



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

Thursday — May 29, 2025

The Solemnity of the Ascension of the Lord.



Dear Friends,

Wishing you a Happy Solemnity of the Ascension of the Lord.

"God has gone up with shouts of joy. The Lord goes up with trumpet blast."

Today is a Holyday of Obligation.

**Mass is at Holy Family Church at 9.30am
and Our Lady's Church at 7.30pm.**

The Collect for today:

Gladden us with holy joys,
almighty God,
and make us rejoice with devout
thanksgiving,
for the Ascension of Christ your Son,
is our exaltation and,
where the Head has gone before in glory,
the body is called to follow in hope.
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.

From the Office of Readings for today:

From a sermon by Saint Augustine

*No one has ever ascended into heaven except
the one who descended from heaven*

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but

he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: Saul, Saul, why do you persecute me? and when he said: I was hungry and you gave me food.

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are the sons of God. So the Apostle says: Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ. He too has many members, but one body.

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.

From the Catechism of the Catholic Church:

Taken from section Two-The Profession of the Christian Faith-The Creeds:

Article 6

"HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER"

659 "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God." Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys. But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity. Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand. Only in a wholly exceptional and unique way would Jesus show himself to Paul "as to one untimely born", in a last apparition that established him as an apostle.

The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: "I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father's right hand, a transition marked by the historical and transcendent event of the Ascension.

This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation. Only the one who "came

from the Father" can return to the Father: Christ Jesus. "No one has ascended into heaven but he who descended from heaven, the Son of man." Left to its own natural powers humanity does not have access to the "Father's house", to God's life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.

"and I, when I am lifted up from the earth, will draw all men to myself." The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands. . . but into heaven itself, now to appear in the presence of God on our behalf." There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him". As "high priest of the good things to come" he is the centre and the principal actor of the liturgy that honours the Father in heaven.

Henceforth Christ is seated at the right hand of the Father: "By 'the Father's right hand' we understand the glory and honour of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified."

Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfilment of the prophet Daniel's vision concerning the Son of man: "To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. "After this event the apostles became witnesses of the "kingdom

[that] will have no end.

With my love, thoughts and prayers,
God bless

Shaun

Deacon Shaun Morrison

