



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 22, 2026

Dear Friends,

Today is the 5th Sunday of Lent.

"With the Lord there is mercy, in him is plentiful redemption"

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

<https://youtube.com/live/PwiRCb8a6a4?feature=share>

From the Office of Readings for Lent Week 5 Sunday:

A reading from the Easter letters of St. Athanasius.

We keep the Lord's feast which is coming, not in word but in action

The Word who became all things for us is close to us, our Lord Jesus Christ who promises to remain with us always. He cries out, saying: "See, I am with you all the days of this age." He is himself the shepherd, the high priest, the way and the door, and has become all things at once for us. In the same way, he has come among us as our feast and holy day as well. The blessed Apostle says of him who was awaited: "Christ has been sacrificed as our Passover." It was Christ who shed his light on the psalmist as he prayed: "You are my joy, deliver me from those surrounding me." True joy, genuine festival, means the casting out of wickedness. To achieve this one must live a life of perfect goodness and, in the serenity of the fear of God, practise contemplation in one's heart.

This was the way of the saints, who in their

lifetime and at every stage of life rejoiced as at a feast. Blessed David, for example, not once but seven times rose at night to win God's favour through prayer. The great Moses was full of joy as he sang God's praises in hymns of victory for the defeat of Pharaoh and the oppressors of the Hebrew people. Others had hearts filled always with gladness as they performed their sacred duty of worship, like the great Samuel and the blessed Elijah. Because of their holy lives they gained freedom, and now keep festival in heaven. They rejoice after their pilgrimage in shadows, and now distinguish the reality from the promise.

When we celebrate the feast in our own day, what path are we to take? As we draw near to this feast, who is to be our guide? Beloved, it must be none other than the one whom you will address with me as our Lord Jesus Christ. He says: "I am the way." As blessed John tells us: it is Christ "who takes away the sin of the world." It is he who purifies our souls, as the prophet Jeremiah says: "Stand upon the ways; look and see which is the good path, and you will find in it the way of amendment for your souls."

In former times the blood of goats and the ashes of a calf were sprinkled on those who were unclean, but they were able to purify only the body. Now through the grace of God's Word everyone is made abundantly clean. If we follow Christ closely we shall be allowed, even on this earth, to stand as it were on the threshold of the heavenly Jerusalem, and enjoy the contemplation of that everlasting feast, like the blessed apostles, who in following the Saviour as

their leader, showed, and still show, the way to obtain the same gift from God. They said: "See, we have left all things and followed you." We too follow the Lord, and we keep his feast by deeds rather than by words.

Responsory

℟. Jesus has entered heaven before us and on our behalf, a lamb without blemish.* He has become high priest of the order of Melchizedek, for ever and ever.

℣. Look, there is the Lamb of God: it is he who takes away the sin of the world.* He has become high priest of the order of Melchizedek, for ever and ever.



Wednesday 25th March is the Solemnity of the Annunciation of the Lord.

Wishing you a Happy Solemnity and Patronal Feast of our parish.

Mass is at:

9.30am at Holy Family Church with the whole school and

12 Noon at Our Lady's Church.

From the Office of Readings:

A reading from the letters of Pope St Leo the Great

The mystery of our reconciliation

Lowliness is assumed by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man

Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Saviour there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. Yet this was the condescension of compassion, not the loss of omnipotence. So he who in the nature of God had created man, became in the nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the pre-eminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfils what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person – this must be said over and over again – is truly the Son of God and truly the son of man. He is God in virtue of the fact that *in the beginning was the Word, and the Word was with God, and the Word was God.* He is man in virtue of the fact that *the Word was made flesh, and dwelt among us.*

Responsory

℟. Virgin Mary, receive the word of the Lord brought to you by the angel: You will conceive and bear a son, both God and man.* You will be called, Blessed among all women.

℣. You will indeed bear a son, yet suffer no loss of virginity; you will be with child, yet remain a mother ever undefiled.* You will be called, Blessed among all women.

CHRISM MASS

The Chrism Mass is in the Cathedral on Tuesday 31st March. A coach has been arranged which will leave Dersingham at 9am and call at Wootton Road/Rosebery Avenue at 9.30am and London Road at 9.45 am. Please sign the list in church. The cost will be borne by the parish. Donations are welcome.

LENT COURSE

Our Lent Course looking at the Mass

concludes this week on Thursday (26th March) with a Latin Mass at 7pm at Our Lady's in the Ordinary Form. Booklets with the Mass in Latin and English will be provided.

LENT LUNCH

There will be a Lent Lunch of soup, bread and cheese on Friday (27th March) after the 12 noon Mass in support of Aid to the Church in Need.

The link to our YouTube channel is:
[Our Lady's King's Lynn TV - YouTube](#)

And the link to our Parish Website:
[The Catholic Parish of King's Lynn](#)

God bless,

Shaun

Deacon Shaun Morrison
