



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 — June 23, 2024

Dear Friends,

I hope all is well. I am sending this email early this week as I am out on Saturday in London-further details below.

This coming Sunday is the 12th Sunday in Ordinary Time.

"O give thanks to the Lord, for his love endures forever."

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

<https://www.youtube.com/live/t3rp6flY-OY?si=LO2ildUjH4zcvXr>

The YouTube link for the livestream of the 2pm Ordinariate Mass is:

https://www.youtube.com/live/GxAEsii_z6U?si=hU0ohhML5tkLFabo

The Episcopal Ordination of the Revd David Arthur Waller as the second Ordinary – and first Bishop Ordinary of the Personal Ordinariate of Our Lady of Walsingham is this coming weekend and there are three events and the **Live Streaming Links** are:

Friday 21st June at 6.00pm

Solemn Evensong and Benediction together with blessing of episcopal insignia at Our Lady of the Assumption Warwick Street.

Livestream link - www.ordinariate.live

Saturday 22nd June at 11am

The Episcopal Ordination of Bishop Elect David Waller at Westminster Cathedral

The principal consecrator will be His Eminence Cardinal Víctor Manuel Fernández, Prefect of the Dicastery for the Doctrine of the Faith.

Livestream link -

<https://www.youtube.com/@WestminsterCathedral/streams>

Sunday 23rd June at 10.30am

Solemn Mass at Our Lady of the Assumption Warwick Street.

when Bishop David will take possession of the Ordinariate of Our Lady of Walsingham.

Livestream link - www.ordinariate.live

<https://www.ordinariate.org.uk/news/OrdinariateNews.php?EPISCOPAL-ORDINATION---Live-Streaming-Links-609>

From the Office of Readings for today: (12th Sunday in Ordinary Time)

A reading from the treatise of Faustinus Luciferanus on the Trinity

Christ is King and Priest forever

Our Saviour received a bodily anointing and so became a true king and a true priest. Both king and priest he was of his very self; a saviour could be nothing less. Hear in his own words how he himself became a king: I have been appointed king by God on Zion his holy mountain. Hear in the Father's words that he was a priest: You are a priest forever in the line of Melchizedek. Aaron was the first under the law to be made a priest by being anointed with chrism, yet the Father does not say, "in the line of Aaron," lest it be believed that the Saviour's priesthood could be passed on by inheritance, for at that time Aaron's priesthood was transmitted by lineal descent. But the Saviour's priesthood is not inherited because this priest lives on forever. Therefore Scripture says: You are a priest forever in the line of Melchizedek.

There is, therefore, a saviour in the flesh who is both a king and a priest, though his anointing was not physical but spiritual. Among the Israelites, those kings and priests who were actually anointed with oil were either kings or priests. No man could be both king and priest; he had to be one or the other. Only Christ was both king and priest; because he had come to fulfil the law, he alone possessed the twofold perfection of kingship and priesthood.

Those who had been anointed with the oil of kingship or priesthood, although they received only one of these anointings, were called messiahs. Our Saviour, however, who is the Christ, was anointed by the Holy Spirit so that the passage in Scripture might be fulfilled: God, your God, has anointed you with the oil of gladness and raised you above your companions. The difference, then, between the one Christ and the many christs is in the anointing, since he was anointed with the oil of gladness, which signifies nothing other than the Holy Spirit.

This we know to be true from the Saviour himself. When he took the book of Isaiah, he opened it and read: The Spirit of the Lord is upon me because he has anointed me. He then said that the prophecy was fulfilled in the hearing of those listening.

Peter, the prince of the apostles, also taught that the chrism

which made the Saviour a Christ was the Holy Spirit; that is to say, the power of God. When in the Acts of the Apostles Peter spoke to that faithful and merciful man, the centurion, he said among other things: After the baptism which John preached, Jesus of Nazareth, whom God anointed with the Holy Spirit and with power, started out in Galilee and travelled about performing powerful miracles, and freeing all who were possessed by the devil.

So you see that Peter too said that Jesus in his humanity was anointed with the Holy Spirit and with power. Thus Jesus in his humanity truly became the Christ. By the anointing of the Holy Spirit, he was made both king and priest for ever.

