



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 31, 2023

Dear Friends,

Today is the Feast of the Holy Family of Jesus, Mary & Joseph.

"He, the Lord, is our God. He remembers his covenant forever"

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

https://www.youtube.com/live/T4IQKF_V5RI?si=15tOOof_0PtoSIsea

From the Office of Readings for the Feast of the Holy Family of Jesus, Mary & Joseph:

A reading from an address by Pope Paul VI

The pattern of Nazareth

The home of Nazareth is the school where we begin to understand the life of Jesus – the school of the Gospel.

The first lesson we learn here is to look, to listen, to meditate and penetrate the meaning – at once so deep and so mysterious – of this very simple, very humble and very beautiful manifestation of the Son of God. Perhaps we learn, even imperceptibly, the lesson of imitation.

Here we learn the method which will permit us to understand who Christ is. Here above all is made clear the importance of taking into account the general picture of his life among us, with its varied background of place, of time, of customs, of language, of religious practices – in fact, everything Jesus made use of to reveal himself to the world. Here everything is eloquent, all has a meaning.

Here, in this school, one learns why it is necessary to have a spiritual rule of life, if one wishes to follow the teaching of the Gospel and become a disciple of Christ.

How gladly would I become a child again, and go to school once more in this humble and sublime school of Nazareth: close to Mary, I wish I could make a fresh start at learning the true science of life and the higher wisdom of divine truths.

But I am only a passing pilgrim. I must renounce this desire to pursue in this home my still incomplete education in the

understanding of the Gospel. I will not go on my way however without having gathered – hurriedly, it is true, and as if wanting to escape notice – some brief lessons from Nazareth.

First, then, a lesson of silence. May esteem for silence, that admirable and indispensable condition of mind, revive in us, besieged as we are by so many uplifted voices, the general noise and uproar, in our seething and over-sensitized modern life.

May the silence of Nazareth teach us recollection, inwardness, the disposition to listen to good inspirations and the teachings of true masters. May it teach us the need for and the value of preparation, of study, of meditation, of personal inner life, of the prayer which God alone sees in secret.

Next, there is a lesson on family life. May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character. Let us learn from Nazareth that the formation received at home is gentle and irreplaceable. Let us learn the prime importance of the role of the family in the social order.

Finally, there is a lesson of work. Nazareth, home of the 'Carpenter's Son', in you I would choose to understand and proclaim the severe and redeeming law of human work; here I would restore the awareness of the nobility of work; and reaffirm that work cannot be an end in itself, but that its freedom and its excellence derive, over and above its economic worth, from the value of those for whose sake it is undertaken. And here at Nazareth, to conclude, I want to greet all the workers of the world, holding up to them their great pattern, their brother who is God. He is the prophet of all their just causes, Christ our Lord.

Responsory

℟. We wish you all joy. Perfect your lives, listen to the appeal we make, think the same thoughts, keep peace among yourselves,* as you sing and give praise to the Lord in your hearts.

℣. Whatever you are doing, put your whole heart into it, as if you were doing it for the Lord and not for men,* as you sing and give praise to the Lord in your hearts.

At 4pm this afternoon at Our Lady's Church on London Road is our service of Carols by Candlelight with exposition and Benediction of the Blessed Sacrament followed by refreshments.

Monday 1st January is the Solemnity of Mary, The Holy Mother of God.

Mass is at 10.30am at Our Lady's Church.

From the Office of Readings for the Solemnity:

A reading from a letter of St. Athanasius.

The word took our nature from Mary.

The Word took to himself the sons of Abraham, says the Apostle, and so had to be like his brothers in all things. He had then to take a body like ours. This explains the fact of Mary's presence: she is to provide him with a body of his own, to be offered for our sake. Scripture records her giving birth, and says: *She wrapped him in swaddling clothes*. Her breasts, which fed him, were called blessed. Sacrifice was offered because the child was her firstborn. Gabriel used careful and prudent language when he announced his birth. He did not speak of "what will be born *in* you" to avoid the impression that a body would be introduced into her womb from outside; he spoke of "what will be born *from* you," so that we might know by faith that her child originated within her and from her.

By taking our nature and offering it in sacrifice, the Word was to destroy it completely and then invest it with his own nature, and so prompt the Apostle to say: *This corruptible body must put on incorruption; this mortal body must put on immortality*.

This was not done in outward show only, as some have imagined. This is not so. Our Saviour truly became man, and from this has followed the salvation of man as a whole. Our salvation is in no way fictitious, nor does it apply only to the body. The salvation of the whole man, that is, of soul and body, has really been achieved in the Word himself.

What was born of Mary was therefore human by nature, in accordance with the inspired Scriptures, and the body of the Lord was a true body: It was a true body because it was the same as ours. Mary, you see, is our sister, for we are all born from Adam.

The words of St John, *the Word was made flesh*, bear the same meaning, as we may see from a similar turn of phrase in St Paul: *Christ was made a curse for our sake*. Man's body has acquired something great through its communion and union with the Word. From being mortal it has been made immortal; though it was a living body it has become a spiritual one; though it was made from the earth it has passed through the gates of heaven.

Even when the Word takes a body from Mary, the Trinity remains a Trinity, with neither increase nor decrease. It is for ever perfect. In the Trinity we acknowledge one Godhead,

and thus one God, the Father of the Word, is proclaimed in the Church.

Responsory

℟. I know not how to praise you, holy and immaculate Virgin.* Heaven itself cannot contain the One whom you bore in your womb.

℣. Blessed are you among women, and blessed is the fruit of your womb.* Heaven itself cannot contain the One whom you bore in your womb.

The link to our YouTube channel is:

<https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKq>

And the link to our Parish Website:

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

Wishing you a Happy New Year.

God bless

Shaun

Deacon Shaun Morrison
