



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

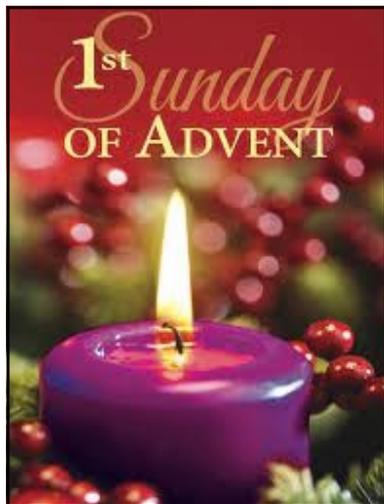
DEACON SHAUN MORRISON'S WEEKLY BULLETIN

Sunday, December 03, 2023

Dear Friends,

Good morning to you.

Today is the First Sunday of Advent and is the beginning of a new Church year and for those who use a Missal to follow the readings at Mass, we need to note that we move on to Year B for the Sunday cycle of readings, and Year 2 for the weekday cycle of readings.



From the Sunday Missal:

In Advent, Christians re-live a dual impulse of the Spirit: on the one hand, they raise their eyes towards the final destination of their pilgrimage through history, which is the glorious return of the Lord Jesus; on the other, remembering with emotion his birth in Bethlehem, they kneel before the crib. The hope of Christians is turned to the future but remains firmly rooted in an event of the past. In the fullness of time, the Son of God was born of the Virgin Mary: "Born of a woman, born under the law", as the Apostle Paul writes (Ga 4:4). We might say that Advent is the season in which Christians must rekindle in their hearts the hope that they will be able with God's help to renew the world.
(Pope Benedict XVI)

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

<https://www.youtube.com/live/4OdrGJAcU7E?si=HjgQT18I-Y7PljTc>

From the Office of Readings for the First Sunday of Advent:

A reading from the Catecheses of St Cyril of Jerusalem

The Twofold coming of Jesus Christ

We do not preach only one coming of Christ, but a second as well, much more glorious than the first. The first coming

was marked by patience; the second will bring the crown of a divine kingdom.

In general, whatever relates to our Lord Jesus Christ has two aspects. There is a birth from God before the ages, and a birth from a virgin at the fullness of time. There is a hidden coming, like that of rain on fleece, and a coming before all eyes, still in the future.

At the first coming he was wrapped in swaddling clothes in a manger. At his second coming he will be clothed in light as in a garment. In the first coming he endured the cross, despising the shame; in the second coming he will be in glory, escorted by an army of angels.

We look then beyond the first coming and await the second. At the first coming we said: Blessed is he who comes in the name of the Lord. At the second we shall say it again; we shall go out with the angels to meet the Lord and cry out in adoration: Blessed is he who comes in the name of the Lord.

The Saviour will not come to be judged again, but to judge those by whom he was judged. At his own judgement he was silent; then he will address those who committed the outrages against him when they crucified him and will remind them: You did these things, and I was silent.

His first coming was to fulfil his plan of love, to teach men by gentle persuasion. This time, whether men like it or not, they will be subjects of his kingdom by necessity.

The prophet Malachi speaks of the two comings. And the Lord whom you seek will come suddenly to his temple: that is one coming.

Again he says of another coming: Look, the Lord almighty will come, and who will endure the day of his entry, or who will stand in his sight? Because he comes like a refiner's fire, a fuller's herb, and he will sit refining and cleansing.

These two comings are also referred to by Paul in writing to Titus: The grace of God the Saviour has appeared to all men, instructing us to put aside impiety and worldly desires and live temperately, uprightly, and religiously in this present age, waiting for the joyful hope, the appearance of the glory of our great God and Saviour, Jesus Christ. Notice how he speaks of a first coming for which he gives thanks, and a second, the one we still await.

That is why the faith we profess has been handed on to you in these words: He ascended into heaven, and is seated at

the right hand of the Father, and he will come again in glory to judge the living and the dead, and his kingdom will have no end.

Our Lord Jesus Christ will therefore come from heaven. He will come at the end of the world, in glory, at the last day. For there will be an end to this world, and the created world will be made new.

Responsory

℟. I have been watching from far away. I see the Lord coming in his might, and a cloud covering all the earth.* Go out to meet him and say:* Tell us, are you the One who is to come,* who is to rule over the people of Israel?

