



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, July 27, 2025

Dear Friends,

Today is the 17th Sunday in Ordinary Time.

"On the day I called, you answered me, O Lord"

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

<https://youtube.com/live/s30DhquMrTY?feature=share>

Happy Norfolk Day!

Norfolk Day is celebrated on July 27 and the day celebrates the great land of Norfolk. The history of this glorious county goes back hundreds of thousands of years.

Source: <https://lovenorfolk.co.uk/events/norfolk-day/>



From the Office of Readings for Week 17 of the Year: Sunday

First Reading:

A reading from the second letter of St. Paul to the Corinthians

The apostle's consolation.

Keep a place for us in your hearts. We have not injured anyone, or ruined anyone, or exploited anyone. I am not saying this to put

any blame on you; as I have already told you, you are in our hearts – together we live or together we die. I have the very greatest confidence in you, and I am so proud of you that in all our trouble I am filled with consolation and my joy is overflowing.

Even after we had come to Macedonia, however, there was no rest for this body of ours. Far from it; we found trouble on all sides: quarrels outside, misgivings inside. But God comforts the miserable, and he comforted us, by the arrival of Titus, and not only by his arrival but also by the comfort which he had gained from you. He has told us all about how you want to see me, how sorry you were, and how concerned for me, and so I am happier now than I was before.

But to tell the truth, even if I distressed you by my letter, I do not regret it. I did regret it before, and I see that that letter did distress you, at least for a time; but I am happy now – not because I made you suffer, but because your suffering led to your repentance. Yours has been a kind of suffering that God approves, and so you have come to no kind of harm from us. To suffer in God's way means changing for the better and leaves no regrets, but to suffer as the world knows suffering brings death. Just look at what suffering in God's way has brought you: what keenness, what explanations, what indignation, what alarm! Yes, and what aching to see me, what concern for me, and what justice done! In every way you have shown yourselves blameless in this affair. So then, though I wrote the letter to you, it was not written for the sake either of the offender or of the one offended; it was to

make you realise, in the sight of God, your own concern for us. That is what we have found so encouraging.

With this encouragement, too, we had the even greater happiness of finding Titus so happy; thanks to you all, he has no more worries; I had rather boasted to him about you, and now I have not been made to look foolish; in fact, our boasting to Titus has proved to be as true as anything that we ever said to you. His own personal affection for you is all the greater when he remembers how willing you have all been, and with what deep respect you welcomed him. I am very happy knowing that I can rely on you so completely.

Responsory

℟. The sadness that is used by God brings a change of heart that leads to salvation, and there is no regret in it,* but worldly sadness causes death.

℣. Our sadness is used by God, and so we suffer no harm,* but worldly sadness causes death.

Second Reading:

A reading from the homilies of St. John Chrysostom on the second letter to the Corinthians

In all my troubles I am full of joy

Again Paul turns to speak of love, softening the harshness of his rebuke. For after convicting and reproaching them for not loving him as he had loved them, breaking away from his love and attaching themselves to troublemakers, he again takes the edge off the reproach by saying: Open your hearts to us, that is, love us. He asks for a favour which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word “love” but said, more appealingly: Open your hearts to us.

Who, he said, has cast us out of your minds, thrust us from your hearts? How is it that

you feel constraint with us? For, since he has said earlier: You are restricted in your own affection, he now declares himself more openly and says: Open your heart to us, thus once more drawing them to him. For nothing so much wins love as the knowledge that one’s lover desires most of all to be himself loved.

For I said before, he tells them, that you are in our hearts to die together or live together. This is love at its height, that even though in disfavour, he wishes both to die and to live with them. For you are in our hearts, not just somehow or other, but in the way I have said. It is possible to love and yet to draw back when danger threatens; but my love is not like that.

I am filled with consolation. What consolation? That which comes from you because you, being changed for the better, have consoled me by what you have done. It is natural for a lover both to complain that he is not loved in return and to fear that he may cause distress by complaining too much. Therefore, he says: I am filled with consolation, I rejoice exceedingly.

It is as if he said, I was much grieved on your account, but you have made it up for me in full measure and given me comfort; for you have not only removed the cause for any grief but filled me with a richer joy.

Then he shows the greatness of that joy by saying not only I rejoice exceedingly but also the words which follow: in all my tribulations. So great, he says, was the delight that you gave me that it was not even dimmed by so much tribulation, but overcame by its strength and keenness all those sorrows which had invaded my heart, and took away from me all awareness of them.

Responsory

℟. These things that prove that I am an apostle were done with all patience among you,* with signs and wonders and miracles.

¶. I will be glad to spend all I have, and myself as well, in order to help you,* with signs and wonders and miracles.

