

**The Catholic Parish
of
Our Lady of the Annunciation
King's Lynn
Norfolk**

Mass Readings for
Saturday, 11th July 2020

**The Feast Day of
St. Benedict
Abbot, Co-Patron of Europe**

Today's Readings
From the Office of Readings

Liturgical Colour: White

Parish of Our Lady of the Annunciation - King's Lynn

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Saturday, 11th July 2020

Mass Readings

The Feast Day of St. Benedict Abbot, Co-Patron of Europe

First reading - Proverbs 2:1-9

Apply your heart to truth.

My son, if you take my words to heart,
if you set store by my commandments,
tuning your ear to wisdom,
and applying your heart to truth:
yes, if your plea is for clear perception,
if you cry out for discernment,
if you look for it as if it were silver,
and search for it as for buried treasure,
you will then understand what the fear of the Lord is,
and discover the knowledge of God.
For the Lord himself is giver of wisdom,
from his mouth issue knowledge and discernment.
He keeps his help for honest men,
he is the shield of those whose ways are honourable;
he stands guard over the paths of justice,
he keeps watch on the way of his devoted ones.
Then you will understand what virtue is, justice, and fair dealing,
all paths that lead to happiness.

The Word of the Lord.

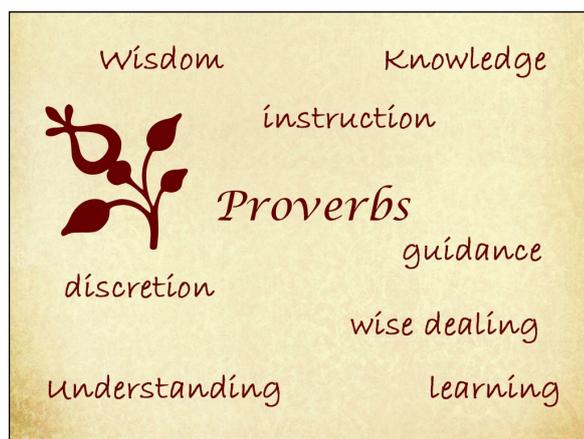
Responsorial Psalm - Psalm 33(34):2-11

I will bless the Lord at all times.

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad.

I will bless the Lord at all times.

Glorify the Lord with me.
Together let us praise his name.



I sought the Lord and he answered me;
from all my terrors he set me free.

I will bless the Lord at all times.

Look towards him and be radiant;
let your faces not be abashed.

This poor man called, the Lord heard him
and rescued him from all his distress.

I will bless the Lord at all times.

The angel of the Lord is encamped
around those who revere him, to rescue them.

Taste and see that the Lord is good.

He is happy who seeks refuge in him.

I will bless the Lord at all times.

Revere the Lord, you his saints.

They lack nothing, those who revere him.

Strong lions suffer want and go hungry

but those who seek the Lord lack no blessing.

I will bless the Lord at all times.

Gospel Acclamation

Alleluia, alleluia!

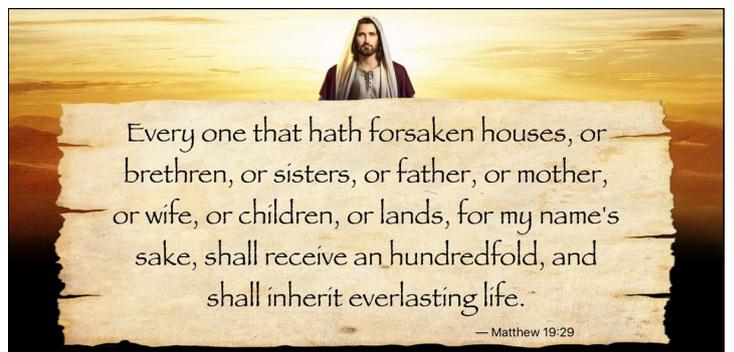
How happy are the poor in spirit:
theirs is the kingdom of heaven.

Alleluia!

Gospel - Matthew 19:27-29

They will be repaid a hundred times over and inherit eternal life.

Peter spoke to Jesus. ‘What about us?’ he said. ‘We have left everything and followed you. What are we to have, then?’ Jesus said to him, ‘I tell you solemnly, when all is made new and the Son of Man sits on his throne of glory, you will yourselves sit on twelve thrones to judge the twelve tribes of Israel. And everyone who has left houses, brothers, sisters, father, mother, children or land for the sake of my name will be repaid a hundred times over, and also inherit eternal life.’



