



## 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 15, 2024



Dear Friends,

**Today is the Third Sunday of Advent. Gaudete Sunday.**

On Gaudete Sunday we have a heightened sense of joyous anticipation for the coming of the Lord. The word "Gaudete" is Latin for "Rejoice."

**The Entrance Antiphon for the Third Sunday of Advent:**

*"Rejoice in the Lord always; again I say, rejoice. Indeed, the Lord is near"*

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

<https://www.youtube.com/live/qUYqK0KTELQ?si=PpZva8yPMAmRGwKW>

**From the Office of Readings for the Third Sunday of Advent:**

**A reading from a Sermon by St Augustine:**  
*John is the voice, and Christ is the Word*

John is the voice, but the Lord is the Word who was in the beginning. John is the voice

that lasts for a time; from the beginning Christ is the Word who lives for ever.

Take away the word, the meaning, and what is the voice? Where there is no understanding, there is only a meaningless sound. The voice without the word strikes the ear but does not build up the heart.

However, let us observe what happens when we first seek to build up our hearts. When I think about what I am going to say, the word or message is already in my heart. When I want to speak to you, I look for a way to share with your heart what is already in mine.

In my search for a way to let this message reach you, so that the word already in my heart may find place also in yours, I use my voice to speak to you. The sound of my voice brings the meaning of the word to you and then passes away. The word which the sound has brought to you is now in your heart, and yet it is still also in mine.

When the word has been conveyed to you, does not the sound seem to say: The word

ought to grow, and I should diminish? The sound of the voice has made itself heard in the service of the word, and has gone away, as though it were saying: My joy is complete. Let us hold on to the word; we must not lose the word conceived inwardly in our hearts.

Do you need proof that the voice passes away but the divine Word remains? Where is John's baptism today? It served its purpose, and it went away. Now it is Christ's baptism that we celebrate. It is in Christ that we all believe; we hope for salvation in him. This is the message the voice cried out.

Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offence to the word. I am not the Christ, he said, nor Elijah, nor the prophet. And the question came: Who are you, then? He replied: I am the voice of one crying in the wilderness: Prepare the way for the Lord. The voice of one crying in the wilderness is the voice of one breaking the silence. Prepare the way for the Lord, he says, as though he were saying: "I speak out in order to lead him into your hearts, but he does not choose to come where I lead him unless you prepare the way for him."

What does prepare the way mean, if not "pray well"? What does prepare the way mean, if not "be humble in your thoughts"? We should take our lesson from John the Baptist. He is thought to be the Christ; he declares he is not what they think. He does not take advantage of their mistake to further his own glory.

If he had said, "I am the Christ," you can imagine how readily he would have been believed, since they believed he was the Christ even before he spoke. But he did not say it; he acknowledged what he was. He pointed out clearly who he was; he humbled himself.

He saw where his salvation lay. He understood that he was a lamp, and his fear was

that it might be blown out by the wind of pride.

## Responsory

- ℟. The one who is to come after me takes rank before me – as he grows greater, I must grow less.\* I am not fit to undo his sandal-strap.
- ℣. I have baptized you with water; he will baptize you with the Holy Spirit.\* I am not fit to undo his sandal-strap.
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## The O Antiphons

17th December marks the beginning of the second part of Advent which **marks the beginning of the second part of Advent when the emphasis is on the First Coming of Our Lord**. The Church calls out to Jesus to come using titles from the Old Testament. It is a time to intensify our preparations for Christmas not so much in terms of decorations and shopping but in quiet prayer.

### From Universalis:

The great "O Antiphons" at Vespers are worth celebrating even if Vespers itself is not part of your daily pattern. They count down the last seven days before Christmas and tie together seven threads of hope, longing and doctrine which all find their culmination and final union in the moment of the Incarnation.

Jesus is the Word and Wisdom of God. As Isaiah says, "On him the spirit of the Lord rests, a spirit of wisdom and insight, a spirit of counsel and power."

### From Catholic Education.org:

The importance of the **O Antiphons** is twofold: Each one highlights a title for the Messiah: O Sapientia (O Wisdom), O Adonai (O Lord), O Radix Jesse (O Root of Jesse), O Clavis David (O Key of David), O Oriens (O Rising Sun), O Rex Gentium (O King of the Nations), and O Emmanuel. Also, each one refers to the prophecy of Isaiah of the

coming of the Messiah. Let's now look at each daily antiphon with just a sample of Isaiah's related prophecies :

**17th-O Sapientia:** O Wisdom, O holy Word of God, you govern all creation with your strong yet tender care. Come and show your people the way to salvation. Isaiah had prophesied, The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and fear of the Lord, and his delight shall be the fear of the Lord. (Isaiah 11:2-3), and Wonderful is His counsel and great is His wisdom. (Isaiah 28:29).

**18th-O Adonai:** O sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai mountain: come, stretch out your mighty hand to set us free. Isaiah had prophesied, But He shall judge the poor with justice, and decide aright for the lands afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. (Isaiah 11:4-5); and Indeed the Lord will be there with us, majestic; yes the Lord our judge, the Lord our lawgiver, the Lord our king, he it is who will save us. (Isaiah 33:22).

**19th-O Radix Jesse:** O Flower of Jesse's stem, you have been raised up as a sign for all peoples; kings stand silent in your presence; the nations bow down in worship before you. Come, let nothing keep you from coming to our aid. Isaiah had prophesied, But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. (Isaiah 11:1), and A On that day, the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious. (Isaiah 11:10). Remember also that Jesse was the father of King David, and Micah had prophesied that the Messiah would be of the house and lineage of David and be born in David's city,

Bethlehem (Micah 5:1).

**20th-O Clavis David:** O Key of David, O royal Power of Israel controlling at your will the gate of Heaven: Come, break down the prison walls of death for those who dwell in darkness and the shadow of death; and lead your captive people into freedom. Isaiah had prophesied, AI will place the Key of the House of David on His shoulder; when he opens, no one will shut, when he shuts, no one will open. (Isaiah 22:22), and His dominion is vast and forever peaceful, from David's throne, and over His kingdom, which he confirms and sustains by judgment and justice, both now and forever. (Isaiah 9:6).

**21st-O Oriens:** O Radiant Dawn, splendor of eternal light, sun of justice: come, shine on those who dwell in darkness and the shadow of death. Isaiah had prophesied, The people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shown. (Isaiah 9:1).

**22nd-O Rex Gentium:** O King of all the nations, the only joy of every human heart; O Keystone of the mighty arch of man, come and save the creature you fashioned from the dust. Isaiah had prophesied, For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. (Isaiah 9:5), and He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again. (Isaiah 2:4) .

**23rd-O Emmanuel:** O Emmanuel, king and lawgiver, desire of the nations, Savior of all people, come and set us free, Lord our God. Isaiah had prophesied, The Lord himself will give you this sign: the Virgin shall be with child, and bear a son, and shall name him Emmanuel.

(Isaiah 7:14). Remember Emmanuel means God is with us.

*The 'O' Antiphons are used as the introduction and conclusion to the Magnificat at Evening Prayer and as the text of the Gospel Acclamation during the final days of Advent.*

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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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