



# 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 29, 2024

Dear Friends,



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

*"Blessed are they who dwell in your house, O Lord"*

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

<https://www.youtube.com/live/0eye-WxPzNM?si=xKTrWFCVGtU7kiGm>

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**From the Office of Readings for the Feast of the Holy Family of Jesus, Mary and 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.



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### Pope Francis 'throws open' Holy Door to inaugurate 2025 Jubilee

**Source:** <https://www.cbcew.org.uk/pope-francis-throws-open-holy-door-to-inaugurate-2025-jubilee/>

On Christmas Eve, Pope Francis opened the Holy Door of Saint Peter's Basilica and officially inaugurated the 2025 Jubilee of Hope. During his Christmas evening Mass, he reassured the faithful that the Christ Child of Bethlehem offers the world infinite hope and joy.

With the liturgical gesture of the Door's opening at the start of the Christmas Mass during the Night, as explained in the papal bull for the Jubilee *Spes non confundit*, the Pope inaugurated the Ordinary Jubilee, a historic event taking place every 25 years.

The Ordinary Jubilee will conclude with the closing of the same Holy Door on 6 January 2026, the Solemnity of the Epiphany of the Lord.

### *The significance of the Holy Door*

The Holy Door is deemed 'Holy' since it calls all those who enter through it to walk in holiness of life. In the footsteps of the Pope, during the singing of the Jubilee hymn, representatives of the entire People of God crossed its threshold, as a prelude to the countless pilgrims of hope from every country and language who will visit St. Peter's Basilica and celebrate the mysteries of salvation during the Holy Year.

The origin of the custom goes back to Pope Martin V who, for the Extraordinary Jubilee

of 1423, opened a Holy Door to enter the Lateran Basilica. In St. Peter's, it was first used for the Jubilee of 1450.

Its location, the rear wall of the chapel dedicated by Pope John VII to the Mother of God, corresponds to a place where it is found today. Pope Alexander VI, in 1500, endowed this symbol of the opening of the Jubilee with a ritual that remained virtually unchanged over the centuries, until the turn of the millennium, when in the year 2000, the removal of the former brick wall was replaced by the ceremonial opening of the bronze Door already in 1983.

The last opening of the Holy Door for an Ordinary Jubilee was when Pope St. John Paul II had done so in the Year 2000. Pope Francis opened the Holy Door in 2015 for his 2016 Extraordinary Jubilee of Mercy.

**Here is a YouTube link of the opening of the Holy Door:**

[2024.12.24 Opening of the Holy Door in St. Peter's](#)

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**Visit the crib and see eternity touching our world, says Cardinal in Midnight Mass homily.**

Source: <https://www.cbcew.org.uk/visit-the-crib-and-see-eternity-touching-our-world-says-cardinal-in-midnight-mass-homily/>

The full homily from the Bishops' Conference of England and Wales website:

**Christmas Midnight Mass 2024 Westminster Cathedral**

My dear friends,  
Tonight this cathedral is filled with beauty. At its focal point is the crib, and looking into the crib our eyes go straight to the child, the Christ-child. With the eyes of faith, here we see the greatness of God in a tiny baby. The birth of any child is, of course, a cause for hope. Yet here, lying in the manger, is the greatest hope of all, a hope for every human being.

It is so fitting, then, that 'hope' is the theme of the Holy Year of 2025, inaugurated just a few hours ago by Pope Francis in St Peter's Basilica in Rome. In this coming year, we are to see ourselves as Pilgrims of Hope, striving to deepen hope and bring it into the world.

This may seem a tough or even futile project. The world is awash with uncertainty, conflict, instability and divisions between people. Where is the hope in all of that – other than a hope that it doesn't touch me?

But we are to be pilgrims of hope within the embrace of God, for true hope, hope that endures and is ever fruitful, is the gift of God.

The first proclamation of our faith is that God is the Creator of all life. And in giving life, God blesses that life and proclaims it to be good. God blesses every human being, every woman and man who comes into the world. And God does so not simply by a proclamation or a decree, but, most fully, by coming into our flesh. In the birth of Jesus, the presence in our flesh of the fullness of God, we are blessed in a way that is radical and irrevocable. Once given in this way, God never withdraws the blessing.

Christmas, then, is the blessing of God on us all. At Christmas, we appreciate with greater clarity the wonder that God resides with us, walks with us, dwells in our flesh and blood. God's presence with us is stronger than every tendency to evil also within us. God's presence in us outlives even death itself.

The birth of Jesus, proclaimed tonight in solemnity and joy, means that despite those destructive forces, we can truly believe in the innate goodness of every person. The birth of Jesus, the blessing of his presence, impels us to live and work in ways that promote the growth and flourishing of that goodness. That is our calling: to bring out the best in each other, to strive for generous service to one another and for the good of all. This is God's blessing in action.



So, for example, today we pray and hope for a spirit of enterprise and success in business that truly serves the common good of all. We pray for a respect for human life, life blessed by God, from the first moment of conception to its natural end. Today we can also pray and hope for a successful outcome in negotiations for a truce between Israel and Hamas; for progress towards peace in Ukraine, a war that is now in its third year; for a joint effort to alleviate homelessness in so many of our cities; for a welcome and integration for those who arrive here fleeing the crippling effects of violence, instability and natural disaster.

I say these things not because of some vague optimism, but because we are people blessed by God. That blessing gives us the hope that calls us to strive for all that is good. I say these things with confidence because that blessing is given so strongly in the flesh and blood of Jesus, a blessing from which no one is excluded. This blessing, then, is the fountain of our hope, a hope for this world and, moreover, a hope in heaven, our ultimate home and the fullness of all blessings.

When we look into the stable of Bethlehem, someone else also catches our eye. It is the figure of Mary, the mother. She is blessed by God in a special way. And being blessed by God she brings that blessing to us, in the person of her Son. When we look at her we come to realise that we are to be like her. We too are blessed by God and we too are to bring that blessing to others, to all. This is a great purpose in life: to be a blessing to others. And not just to those with whom we get on, whom we love. But to all, even those who at some level oppose us, or offend us, or criticise us. To these people, too, we are to bring a blessing. We are to be the workers, the artists, of blessings, renouncing bitter feelings and criticisms and expressing instead a blessing and goodwill, expressed in honesty and truth.

A fruit of Christmas, then, is for us to be

agents of a culture not of cancelling but of blessing. Bitterness and conflict are no blessing; honest opinions expressed with respect and even humility can be. For that is how the blessing of God comes to us, in the humility of the birth of Jesus, who disarms us with his lowliness and defeats every evil with his unwavering goodness.

Tonight, and in the days to come, I invite you to visit the crib, to see in it the brightness of eternity touching our world. There we see our hope and our blessing. There we can come to realise more deeply how richly God has bestowed his blessing on our world; he blesses each one of us, with our hidden thoughts, our innermost yearnings and our worries. And when we leave the crib, knowing how blessed we are, may we resolve to be a blessing to others.

Be full of joy this Christmas, at the coming of this new life and true hope into our world.

Amen.

**Cardinal Vincent Nichols**

*Archbishop of Westminster*

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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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