The Gospel of the Lord.

From the Office of Readings for

The Feast Day of St. Benedict

Abbot, Co-Patron of Europe

<https://universalis.com/europe.english.eastanglia/20200711/readings.htm>

First reading - Philippians 3:7; 4:1, 4-9.

Because of Christ, I have come to consider all these advantages that I had as disadvantages. Not only that, but I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus my Lord. For him I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. I am no longer trying for perfection by my own efforts, the perfection that comes from the Law, but I want only the perfection that comes through faith in Christ, and is from God and based on faith. All I want is to know Christ and the power of his resurrection and to share his sufferings by reproducing the pattern of his death. That is the way I can hope to take my place in the resurrection of the dead. Not that I have become perfect yet: I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me. I can assure you my brothers, I am far from thinking that I have already won. All I can say is that I forget the past and I strain ahead for what is still to come; I am racing for the finish, for the prize to which God calls us upwards to receive in Christ Jesus. We who are called 'perfect' must all think in this way. If there is some point on which you see things differently, God will make it clear to you; meanwhile, let us go forward on the road that has brought us to where we are.

My brothers, be united in following my rule of life. Take as your models everybody who is already doing this and study them as you used to study us. I have told you often, and I repeat it today with tears, there are many who are behaving as the enemies of the cross of Christ. They are destined to be lost. They make foods into their god and they are proudest of something they ought to think shameful; the things they think important are earthly things. For us, our homeland is in heaven, and from heaven comes the saviour we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

So then, my brothers and dear friends, do not give way but remain faithful in the Lord. I miss you very much, dear friends; you are my joy and my crown.

I want you to be happy, always happy in the Lord; I repeat, what I want is your happiness. Let your tolerance be evident to everyone: the Lord is very near.

There is no need to worry; but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving, and that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts, in Christ Jesus. Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learnt from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you.

Continued.

Responsory

- R.** See that you are dressed and ready for action, with your lamps lit: * be like men waiting for their master to return from the wedding feast.
- V.** Stay awake, because you do not know the day when your master is coming: * be like men waiting for their master to return from the wedding feast.

Second reading - From the Rule of Benedict, abbot

Put Christ before everything

Whenever you begin any good work you should first of all make a most pressing appeal to Christ our Lord to bring it to perfection; that he, who has honoured us by counting us among his children, may never be grieved by our evil deeds. For we must always serve him with the good things he has given us in such a way that he may never – as an angry father disinherits his sons or even like a master who inspires fear – grow impatient with our sins and consign us to everlasting punishment, like wicked servants who would not follow him to glory.

So we should at long last rouse ourselves, prompted by the words of Scripture: *Now is the time for us to rise from sleep.* Our eyes should be open to the God-given light, and we should listen in wonderment to the message of the divine voice as it daily cries out: *Today, if you shall hear his voice, harden not your hearts;* and again: *If anyone has ears to hear, let him listen to what the Spirit is saying to the churches.* And what does the Spirit say? *Come my sons, listen to me; I will teach you the fear of the Lord. Hurry, while you have the light of life, so that death's darkness may not overtake you.*

And the Lord as he seeks the one who will do his work among the throng of people to whom he makes that appeal, says again: *Which of you wants to live to the full; who loves long life and the enjoyment of prosperity?* And, if when you hear this you say, I do, God says to you: *If you desire true and everlasting life, keep your tongue from evil and your lips from deceit; turn away from evil and do good; seek peace and pursue it.* And when you have done these things my eyes will be upon you and my ears will be attentive to your prayers; and before you call upon my name I shall say to you: *Behold, I am here.* What could be more delightful, dearest brothers, than the voice of our Lord's invitation to us? In his loving kindness he reveals to us the way of life.

And so, girded with faith and the performance of good works, let us follow in his paths by the guidance of the Gospel; then we shall deserve to see him *who has called us into his kingdom.* If we wish to attain a dwelling-place in his kingdom we shall not reach it unless we hasten there by our good deeds.

Just as there exists an evil fervour, a bitter spirit, which divides us from God and leads us to hell, so there is a good fervour which sets us apart from evil inclinations and leads us towards God and eternal life. Monks should put this fervour into practice with an overflowing love: that is, they should *surpass each other in mutual esteem,* accept their weaknesses, either of body or of behaviour, with the utmost patience; and vie with each other in acceding to requests. No one should follow what he considers to be good for himself, but rather what seems good for another. They should display brotherly love in a chaste manner; fear God in a

spirit of love; revere their abbot with a genuine and submissive affection. Let them put Christ before all else; and may he lead us all to everlasting life.

