



# 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 — April 07, 2024

Dear Friends,

Today is the 2nd Sunday of Easter.

*"Give thanks to the Lord for he is good, for his love has no end"*

The YouTube link for the livestream of the 11.30am Mass is:

<https://www.youtube.com/live/0DqA0cxNZ0c?si=GPstbVeZiBvGO3Lo>

#### From the Office of Readings for the 2nd Sunday of Easter:

##### A reading from the sermons of St. Augustine.

*A new creation in Christ.*

I speak to you who have just been reborn in baptism, my little children in Christ, you who are the new offspring of the Church, gift of the Father, proof of Mother Church's fruitfulness. All of you who stand fast in the Lord are a holy seed, a new colony of bees, the very flower of our ministry and fruit of our toil, my joy and my crown. It is the words of the Apostle that I address to you: *Put on the Lord Jesus Christ, and make no provision for the flesh and its desires*, so that you may be clothed with the life of him whom you have put on in this sacrament. *You have all been clothed with Christ by your baptism in him. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female; you are all one in Christ Jesus.*

Such is the power of this sacrament: it is a sacrament of new life which begins here and now with the forgiveness of all past sins, and will be brought to completion in the resurrection of the dead. *You have been buried with Christ by baptism into death in order that, as Christ has risen from the dead, you also may walk in newness of life.*

You are walking now by faith, still on pilgrimage in a mortal body away from the Lord; but he to whom your steps are directed is himself the sure and certain way for you: Jesus Christ, who for our sake became man. For all who fear him he has stored up abundant happiness, which he will reveal to those who hope in him, bringing it to completion when we have attained the reality which even now we possess in hope.

This is the octave day of your new birth. Today is fulfilled in you the sign of faith that was prefigured in the Old Testament by the circumcision of the flesh on the eighth day after birth. When the Lord rose from the dead, he put off the mortality of the flesh; his risen body was still the same body, but it was no longer subject to death. By his resurrection he consecrated Sunday, or the Lord's day. Though the third after his passion, this day is the eighth after the Sabbath, and thus also the first day of the week.

And so your own hope of resurrection, though not yet realised, is sure and certain, because you have received the sacrament or sign of this reality, and have been given the pledge of the Spirit. *If, then, you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Set your hearts on heavenly things, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, appears, then you too will appear with him in glory.*

#### Responsory

- ℟. You have died and your life is hidden with Christ in God.\* Your real life is Christ, and when he appears, then you too will appear with him and share his glory, alleluia.
- ℣. You are to think of yourselves as dead to sin but alive to God in union with Christ Jesus our Lord.\* Your real life is Christ, and when he appears, then you too will appear with him and share his glory, alleluia.

On Monday 8th April we celebrate the **Solemnity of the Annunciation of the Lord**. (Transferred from 25th March because it was Holy week)

**Mass is at 12 Noon at Our Lady's Church.**

#### From the Office of Readings for the Annunciation: 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, alleluia.
- ℣. 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, alleluia.

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### For next Sunday: 14th April.

From the newsletter:

Please pray for our children who will be making their First Holy Communion next Sunday. The Mass will be in King's Lynn Minster at 3pm with a rehearsal in Holy Family Church on Saturday 13th at 11am. Our original venue of St. Nicholas Chapel became unavailable at the last minute and we are grateful to the Minster for giving us a time in their busy schedule.

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### Homily for the Easter Vigil by His Holiness Pope Francis

The women go to the tomb at daybreak, yet they still feel the darkness of night. They continue to walk, yet their hearts remain at the foot of the cross. The tears of Good Friday are not yet dried; they are grief-stricken, overwhelmed by the sense that all has been said and done. A stone has sealed the fate of Jesus. They are concerned about that stone, for they wonder: "Who will roll away the stone for us from the entrance to the tomb?" (Mk 16:3). Yet once they arrive, they are taken aback when they see the amazing power of the Easter event: "When they looked up, they saw that the stone, which was very large, had already been rolled back" (Mark 16:4).

Dear brothers and sisters, let us stop and reflect on these two moments, which bring us to the unexpected joy of Easter. At first, the women anxiously wonder: Who will roll away the stone from the tomb? Then, at a second moment, looking up, they see that it had already been rolled back.

First, there is the question that troubles their grieving hearts: Who will roll away the stone from the tomb? That stone marked the end of Jesus' story, now buried in the night of death. He, the life that came into the world, had been killed.

