing to follow me, for anyone who does not love the truth has not yet come to know it.

My dear brethren, you have heard the test we pastors have to undergo. Turn now to consider how these words of our Lord imply a test for yourselves also. Ask yourselves whether you belong to his flock, whether you know him, whether the light of his truth shines in your minds. I assure you that it is not by faith that you will come to know him, but by love; not by mere conviction, but by action. John the evangelist is my authority for this statement. He tells us that *anyone who claims to know God without keeping his commandments is a liar.*

Consequently, the Lord immediately adds: *As the Father knows me and I know the Father; and I lay down my life for my sheep.* Clearly he means that laying down his life for his sheep gives evidence of his knowledge of the Father and the Father's knowledge of him. In other words, by the love with which he dies for his sheep he shows how greatly he loves his Father.

Again he says: *My sheep hear my voice, and I know them; they follow me, and I give them eternal life.* Shortly before this he had declared: *If anyone enters the sheepfold through me he shall be saved; he shall go freely in and out and shall find good pasture.* He will enter into a life of faith; from faith he will go out to vision, from belief to contemplation, and will graze in the good pastures of everlasting life.

So our Lord's sheep will finally reach their grazing ground where all who follow him in simplicity of heart will feed on the green pastures of eternity. These pastures are the spiritual joys of heaven. There the elect look upon the face of God

with unclouded vision and feast at the banquet of life for ever more.

Beloved brothers, let us set out for these pastures where we shall keep joyful festival with so many of our fellow citizens. May the thought of their happiness urge us on! Let us stir up our hearts, rekindle our faith, and long eagerly for what heaven has in store for us. To love thus is to be already on our way. No matter what obstacles we encounter, we must not allow them to turn us aside from the joy of that heavenly feast. Anyone who is determined to reach his destination is not deterred by the roughness of the road that leads to it. Nor must we allow the charm of success to seduce us, or we shall be like a foolish traveller who is so distracted by the pleasant meadows through which he is passing that he forgets where he is going.

Responsory

- ℟. The good shepherd, who laid down his life for his sheep, is risen from the dead:* for the sake of his flock, he was willing to endure death, alleluia.
- ℣. Christ has been sacrificed for us, our paschal victim:* for the sake of his flock, he was willing to endure death, alleluia.

Tomorrow Monday 1st May is the **Diocesan Pilgrimage to Walsingham.**

The Procession leaves Friday Market at 12 Noon. Mass is at 3pm.

Tuesday 2nd May is the **Memorial of St Athanasius, Bishop & Doctor of the Church.**

From the Office Of Readings:

A reading from the discourses of St Athanasius.

The Word of God, incorporeal, incorruptible and immaterial, entered our world. Yet it was not as if he had been remote from it up to that time. For there is no part of the world that was ever without his presence; together with his Father, he continually filled all things and places.

Out of his loving-kindness for us he came to us, and we see this in the way he revealed himself openly to us. Taking pity on mankind's weakness, and moved by our corruption, he could not stand aside and see death have the mastery over us; he did not want creation to perish and his Father's work in fashioning man to be in vain. He therefore took to himself

a body, no different from our own, for he did not wish simply to be in a body or only to be seen.

If he had wanted simply to be seen, he could indeed have taken another, and nobler, body. Instead, he took our body in its reality.

Within the Virgin he built himself a temple, that is, a body; he made it his own instrument in which to dwell and to reveal himself. In this way he received from mankind a body like our own, and, since all were subject to the corruption of death, he delivered this body over to death for all, and with supreme love offered it to the Father. He did so to destroy the law of corruption passed against all men, since all died in him. The law, which had spent its force on the body of the Lord, could no longer have any power over his fellow-men. Moreover, this was the way in which the Word was to restore mankind to immortality, after it had fallen into corruption, and summon it back from death to life. He utterly destroyed the power death had against mankind – as fire consumes chaff – by means of the body he had taken and the grace of the resurrection.

This is the reason why the Word assumed a body that could die, so that this body, sharing in the Word who is above all, might satisfy death's requirement in place of all. Because of the Word dwelling in that body, it would remain incorruptible, and all would be freed for ever from corruption by the grace of the resurrection.

In death the Word made a spotless sacrifice and oblation of the body he had taken. By dying for others, he immediately banished death for all mankind.

In this way the Word of God, who is above all, dedicated and offered his temple, the instrument that was his body, for us all, as he said, and so paid by his own death the debt that was owed. The immortal Son of God, united with all men by likeness of nature, thus fulfilled all justice in restoring mankind to immortality by the promise of the resurrection.

The corruption of death no longer holds any power over mankind, thanks to the Word, who has come to dwell among them through his one body.

Wednesday 3rd May is the **Feast of SS. 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/20230503/today.htm>

Thursday 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 canonised, 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.

From 2001, there are also celebrated on this day the forty martyrs of England and Wales who were canonised on 25 October 1970 and 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)

Source:

<https://universalis.com/europe.england.eastanglia/20230504/today.htm>

The Bishops have asked all churches to have a time of prayer on the vigil of the Coronation:

On Friday 5th May there will be Exposition of the Blessed Sacrament and prayers from **7pm-8pm** in Our Lady's Church.

From the Catholic Bishops' Conference of England and Wales:

As faithful citizens of our countries, we now pray for our King as he assumes the fullness of the high office of monarch. From Wednesday 3 May until Friday 5 May, the Bishops of England and Wales ask each Catholic in our lands to pray for His Majesty and the Queen. We can do this in our daily prayer asking Almighty God to guide the King in his appointed tasks.

For further details:

<https://www.cbcew.org.uk/king-charles-iii-coronation>

Mass at 9am on Saturday 6th May at Our Lady's Church will be offered for the intentions of HM the King.

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/>

God bless

Shaun

Deacon Shaun Morrison