℣. Peoples of the earth, whoever you are, you sons of men, rich and poor alike,* go out to meet him and say:

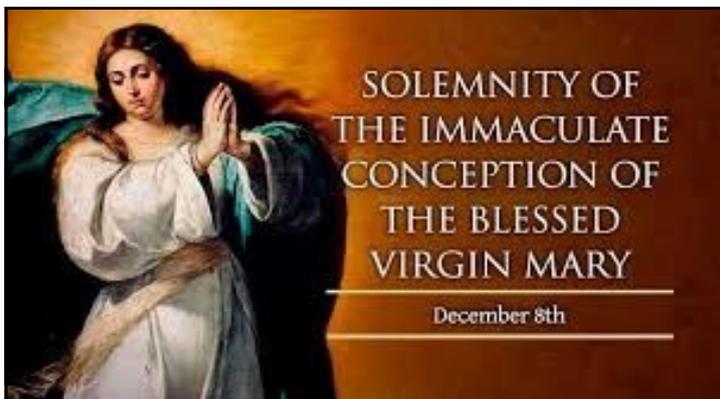
℣. Shepherd of Israel, you who lead Joseph's flock, hear us.* Tell us, are you the One who is to come?

℣. O gates, lift high your heads; grow higher, ancient doors. Let him enter, the King of glory,* who is to rule over the people of Israel.

℟. I have been watching from far away. I see the Lord coming in his might, and a cloud covering all the earth.* Go out to meet him and say:* Tell us, are you the One who is to come,* who is to rule over the people of Israel?

Friday 8th December is the Solemnity of the Immaculate Conception of the Blessed Virgin Mary.

From the Office of Readings:



A reading from the discourses of St. Anselm

O Virgin, by whose blessing all nature is blessed!

Blessed Lady, sky and stars, earth and rivers, day and night – everything that is subject to the power or use of man – rejoice that through you they are in some sense restored to their lost beauty and are endowed with inexpressible new grace. All creatures were dead, as it were, useless for men or for the praise of God, who made them. The world, contrary to its true destiny, was corrupted and tainted by the acts of men who served idols. Now all creation has been restored to life and rejoices that it is controlled and given splendour by men who believe in God.

The universe rejoices with new and indefinable loveliness.

Not only does it feel the unseen presence of God himself, its Creator, it sees him openly, working and making it holy. These great blessings spring from the blessed fruit of Mary's womb.

Through the fullness of the grace that was given you, dead things rejoice in their freedom, and those in heaven are glad to be made new. Through the Son who was the glorious fruit of your virgin womb, just souls who died before his life-giving death rejoice as they are freed from captivity, and the angels are glad at the restoration of their shattered domain.

Lady, full and overflowing with grace, all creation receives new life from your abundance. Virgin, blessed above all creatures, through your blessing all creation is blessed, not only creation from its Creator, but the Creator himself has been blessed by creation.

To Mary God gave his only-begotten Son, whom he loved as himself. Through Mary God made himself a Son, not different but the same, by nature Son of God and Son of Mary. The whole universe was created by God, and God was born of Mary. God created all things, and Mary gave birth to God. The God who made all things gave himself form through Mary, and thus he made his own creation. He who could create all things from nothing would not remake his ruined creation without Mary.

God, then, is the Father of the created world and Mary the mother of the re-created world. God is the Father by whom all things were given life, and Mary the mother through whom all things were given new life. For God begot the Son, through whom all things were made, and Mary gave birth to him as the Saviour of the world. Without God's Son, nothing could exist; without Mary's Son, nothing could be redeemed.

Truly the Lord is with you, to whom the Lord granted that all nature should owe as much to you as to himself.

Responsory

℟. Proclaim with me the greatness of the Lord;* his love for me is great.

℣. From this day forward all generations will call me blessed;* his love for me is great.

Friday abstinence is dispensed this week because of the great feast of Our Lady's Immaculate Conception.

The link to our YouTube channel is:

<https://www.youtube.com/channel/UC8V03017usRZiKoTlrwBAKg>

And the link to our Parish Website:

<http://www.catholicparish-kingslynn.org.uk/>

God bless

Shaun

Deacon Shaun Morrison