Responsory

- ℟. Marvel at the greatness of the one who comes to save the nations.* he is the king of justice, the Son for all eternity.
- ℣. He comes on our behalf as a forerunner, a high priest for ever in the succession to Melchizedek.* He is the king of justice, the Son for all eternity.

Monday 24th June is the Solemnity of the Nativity of St. John the Baptist.

Mass is at 7pm at Holy Family Church.

From the Sunday Missal:

Today, the liturgy invites us to celebrate the Solemnity of the Birth of Saint John the Baptist, whose life was totally directed to Christ, as was that of Mary, Christ's Mother. John the Baptist was the forerunner, the "voice" sent to proclaim the Incarnate Word. Thus, commemorating his birth actually means celebrating Christ, the fulfilment of the promises of all the prophets, among whom the greatest was the Baptist, called to "prepare the way" for the Messiah. All the Gospels introduce the narrative of Jesus' public life with the account of his baptism by John in the River Jordan. When Jesus, after receiving baptism, emerged from the water, John saw the Spirit descending upon him in the form of a dove. It was then that he "knew" the full reality of Jesus the Nazareth and began to make him "known to Israel", pointing him out as the Son of God and Redeemer of man: "Behold, the Lamb of God, who takes away the sin of the World!"

(Pope Benedict XVI)

From Universalis:

Saint John the Baptist has two feasts to himself. One, in August, celebrates his death, and one, in June, celebrates his birth. And this is as it should be, for as Christ himself said, John was the greatest of the sons of men.

The greatest, but also the most tragic. A prophet from before his birth, leaping in the womb to announce the coming of the incarnate God, his task was to proclaim the fulfilment of all prophecies – and thus his own obsolescence. And he did it: with unequalled courage he spread the news that he, the greatest of all men, was the least in the kingdom of heaven. His disciples, and the devil, would have preferred him to fight, to build his sect, to defeat this upstart whom he himself

had baptized, to seize his place in history. But he did not – and so, rightly, he has his place, and he has glory in heaven.

We envy the great and the talented, and sometimes we think that they themselves are beyond envy. But when they come across someone with greater gifts, as one day most of them will, they will see for the first time what it means to feel like us. Let us pray that they, like John the Baptist, may pass that test.

The Second Reading from the Office of Readings for today is a reading from the sermons of St Augustine on St. John the Baptist:

The voice of one crying in the wilderness

The Church observes the birth of John as in some way sacred; and you will not find any other of the great men of old whose birth we celebrate officially. We celebrate John's, as we celebrate Christ's. This point cannot be passed over in silence, and if I may not perhaps be able to explain it in the way that such an important matter deserves, it is still worth thinking about it a little more deeply and fruitfully than usual.

John is born of an old woman who is barren; Christ is born of a young woman who is a virgin. That John will be born is not believed, and his father is struck dumb; that Christ will be born is believed, and he is conceived by faith.

I have proposed some matters for inquiry, and listed in advance some things that need to be discussed. I have introduced these points even if we are not up to examining all the twists and turns of such a great mystery, either for lack of capacity or for lack of time. You will be taught much better by the one who speaks in you even when I am not here; the one about whom you think loving thoughts, the one whom you have taken into your hearts and whose temple you have become.

John, it seems, has been inserted as a kind of boundary between the two Testaments, the Old and the New. That he is somehow or other a boundary is something that the Lord himself indicates when he says, *The Law and the prophets were until John*. So he represents the old and heralds the new. Because he represents the old, he is born of an elderly couple; because he represents the new, he is revealed as a prophet in his mother's womb. You will remember that, before he was born, at Mary's arrival he leapt in his mother's womb. Already he had been marked out there, designated before he was born; it was already shown whose forerunner he would be, even before he saw him. These are divine matters, and exceed the measure of human frailty. Finally, he is born, he receives a name, and his father's tongue is loosed.

