



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 — May 26, 2024

Dear Friends,

I am early with my email this week as I will be traveling from tomorrow (Friday) to begin my week's holiday. I worked out that I have not been away for a break for nearly two years so I am looking forward to some relaxation and rest.

This coming Sunday is the Solemnity of the Most Holy Trinity.

"Blest be God the Father, and the Only Begotten Son of God, and also the Holy Spirit, for he has shown us his merciful love"

With apologies there will be no live stream (YouTube) from Our Lady's on Sunday because as explained above I will be away.

Links to livestreams at the Cathedral, Walsingham and Cambridge are:

The Cathedral of St. John the Baptist at 11:00am

<https://www.youtube.com/live/DI34xV7JTcg?si=VC0CiCdrZhQzL-29>

<https://www.youtube.com/channel/UC1L1vHKBeZgiaUf6hUxbT0A>

Our Lady and the English Martyrs Cambridge at 11:00am

<http://www.youtube.com/@OLEMCambridge>

Walsingham at 12:00 NOON

<https://www.walsingham.org.uk/live-stream/>

From the Office of Readings for the Solemnity of the Most Holy Trinity:

A reading from the letters of St Athanasius

Light, splendor, grace in the Trinity and from the Trinity

It will not be out of place to consider the ancient tradition, teaching and faith of the Catholic Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the fathers. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name.

We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being. It is a wholly creative and energising reality, self-consistent and

undivided in its active power, for the Father makes all things through the Word and in the Holy Spirit, and in this way the unity of the holy Trinity is preserved. Accordingly, in the Church, one God is preached, one God who is *above all things and through all things and in all things*. God is *above all things* as Father, for he is principle and source; he is *through all things* through the Word; and he is *in all things* in the Holy Spirit.

Writing to the Corinthians about spiritual matters, Paul traces all reality back to one God, the Father, saying: *Now there are varieties of gifts, but the same Spirit; and there are varieties of service but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone.*

Even the gifts that the Spirit dispenses to individuals are given by the Father through the Word. For all that belongs to the Father belongs also to the Son, and so the graces given by the Son in the Spirit are true gifts of the Father. Similarly, when the Spirit dwells in us, the Word who bestows the Spirit is in us too, and the Father is present in the Word. This is the meaning of the text: *My Father and I will come to him and make our home with him*. For where the light is, there also is the radiance; and where the radiance is, there too are its power and its resplendent grace.

This is also Paul's teaching in his second letter to the Corinthians: *The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all*. For grace and the gift of the Trinity are given by the Father through the Son in the Holy Spirit. Just as grace is given from the Father through the Son, so there could be no communication of the gift to us except in the Holy Spirit. But when we share in the Spirit, we possess the love of the Father, the grace of the Son and the fellowship of the Spirit himself.

Responsory

℟. Let us bless the Father and the Son together with the Holy Spirit.* Let us praise and exalt them above all for ever.

℣. Blessed be God in the firmament of heaven, to be praised and glorified for ever.* Let us praise and exalt them above all for ever.

Monday (27th May) is the Feast of St. Augustine of Canterbury, Bishop.

From Universalis:

Christianity in Britain started early, but was largely submerged by the pagan Anglo-Saxon invasions of the fifth and sixth centuries. It remained alive only in the far west, which remained British because it was too remote and inaccessible for the invaders to attack.

It is said that Pope Gregory the Great saw some fair-haired Anglo-Saxon slaves exposed for sale in a market in Rome. He asked where they were from, and when he was told, replied *non Angli, sed angeli* – “not Angles, but angels,” and determined to secure their evangelization.

Whatever the truth of that story, it is certain that Gregory did organise a party of thirty monks to travel to south-eastern England and spread the Gospel there, and chose as their leader Augustine, prior of the monastery of St Andrew in Rome. They landed in 597, and were welcomed by the king of Kent, Ethelbert, who became a Christian along with many of his subjects. A second wave of missionaries arrived in 601. Augustine went to Arles, in France, where he was consecrated archbishop of the English, and then returned to Canterbury to set up his see. The mission prospered, and he founded two more sees, at London and at Rochester in Kent. The evangelization of the country was planned in close agreement with Pope Gregory, and took care to respect existing traditions. Pagan temples and holy places were not to be destroyed, but to be converted to Christian use; and pagan feasts were to be superseded by Christian ones. This is consistent with the pattern of evangelization throughout the first millennium, which saw Christianity as a fulfilment of what went before, rather than a contradiction of it. Even in Rome itself, temples of Juno had a tendency to become churches dedicated to Our Lady. (It is only with the Spanish colonial evangelizations of the mid-second millennium that the policy of making a clean break with the past began: a policy that works faster but whose effects are not always permanent).

In the far west of Britain, where British bishops had survived the pagan invasions – or where they had fled to escape them – Augustine was less successful in establishing his authority. The traditions of the Celtic church were different from the Roman ones, and bishops who had guided their people for generations were not about to submit to a jumped-up missionary from overseas. It took several generations for the whole of Great Britain to become Christian and for the English and British liturgical traditions to be reconciled.

Augustine died at Canterbury on 26 May 604 or 605.

<https://universalis.com/europe.england.eastanglia/20240527/today.htm>

Friday (31st May) is the Feast of the Visitation of the Blessed Virgin Mary.

“Come, all of you who fear God, and hear the great things the Lord has done for me.”

A reading from the holy Gospel according to Luke (1:39-56)

Mary Visits Elizabeth

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary’s greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.”

And Mary Said,

“My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has looked with favour on the lowliness of his servant.