Today is also World Day for Grandparents and the Elderly

The theme is "Blessed is those who have not lost hope" cf. Sir 14:2.

[World Day for Grandparents and the Elderly - Catholic Bishops' Conference](#)

Pope Leo's Message to Grandparents and the Elderly 2025

Pope Leo's message for the World Day for Grandparents and the Elderly 2025, reminds us that hope is a source of joy, no matter what age.

Pope Leo's message:

Dear brothers and sisters,

The Jubilee we are now celebrating helps us to realise that hope is a constant source of joy, whatever our age. When that hope has also been tempered by fire over the course of a long life, it proves a source of deep happiness.

Sacred Scripture offers us many examples of men and women whom the Lord called late in life to play a part in his saving plan. We can think of Abraham and Sarah, who, advanced in years, found it hard to believe when God promised them a child. Their childlessness seemed to prevent them from any hope for the future.

Zechariah's reaction to the news of John the Baptist's birth was no different: "How can this be? I am an old man and my wife is advanced in years" (*Lk* 1:18). Old age, barrenness and physical decline apparently blocked any hope for life and fertility in these men and women. The question that Nicodemus asked Jesus when the Master spoke to him of being "born again" also seems purely rhetorical: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be

born?" (*Jn* 3:4). Yet whenever we think that things cannot change, the Lord surprises us with an act of saving power.

The elderly as signs of hope

In the Bible, God repeatedly demonstrates his providential care by turning to people in their later years. This was the case not only with Abraham, Sarah, Zechariah and Elizabeth, but also with Moses, who was called to set his people free when he was already eighty years old (cf. *Ex* 7:7). God thus teaches us that, in his eyes, old age is a time of blessing and grace, and that the elderly are, for him, *the first witnesses of hope*. Augustine asks, "What do we mean by old age?" He tells us that God himself answers the question: "Let your strength fail, so that my strength may abide within you, and you can say with the Apostle, 'When I am weak, then I am strong'" (*Super Ps.* 70,11). The increasing number of elderly people is a sign of the times that we are called to discern, in order to interpret properly this moment of history.

The life of the Church and the world can only be understood in light of the passage of generations. Embracing the elderly helps us to understand that life is more than just the present moment, and should not be wasted in superficial encounters and fleeting relationships. Instead, life is constantly pointing us toward the future. In the book of Genesis, we find the moving episode of the blessing given by the aged Jacob to his grandchildren, the sons of Joseph; his words are an appeal to look to the future with hope, as the time when God's promises will be fulfilled (cf. *Gen* 48:8-20). If it is true that the weakness of the elderly needs the strength of the young, it is equally true that the inexperience of the young needs the witness of the elderly in order to build the future with wisdom. How often our grandparents have been for us examples of faith and devotion, civic virtue and social commitment, memory and perseverance amid trials! The precious legacy that they

have handed down to us with hope and love will always be a source of gratitude and a summons to perseverance.

Signs of hope for the elderly

From biblical times, the Jubilee has been understood as a time of liberation. Slaves were freed, debts were forgiven and land was returned to its original owners. The Jubilee was a time when the social order willed by God was restored, and inequalities and injustices accumulated over the years were remedied. Jesus evoked those moments of liberation when, in the synagogue of Nazareth, he proclaimed good news to the poor, sight to the blind and freedom for prisoners and the oppressed (cf. *Lk* 4:16-21).

Looking at the elderly in the spirit of this Jubilee, we are called to help them experience liberation, especially from loneliness and abandonment. This year is a fitting time to do so. God's fidelity to his promises teaches us that there is a blessedness in old age, an authentic evangelical joy inspiring us to break through the barriers of indifference in which the elderly often find themselves enclosed. Our societies, everywhere in the world, are growing all too accustomed to letting this significant and enriching part of their life be marginalized and forgotten.

Given this situation, a change of pace is needed that would be readily seen in an assumption of responsibility on the part of the whole Church. Every parish, association and ecclesial group is called to become a protagonist in a "revolution" of gratitude and care, to be brought about by regular visits to the elderly, the creation of networks of support and prayer for them and with them, and the forging of relationships that can restore hope and dignity to those who feel forgotten. Christian hope always urges us to be more daring, to think big, to be dissatisfied with things the way they are. In this case, it urges us to work for a change that can restore the esteem and affection to

which the elderly are entitled

That is why Pope Francis wanted the World Day of Grandparents and the Elderly to be celebrated primarily through an effort to seek out elderly persons who are living alone. For this reason, those who are unable to come to Rome on pilgrimage during this Holy Year may "obtain the Jubilee Indulgence if they visit, for an appropriate amount of time, the elderly who are alone... making, in a sense, a pilgrimage to Christ present in them.