Zachary is struck dumb and loses his voice, until John, the Lord's forerunner, is born and releases his voice for him. What does Zachary's silence mean, but that prophecy was obscure and, before the proclamation of Christ, somehow concealed and shut up? It is released and opened up by his arrival, it becomes clear when the one who was being prophesied is about to come. The releasing of Zachary's voice at the birth of John has the same significance as the tearing of the veil of the Temple at the crucifixion of Christ. If John were meant to proclaim himself, he would not be

opening Zachary's mouth. The tongue is released because a voice is being born – for when John was already heralding the Lord, he was asked, *Who are you* and he replied *I am the voice of one crying in the wilderness*.

John is the voice, but the Lord *in the beginning was the Word*. John is a voice for a time, but Christ is the eternal Word from the beginning.

Responsory

- ℟. You, little child, you shall be called a prophet of God, the Most High.* You shall go ahead of the Lord to prepare his ways before him.
- ℣. You shall make known to his people their salvation through forgiveness of all their sins.* You shall go ahead of the Lord to prepare his ways before him.

Wednesday 26th June is the Feast of the Dedication of the Cathedral.

The Second Reading from the Office of Readings for today:

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 statement of scripture when it says, 'Like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.'

We have learned to notice in the case of material stones, that those which are stronger and more powerful are placed first in the foundations, so that the weight of the whole building can be put securely on them. Similarly you must understand that from among these living stones there are some in the foundations of this spiritual building. Now who are those who are laid in the foundations? The apostles and the prophets. This is what Paul himself has to say in his teaching, 'You are built upon the foundation of the apostles and prophets, Christ Jesus himself being the corner stone.'

You must learn that Christ also himself is the foundation of the building which we are now describing, so that you may more eagerly prepare yourself for the construction of his building and be found to be one of those stones which are closer to the foundation. For these are the words of Paul the apostle, 'For no other foundation can anyone lay than that which is laid, which is Christ Jesus.' Blessed therefore are those who will be found to have constructed sacred and religious buildings upon that glorious foundation.

But in this building of the church there must also be an altar. From this I conclude that whichever of you 'living stones' are ready for this and prepared to give up time to prayers, to offer entreaties to God day and night and to offer up the sacrifices of supplication, such people I say are the stones out of which Jesus builds his altar.

Study now what praise is offered to these same stones of the altar. 'Moses the lawgiver,' he said, 'ordered that an altar be built out of unhewn stones, untouched by the chisel.' Who

now are these unhewn stones? Perhaps these unhewn, unviolated stones could be the holy apostles, all making together one altar by reason of their harmony and concord. For so it is reported of them that, as all prayed together with one accord and opened their mouths, they said, 'You, Lord, who know the hearts of all men.'

These men therefore who were able to pray with one mind, with one voice, with one voice in one spirit, are perhaps worthy of being all employed to build together one altar upon which Jesus may offer sacrifice to the Father.

However, let us too try to take care that we may all with one mind say the same things, having the same sentiments, doing nothing in strife nor through vainglory, but remaining with one feeling, one sentiment, in the hope that we too can be made fitting stones for the altar.

Responsory

- ℟. The house of the Lord is set upon the heights of the mountains and towers high over all the hills.* All the nations will come to it and say, Glory to you, O Lord!
- ℣. They will come, they will come to it, full of song, carrying their sheaves.* All the nations will come to it and say, Glory to you, O Lord!

Friday 28th June is the Memorial of St. Irenaeus. Bishop and Martyr.

From Vatican News:

Irenaeus was born in Asia, most probably in the city of Smyrna, in the first part of the 3rd century; in 177, he went to the Roman region of Gaul in Western Europe. As a young man he was a disciple St Polycarp, who had learned the Gospel from St John the Apostle.

St Irenaeus was a true witness of the Gospel in a time of harsh persecution. In order to evangelise the Celtic and Germanic tribes, he learned the languages of the people, whom the Romans considered barbarians. As a pastor he was distinguished on account of his missionary zeal and the richness of his doctrines. He confronted the heresy of "gnosticism," a philosophical/religious movement that said the faith taught in the Church was only symbolic. Two of Irenaeus' major writings have come down to us: *Against Heresies* and *The Demonstration of the Apostolic Preaching*.

<https://www.vaticannews.va/en/saints/06/28/st--irenaeus--bishop--of-lion-and-martyr.html>

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