Responsory

R. In his desire to please God alone, blessed Benedict abandoned home and patrimony and sought the religious life;* he dwelt by himself, apart, in the presence of the all-seeing God of heaven.

V. He left the world of men, knowingly ignorant of its ways, and wisely untrained in its wisdom;* he dwelt by himself, apart, in the presence of the all-seeing God of heaven.

Hymn - Te Deum

God, we praise you; Lord, we proclaim you!

You, the Father, the eternal –

all the earth venerates you.

All the angels, all the heavens, every power –

The cherubim, the seraphim –

unceasingly, they cry:

“Holy, Holy, Holy, Lord God of Hosts:

heaven and earth are full of the majesty of your glory!”

The glorious choir of Apostles –

The noble ranks of prophets –

The shining army of martyrs –

all praise you.

Throughout the world your holy Church proclaims you.

– Father of immeasurable majesty,

– True Son, only-begotten, worthy of worship,

– Holy Spirit, our Advocate.

You, Christ:

– You are the king of glory.

– You are the Father’s eternal Son.

– You, to free mankind, did not disdain a Virgin’s womb.

– You defeated the sharp spear of Death, and opened the kingdom of heaven to those who believe in you.

– You sit at God’s right hand, in the glory of the Father.

– You will come, so we believe, as our Judge.

And so we ask of you: give help to your servants, whom you set free at the price of your precious blood.

Number them among your chosen ones in eternal glory.

The final part of the hymn may be omitted:

Bring your people to safety, Lord, and bless those who are your inheritance.

Rule them and lift them high for ever.

Day by day we bless you, Lord: we praise you for ever and for ever.

Of your goodness, Lord, keep us without sin for today.
Have mercy on us, Lord, have mercy on us.
Let your pity, Lord, be upon us, as much as we trust in you.
In you, Lord, I trust: let me never be put to shame.

Let us Pray.

Lord God, you appointed Saint Benedict
to be a wise master in the school of your service.
Give us grace to put your love before all else,
and so to run with joy in the way of your commandments.
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.

Let us praise the Lord.

- Thanks be to God.

St. Benedict, Abbot

Patron of students and Europe

Birth: 480

Death: 543

Canonized by Pope Honorius III in 1220

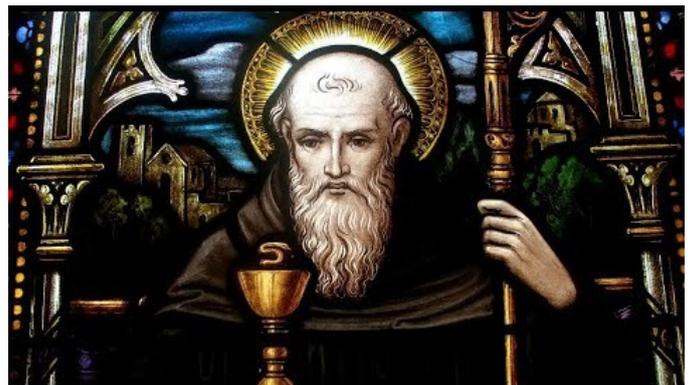
Author and Publisher - Catholic Online

St. Benedict is believed to have been born around 480, as the son to a Roman noble of Norcia and the twin to his sister, Scholastica.

In the fifth century, the young Benedict was sent to Rome to finish his education with a nurse/housekeeper. The subject that dominated a young man's study then was rhetoric -- the art of persuasive speaking. A successful speaker

was not one who had the best argument or conveyed the truth, but one who used rhythm, eloquence, and technique to convince. The power of the voice without foundation in the heart was the goal of the student's education. And that philosophy was reflected in the lives of the students as well. They had everything -- education, wealth, youth -- and they spent all of it in the pursuit of pleasure, not truth. Benedict watched in horror as vice unravelled the lives and ethics of his companions.

Afraid for his soul, Benedict fled Rome, gave up his inheritance and lived in a small village with his nurse. When God called him beyond this quiet life to an even deeper solitude, he went to the mountains of Subiaco. Although becoming a hermit was not his purpose in leaving,



there he lived as a hermit under the direction of another hermit, Romanus.

One day, during his time living in a cave above a lake as a hermit, the Devil presented Benedict's imagination with a beautiful, tempting woman. Benedict resisted by rolling his body into a thorn bush until it was covered in scrapes. It is said through these body wounds, he cured the wounds of his soul.