(cf. *Mt* 25:34-36)" (APOSTOLIC PENITENTIARY, *Norms for the Granting of the Jubilee Indulgence*, III).

Visiting an elderly person is a way of encountering Jesus, who frees us from indifference and loneliness.

As elderly persons, we can hope

The Book of Sirach calls blessed those who have not lost hope (cf. 14:2). Perhaps, especially if our lives are long, we may be tempted to look not to the future but to the past. Yet, as Pope Francis wrote during his last hospitalisation, "our bodies are weak, but even so, nothing can prevent us from loving, praying, giving ourselves, being there for one another, in faith, as shining signs of hope" (*Angelus*, 16 March 2025). We possess a freedom that no difficulty can rob us of: it is the freedom to love and to pray. Everyone, always, can love and pray.

Our affection for our loved ones – for the wife or husband with whom we have spent so much of our lives, for our children, for our grandchildren who brighten our days – does not fade when our strength wanes. Indeed, their own affection often revives our energy and brings us hope and comfort.

These signs of living love, which have their roots in God himself, give us courage and remind us that "even if our outer self is wasting away, our inner self is being renewed day by day" (2 *Cor* 4:16). Especially as we grow older, let us press forward with

confidence in the Lord. May we be renewed each day by our encounter with him in prayer and in Holy Mass. Let us lovingly pass on the faith we have lived for so many years, in our families and in our daily encounter with others. May we always praise God for his goodness, cultivate unity with our loved ones, open our hearts to those who are far away and, in particular, to all those in need. In this way, we will be signs of hope, whatever our age.

From the Vatican, 26 June 2025

LEO PP. XIV

<https://www.cbcew.org.uk/popes-message-to-grandparents-and-the-elderly-2025/>

Tuesday 29th July is the Memorial of Saints Mary, Martha and Lazarus.

From Universalis:

Martha was the sister of Mary of Bethany and Lazarus. In the West, her feast day comes a week after that of St Mary Magdalene because of the old and probably erroneous tradition that Mary Magdalene was the same person as Martha's sister.

Modern scholarship having made matters clearer, Martha, Mary and Lazarus have since 2021 been celebrated together on this day, which was formerly assigned to Martha alone.

Lazarus repays reflection. His resuscitation forms such a key part of salvation history – which is why it has a Sunday in Lent dedicated to it – that it is easy to forget Lazarus himself. But as Monsignor Ronald Knox says somewhere, he deserves our sympathy and not only our envy, because this was not a resurrection. Lazarus was still mortal and he had his dying to do all over again at some point in the future. What Lazarus thought of being brought back to Earth is not recorded. The presence of the incarnate Lord must have made up for the postponement of Heaven, but – where less dramatic circumstances are concerned – we

should think of Lazarus when we prepare to make spectacular acts of charity on behalf of people who may not necessarily appreciate our interventions.

Thursday 31st July is the Memorial of St. Ignatius of Loyola

From Universalis:

Ignatius (or Iñigo) was born in Loyola in the Spanish Basque country. He was a soldier, but was wounded in the battle of Pamplona (against the French) at the age of 30. During a long convalescence he read a life of Christ and a collection of lives of the saints, and discovered that his true vocation was to devote his life wholly to God. He was as systematic about this as he had been about his military career: he spent a year's retreat in a Dominican friary, made a pilgrimage to Jerusalem, and then set about learning Latin.

Such enthusiasm in a layman caused grave suspicion in the Spanish authorities, and he was questioned and imprisoned more than once. He moved to Paris in 1528 and continued his studies; and then in 1534 Ignatius and six companions bound themselves to become missionaries to the Muslims in Palestine. By the time they were ready to set out, war made the journey impossible and so the group (now numbering ten) offered their services to the Pope in any capacity he might choose. A number of them were duly ordained and they were all assigned to various tasks.

Soon it was proposed that they should organise themselves into a regular religious order, and in 1540 the Society of Jesus (the Jesuits) was formed. Ignatius was the first Superior General until his death. Soon after their foundation the Jesuits began to meet the challenge of the Reformation: a tough task, given the debilitated state into which the Church had fallen, but one which, as Ignatius said, had to be undertaken “without hard words or contempt for people's errors”.

Ignatius had a gift for inspiring friendship, and was the recipient of deep spiritual insight. Soon after his conversion Ignatius wrote the Spiritual Exercises, a systematic step-by-step retreat that can be followed by anyone – and has been followed by many, not all of them Catholics, ever since.

From the Office of Readings:

From the acts of Saint Ignatius in his own words, taken down by Luis González

Put inward experiences to the test to see if they come from God

Ignatius was passionately fond of reading worldly books of fiction and tales of knight-errantry. When he felt he was getting better, he asked for some of these books to pass the time. But no book of that sort could be found in the house; instead they gave him a life of Christ and a collection of the lives of saints written in Spanish.

