



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 March 19, 2023



Dear Friends, Good morning to you.

Today is the Fourth Sunday in Lent. **Laetare Sunday.**

The day's theme comes from the entrance antiphon "Rejoice, Jerusalem, and all who love her"

Laetare is the first word — meaning "rejoice" — in the Latin text. On Laetare Sunday (as similarly with the Third Sunday of Advent's Gaudete Sunday) the Church expresses hope and joy in the midst of our Lenten fasts and penances.

The Entrance Antiphon:

"Rejoice, Jerusalem, And all who love her.

Be joyful, all who were in mourning:

Exult and be satisfied at her Consoling breasts."

From the Gospel acclamation for today:

*I am the **light of the world**, says the Lord;*

whoever follows me will have the light of life.

It is Psalter Week 4 for the Divine Office.

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

https://www.youtube.com/live/_xUSOSaLB3Q?feature=share

From the Bishops' Conference of England and Wales

Reflection: Fourth Sunday of Lent – John 9:1-41

We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.' (John 9: 4-5)

The healing of the man born blind through the miraculous power of Christ offers much for reflection in our modern day. The lengthy account captures both the great potential for restoration through the merciful love of God as well as the many human obstacles to the healing ministry of Christ, both then and now.

We are immediately challenged by the perennial problem of pain

and the difficult, yet unavoidable, question of how and why a good God can allow suffering to persist when He surely has the power to prevent it. The passage begins with an encounter of 'a man blind from birth' whose lifelong illness prompts the disciples to ask Christ, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Their very human instinct to attribute suffering to some sort of private failing is rebuked by Christ who invites his followers to view the man and his situation through the eyes of faith: 'It was not that this man sinned, or his parents, but that the works of God might be displayed in him.' Christ then anoints the man and invites him to wash himself in a pool, the combination of which restores his vision.

At this stage, we might look at this passage suspiciously and query if the blind man has been unfairly made to suffer to serve as a teaching prop for Christ in his ministry. However, that would miss the underlying message of the account which has much less to do with suffering per se, and much more to do with our free response to the grace of God. Christ comes to save us but not to suppress our freedom, even if we use that freedom to reject the medicine of his grace.

The dismissive responses of the Pharisees and Jews to the report of the healing of a blind man reveal the human potential to deny Christ even in the face of his wondrous works. The Pharisees deem Christ to be a sinner for carrying out work on the Sabbath, even the work of healing, while the Jews reject the possibility of Christ doing the will of God because of his claim to be the Messiah. Although both communities are confronted by the sight of the healed man they instead turn away and narrowly focus on their own limited understanding of law and history.

In stark contrast, the healed man submits to Christ having witnessed his healing power, despite his limited grasp of events. Even though he sees 'in a mirror dimly' (1 Corinthians 13:12), he submits in obedience to the power of God and co-operates with His grace, in the same manner of co-operation with divine blessing as healed him in the first place. As we read and reflect on this passage, we might ask ourselves whether we are open and willing to take that leap of faith in response to God's grace in our lives or whether we, like the Pharisees and Jews in this passage, constrain God and His works to a mechanism of our own making.

Source: <https://www.cbcew.org.uk/reflection-fourth-sunday-of-lent-naoise/>

Lenten Reflections 2023

The Lenten series of addresses from EWTN are on YouTube.

For Lent 4: **Light Alone Can Help Us.** The link is:

<https://youtu.be/ug8sD9fomXA>

Happy Mothering Sunday to all of you who are mothers.



Someone kindly sent me this photo from their travels in Venice, which I thought I would share with you on Mothering Sunday:



You can read about the artwork through this link:

<https://www.savevenice.org/project/madonna-and-child-enthroned-2>

Monday 20th March is the **Solemnity of St Joseph**. Spouse of the Blessed Virgin Mary. (Transferred from 19th March because of it being a Sunday)



From the Office of Readings:

A reading from the sermons of St Bernardine of Siena

A faithful foster-parent and guardian

There is a general rule concerning all special graces granted to any human being. Whenever the divine favour chooses someone to receive a special grace, or to accept a lofty vocation, God adorns the person chosen with all the gifts of the Spirit needed to fulfil the task at hand.

This general rule is especially verified in the case of Saint Joseph, the foster-father of our Lord and the husband of the Queen of our world, enthroned above the angels. He was chosen by the eternal Father as the trustworthy guardian and protector of his greatest treasures, namely, his divine Son and Mary, Joseph's wife. He carried out this vocation with complete fidelity until at last God called him, saying: "Good and faithful servant enter into the joy of your Lord."

What then is Joseph's position in the whole Church of Christ? Is he not a man chosen and set apart? Through him and, yes, under him, Christ was fittingly and honourably introduced into the world. Holy Church in its entirety is indebted to the Virgin Mother because through her it was judged worthy to receive Christ. But after her we undoubtedly owe special gratitude and reverence to Saint Joseph.

In him the Old Testament finds its fitting close. He brought the noble line of patriarchs and prophets to its promised fulfilment. What the divine goodness had offered as a promise to them, he held in his arms.

Obviously, Christ does not now deny to Joseph that intimacy, reverence and very high honour which he gave him on earth, as a son to his father. Rather we must say that in heaven Christ completes and perfects all that he gave at Nazareth.

Now we can see how the last summoning words of the Lord appropriately apply to Saint Joseph: "Enter into the joy of your Lord." In fact, although the joy of eternal happiness enters into the soul of a man, the Lord preferred to say to Joseph: "Enter into joy." His intention was that the words should have a hidden spiritual meaning for us. They convey not only that this holy man possesses an inward joy, but also that it surrounds him and engulfs him like an infinite abyss.

Remember us, Saint Joseph, and plead for us to your foster-child. Ask your most holy bride, the Virgin Mary, to look kindly upon us, since she is the mother of him who with the Father and the Holy Spirit lives and reigns eternally. Amen.

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