After years of prayer, word of his holiness brought nearby monks to ask for his leadership. He warned them he would be too strict for them, but they insisted -- then tried to poison him when his warning proved true. The story goes, the monks attempted to poison Benedict's drink, but when he prayed a blessing over the cup - it shattered.

So Benedict was on his own again -- but not for long. The next set of followers were more sincere and he set up twelve monasteries in Subiaco where monks lived in separate communities of twelve.

He left these monasteries abruptly when the envious attacks of another hermit made it impossible to continue the spiritual leadership he had taken.

But it was in Monte Cassino he founded the monastery that became the roots of the Church's monastic system. Instead of founding small separate communities he gathered his disciples into one whole community. His own sister, Saint Scholastica, settled nearby to live a religious life.

After almost 1,500 years of monastic tradition his direction seems obvious to us. However, Benedict was an innovator. No one had ever set up communities like his before or directed them with a rule. What is part of history to us now was a bold, risky step into the future.

Benedict had the holiness and the ability to take this step. His beliefs and instructions on religious life were collected in what is now known as the Rule of Saint Benedict -- still directing religious life after 15 centuries.

In this tiny but powerful Rule, Benedict put what he had learned about the power of speaking and oratorical rhythms at the service of the Gospel. He did not drop out of school because he did not understand the subject! Scholars have told us that his Rule reflects an understanding of and skill with the rhetorical rules of the time. Despite his experience at school, he understood rhetoric was as much a tool as a hammer was. A hammer could be used to build a house or hit someone over the head. Rhetoric could be used to promote vice ... or promote God. Benedict did not shun rhetoric because it had been used to seduce people to vice; he reformed it.

Benedict did not want to lose the power of voice to reach up to God simply because others had use it to sink down to the gutter. He reminded us "Let us consider our place in sight of God and of his angels. Let us rise in chanting that our hearts and voices harmonize." There was always a voice reading aloud in his communities at meals, to receive guests, to educate novices. Hearing words one time was not enough -- "We wish this Rule to be read frequently to the community."

Benedict realized the strongest and truest foundation for the power of words was the Word of God itself: "For what page or word of the Bible is not a perfect rule for temporal life?" He had experienced the power of God's word as expressed in Scripture: "For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making

it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it" (Isaiah 55:10-11).

For prayer, Benedict turned to the psalms, the very songs and poems from the Jewish liturgy that Jesus himself had prayed. To join our voices with Jesus in praise of God during the day was so important that Benedict called it the "Work of God." And nothing was to be put before the work of God. "Immediately upon hearing the signal for the Divine Office all work will cease." Benedict believed with Jesus that "One does not live by bread alone, but by every word that comes forth from the mouth of God" (Matthew 4:4).

But it wasn't enough to just speak the words. Benedict instructed his followers to practice sacred reading -- the study of the very Scriptures they would be praying in the Work of God. In this *lectio divina*, he and his monks memorized the Scripture, studied it, and contemplated it until it became part of their being. Four to six hours were set aside each day for this sacred reading. If monks had free time it "should be used by the brothers to practice psalms." Lessons from Scripture were to be spoken from memory not read from a book. On Benedict's list of "Instruments of Good Works" is "to enjoy holy readings."

In one story of Benedict's life, a poor man came to the monastery begging for a little oil. Although Benedict commanded that the oil be given, the cellarer refused -- because there was only a tiny bit of oil left. If the cellarer gave any oil as alms there would be none for the monastery. Angry at this distrust of God's providence, Benedict knelt down to pray. As he prayed a bubbling sound came from inside the oil jar. The monks watched in fascination as oil from God filled the vessel so completely that it overflowed, leaked out beneath the lid and finally pushed the cover off, cascading out on to the floor.

In Benedictine prayer, our hearts are the vessel empty of thoughts and intellectual striving. All that remains is the trust in God's providence to fill us. Emptying ourselves this way brings God's abundant goodness bubbling up in our hearts, first with an inspiration or two, and finally overflowing our heart with contemplative love.

Benedict died on 21 March 543, not long after his sister. It is said he died with high fever on the very day God told him he would. He is the patron saint of Europe and students.

St. Benedict is often pictured with a bell, a broken tray, a raven, or a crosier. His feast day is celebrated on July 11.

Saturday, 11th July

St. Benedict

Mass at 10.00am

Holy Family Church

Intentions : Stuart McPherson's Intentions