By constantly reading these books he began to be attracted to what he found narrated there. Sometimes in the midst of his reading he would reflect on what he had read. Yet at other times he would dwell on many of the things which he had been accustomed to dwell on previously. But at this point our Lord came to his assistance, insuring that these thoughts were followed by others which arose from his current reading.

While reading the life of Christ our Lord or the lives of the saints, he would reflect and reason with himself: “What if I should do what Saint Francis or Saint Dominic did?” In this way he let his mind dwell on many thoughts; they lasted a while until other things took their place. Then those vain and worldly images would come into his mind and remain a long time. This sequence of thoughts persisted with him for a long time.

But there was a difference. When Ignatius reflected on worldly thoughts, he felt intense pleasure; but when he gave them up out of weariness, he felt dry and depressed. Yet when he thought of living the rigorous sort

of life he knew the saints had lived, he not only experienced pleasure when he actually thought about it, but even after he dismissed these thoughts, he still experienced great joy. Yet he did not pay attention to this, nor did he appreciate it until one day, in a moment of insight, he began to marvel at the difference. Then he understood his experience: thoughts of one kind left him sad, the others full of joy. And this was the first time he applied a process of reasoning to his religious experience. Later on, when he began to formulate his spiritual exercises, he used this experience as an illustration to explain the doctrine he taught his disciples on the discernment of spirits.

Friday 1st August is the Memorial of St. Alphonsus Liguori

Saint Alphonsus Liguori was born in Marianella near Naples on September 27, 1696. He was the first born of a rather large family belonging to the Neapolitan nobility. He received a broad education in the humanities, classical and modern languages, painting and music. He composed a Duetto on the Passion, as well as the most popular Christmas carol in Italy, Tu Scendi Dalle Stelle, and numerous other hymns. He finished his university studies earning a Doctorate in both civil and canon law and began his practice in the legal profession.

In 1723, after a long process of discernment, he abandoned his legal career and, despite his father's strong opposition, began his seminary studies. He was ordained a priest on December 21, 1726, at the age of 30. He lived his first years as a priest with the homeless and marginalized young people of Naples. He founded the “Evening Chapels”. Run by the young people themselves, these chapels were centres of prayer, community, the Word of God, social activities and education. At the time of his death, there were 72 of these chapels with over 10,000 active participants.

In 1729, Alphonsus left his family home and took up residence in the Chinese College in Naples. It was there that he began his missionary experience in the interior of the Kingdom of Naples where he found people who were much poorer and more abandoned than any of the street children in Naples.

On November 9, 1732, Alphonsus founded the Congregation of the Most Holy Redeemer, popularly known as the Redemptorists, in order to follow the example of Jesus Christ announcing the Good News to the poor and the most abandoned. From that time on, he gave himself entirely to this new mission.

Alphonsus was a lover of beauty: musician, painter, poet and author. He put all his artistic and literary creativity at the service of the mission and he asked the same of those who joined his Congregation. He wrote 111 works on spirituality and theology. The 21,500 editions and the translations into 72 languages that his works have undergone attest to the fact that he is one of the most widely read authors. Among his best known works are: The Great Means of Prayer, The Practice of the Love of Jesus Christ, The Glories of Mary and The Visits to the Most Holy Sacrament. Prayer, love, his relationship with Christ and his first-hand experience of the pastoral needs of the faithful have made Alphonsus one of the great masters of the interior life.

Alphonsus' greatest contribution to the Church was in the area of Moral Theological reflection with his Moral Theology. This work was born of Alphonsus' pastoral experience, his ability to respond to the practical questions posed by the faithful and from his contact with their everyday problems. He opposed the sterile legalism which was suffocating theology and he rejected the strict rigorism of the time... the product of the powerful elite. According to Alphonsus, those were paths that were closed to the Gospel because "such rigour

has never been taught nor practised by the Church". He knew how to put theological reflection at the service of the greatness and dignity of the person, of a moral conscience, and of evangelical mercy.

Alphonsus was consecrated bishop of St. Agatha of the Goths in 1762. He was 66 years old. He tried to refuse the appointment because he felt too old and too sick to properly care for the diocese. In 1775, he was allowed to retire from his office and went to live in the Redemptorist community in Pagani where he died on August 1, 1787. He was canonized in 1839, proclaimed a Doctor of the Church in 1871 and Patron of Confessors and Moralists in 1950.

The link to our YouTube channel is:

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

And the link to our Parish Website:

<https://cpkl.org>

God bless,

Shaun

Deacon Shaun Morrison