He, who proclaimed the merciful love of the Father, had met with no mercy. He, who relieved sinners of the burden of their condemnation, had been condemned to the cross. The Prince of Peace, who freed a woman caught in adultery from a vicious stoning, now lay buried behind a great stone. That stone, an overwhelming obstacle, symbolized what the women felt in their hearts. It represented the end of their hopes, now dashed by the obscure and sorrowful mystery that put an end to their dreams.

Brothers and sisters, it can also be that way with us. There are times when we may feel that a great stone blocks the door of our hearts, stifling life, extinguishing hope, imprisoning us in the tomb of our fears and regrets, and standing in the way of joy and hope. We encounter such "tombstones" on our journey through life in all the experiences and situations that rob us of enthusiasm and of the strength to persevere. We encounter them at times of sorrow: in the emptiness left by the death of our loved ones; we encounter them in the failures and fears that hold us back from accomplishing the good we mean to do. We encounter them in all the forms of self-absorption that stifle our impulses to generosity and sincere love, in the rubber walls, the real rubber walls, of selfishness and indifference that hold us back in the effort to build more just and humane cities and societies; we encounter them in all our aspirations for peace that are shattered by cruel hatred and the brutality of war. When we experience these disappointments, do we also have the sensation that all these dreams are doomed to failure, and that we too should ask ourselves in anguish: "Who will roll away the stone from the tomb?"

Yet the same women who bore this darkness in their hearts tell us something quite extraordinary. When they looked up, they saw that the stone, which was very large, had already been rolled back. This is the Pasch of Christ, the revelation of God's power: the victory of life over death, the triumph of light over darkness, the rebirth of hope amid the ruins of failure. It is the Lord, the God of the impossible, who rolled away the stone forever. Even now, he opens our hearts, so that hope may be born ever anew. We too, then, should "look up" to him.

The second moment: let us look up, then, to Jesus. After assuming our humanity, he descended into the depths of death and filled them with the power of his divine life, allowing an infinite ray of light to break through for each of us. Raised up by the Father in his, and our, flesh, in the power of the Holy Spirit, he turned a new page in the history of the human race. Henceforth, if we allow Jesus to take us by the hand, no experience of failure or sorrow, however painful, will have the last word on the meaning and destiny of our lives. Henceforth, if we allow ourselves to be raised up by the Risen Lord, no setback, no suffering, no death will be able to halt our progress towards the fullness of life. Henceforth, "we Christians proclaim that this history... has meaning, an all-embracing meaning... a meaning no longer

tainted by absurdity and shadows... a meaning that we call God... All the waters of our transformation converge on him; they do not pour down into the depths of nothingness and absurdity... For his tomb is empty and the One who died has now been revealed as the Living One"

Brothers and sisters, Jesus is our Pasch. He is the One who brings us from darkness into light, who is bound to us forever, who rescues us from the abyss of sin and death, and draws us into the radiant realm of forgiveness and eternal life. Brothers and sisters, let us look up to him! Let us welcome Jesus, the God of life, into our lives, and today once again say "yes" to him. Then no stone will block the way to our hearts, no tomb will suppress the joy of life, no failure will doom us to despair. Brothers and sisters, let us lift our eyes to him and ask that the power of his resurrection may roll away the heavy stones that weigh down our souls. Let us lift our eyes to him, the Risen Lord, and press forward in the certainty that, against the obscure backdrop of our failed hopes and our deaths, the eternal life that he came to bring is even now present in our midst.

Sister, brother, let your heart burst with jubilation on this night, this holy night! Together let us sing of Jesus' resurrection: "Sing to him, everything sing to him: rivers and plains, deserts and mountains ... Sing to the Lord of life, risen from the tomb, more brilliant than a thousand suns. All peoples beset by evil and plagued by injustice, all peoples displaced and devastated: on this holy night cast aside your songs of sadness and despair. The Man of Sorrows is no longer in prison: he has opened a breach in the wall; he is hastening to meet you. In the darkness, let an unexpected shout of joy resound: He is alive; he is risen! And you, my brothers and sisters, small and great ... you who are weary of life, who feel unworthy to sing... let a new flame be kindled in your heart, let new vitality be heard in your voice. It is the Pasch of the Lord, brothers and sisters; it is the feast of the living"

Source: <https://www.vatican.va/content/francesco/en/homilies/2024/documents/20240330-omelia-veglia-pasquale.html>

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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/>

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God bless

**Shaun**

**Deacon Shaun Morrison**

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