Surely, from now on all generations will call me blessed; for the Mighty One has done great things for me, and holy is his name. His mercy is for those who fear him from generation to generation.

He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones, and lifted up the lowly;

He has filled the hungry with good things, and sent the rich away empty.

He has helped his servant Israel, in remembrance of his mercy according to the promise he made to our ancestors, to Abraham and to his descendants forever.” And Mary remained with her for about three months and then returned to her home.

Saturday (1st June) is the Memorial of St. Justin, Martyr.

From Catholic News Agency:

“We are slain with the sword, but we increase and multiply; the more we are persecuted and destroyed, the more are deaf to our numbers. As a vine, by being pruned and cut close, shoots forth new suckers, and bears a greater abundance of fruit; so is it with us.” – St. Justin Martyr

Justin was born around the year 100 in the Palestinian province of Samaria, the son of Greek-speaking parents whose ancestors were sent as colonists to that area of the Roman Empire. Justin’s father followed the Greek pagan religion and raised his son to do the same, but he also provided Justin with an excellent education in literature and history.

Justin was an avid lover of truth, and as a young man, became interested in philosophy and searched for truth in the various schools of thought that had spread throughout the empire. But he became frustrated with the professional philosophers’ intellectual conceits and limitations, as well as their apparent indifference to God.

After several years of study, Justin had a life-changing encounter with an old man who questioned him about his

beliefs and especially about the sufficiency of philosophy as a means of attaining truth. He urged him to study the Jewish prophets and told Justin that these authors had not only spoken by God's inspiration, but also predicted the coming of Christ and the foundation of his Church.

"Above all things, pray that the gates of life may be opened to you," the old man told Justin, "for these are not things to be discerned, unless God and Christ grant to a man the knowledge of them." Justin had always admired Christians from a distance because of the beauty of their moral lives. As he writes in his Apologies: "When I was a disciple of Plato, hearing the accusations made against the Christians and seeing them intrepid in the face of death and of all that men fear, I said to myself that it was impossible that they should be living in evil and in the love of pleasure." The aspiring philosopher eventually decided to be baptized around the age of 30.

After his conversion, Justin continued to wear the type of cloak that Greek culture associated with the philosophers. Inspired by the dedicated example of other Catholics whom he had seen put to death for their faith, he embraced a simple and austere lifestyle even after moving to Rome.

Justin was most likely ordained a deacon, since he preached, did not marry, and gave religious instruction in his home. He is best known as the author of early apologetic works which argued for the Catholic faith against the claims of Jews, pagans, and non-Christian philosophers.

Several of these works were written to Roman officials, for the purpose of refuting lies that had been told about the Church. Justin sought to convince the rulers of the Roman Empire that they had nothing to gain, and much to lose, by persecuting the Christians. His two most famous apologetical treatises were "Apologies" and "Dialogue with Tryphon."

In order to fulfill this task, Justin gave explicit written descriptions of the early Church's beliefs and its mode of worship. In modern times, scholars have noted that Justin's descriptions correspond to the traditions of the Catholic Church on every essential point.

Justin describes the weekly Sunday liturgy as a sacrifice, and speaks of the Eucharist as the true body and blood of Christ. He further states that only baptized persons who believe the Church's teachings, and are free of serious sin, may receive it.

Justin also explains in his writings that the Church regards celibacy as a sacred calling, condemns the common practice of killing infants, and looks down on the accumulation of excessive wealth and property.

His first defense of the faith, written to Emperor Antonius Pius around 150, convinced the emperor to regard the Church with tolerance. In 167, however, persecution began again under Emperor Marcus Aurelius.

During that year Justin wrote to the emperor, who was himself a philosopher and the author of the well-known "Meditations." He tried to demonstrate the injustice of the persecutions, and the superiority of the Catholic faith over Greek philosophy. Justin emphasized the strength of his convictions by stating that he expected to be put to death for

expressing them.

He was, indeed, seized along with a group of other believers, and brought before Rusticus, prefect of Rome. A surviving eyewitness account shows how Justin the philosopher became known as "St. Justin Martyr."

The prefect made it clear how Justin might save his life: "Obey the gods, and comply with the edicts of the emperors." Justin responded that "no one can be justly blamed or condemned for obeying the commands of our Saviour Jesus Christ."

Rusticus briefly questioned Justin and his companions regarding their beliefs about Christ and their manner of worshipping God. Then he laid down the law.

"Hear me," he said, "you who are noted for your eloquence, who think that you make a profession of the right philosophy. If I cause you to be scourged from head to foot, do you think you shall go to heaven?"

"If I suffer what you mention," Justin replied, "I hope to receive the reward which those have already received, who have obeyed the precepts of Jesus Christ."

"There is nothing which we more earnestly desire, than to endure torments for the sake of our Lord Jesus Christ," he explained. "We are Christians, and will never sacrifice to idols." Justin was scourged and beheaded along with six companions who joined him in his confession of faith.

St. Justin Martyr has been regarded as a saint since the earliest centuries of the Church. Eastern Catholics and Eastern Orthodox Christians also celebrate his feast day on June 1.

<https://www.catholicnewsagency.com/saint/st-justin-martyr-486>

From the Parish Newsletter:

CORPUS CHRISTI PROCESSION

Our annual Deanery Corpus Christi Procession will take place in the grounds of Oxburgh Hall on Sunday 2nd June at 3pm. It would be good to see our First Communion children taking part together with children from other parishes. Passes giving free admission to the National Trust property will be available soon. This is always a lovely occasion and a great witness to our Faith so if you have not been before, please give it some thought. It is possible to picnic in the grassy carpark at Oxburgh before the event.

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