

Parish of Our Lady of the Annunciation - King's Lynn

Church of Our Lady of the Annunciation
London Road,
King's Lynn. PE30 5HQ

The Catholic Rectory,
North Everard Street,
King's Lynn, Norfolk, PE30 5HQ
Tel : (01553) 772220 Email : parishpriest763@gmail.com
www.catholicparish-kingslynn.org.uk

Holy Family Church
Field Lane, Gaywood,
King's Lynn. PE30 4AY

Monday, 20th April 2020.

Good morning,

A beautiful start to the day, the sun is shining across my desk and filling the room with light.



The Entrance Antiphon at Mass today is:

“Christ, having risen from the dead, dies now no more; death will no longer have dominion over him, alleluia”

The readings at Mass are:

A Reading from the Acts of the Apostles 4:23-31

Responsorial Psalm: Blessed are they who put their trust in God.

A Reading from the holy Gospel according to John 3: 1-8

The readings are attached for you and published on the parish website.

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

In the Gospel today we read about Nicodemus but Who is Nicodemus?

We see the encounter between Jesus and a Pharisee who was also a member of the Sanhedrin, the governing council of the Jews. He was, then, a very highly placed official.

Nicodemus was seeking to know who Jesus was but **he came to Jesus by night**. Why do you think this was? Was it that Nicodemus was embarrassed? was he afraid of being seen by others?

Does it have a symbolic meaning? Even though Nicodemus was a religious man, when he came to Jesus, he was kind of in some sort of spiritual darkness.

Nicodemus is seeking the light? Jesus is the **Light of the World**.

You may recall from the Passion from Good Friday that we also heard about Nicodemus: (where the night scene is mentioned)

John 19: 38-42

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. **Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.** They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

I looked up some books on Nicodemus yesterday afternoon, and I found this passage useful from the book, an introduction to the New Testament by Raymond E. Brown:

The Nicodemus scene (3: 1-21) is the first of the important Johannine dialogues. This Pharisee, a member of the Sanhedrin, **comes to Jesus “at night” (i.e., because he does not yet belong to the light) and acknowledges him as a “a teacher who has come from God.”** By that designation Nicodemus means only “raised up by God”, whereas Jesus has actually come from God. Thus, Nicodemus is a representative spokesman of an inadequate faith, as becomes evident when Jesus explains that only begetting from above enables one to enter the Kingdom of God, i.e., begetting of water and Spirit. The Johannine Jesus speaks of the very life of God acquired only when is begotten by God (“from above”), which takes place when one is baptised in water and receives God’s Spirit. Nicodemus is thinking of natural birth from a Jewish mother that makes one a member of the chosen people, a people that the OT considers God’s child (Exod 4:22, Deut 32:6; Hos 11:1) Such a pedigree is rejected in John 3:6, for the only thing that flesh can beget or give birth to is flesh. The Johannine Jesus, then, is radically replacing what constitutes the children of God, challenging any privileged status stemming from natural parenthood. Typical Johannine irony surfaces in 3: 9-11: To the Nicodemus who came saying “we know” but cannot understand, Jesus, speaking on behalf of those who do not believe, counterpoises: “we are talking about what we know and we are testifying to what we have seen.” Jesus’ surety about the need for begetting from above stems from his own having come from above. The dialogue now becomes a monologue as Nicodemus fades into the darkness whence he came (until he reappears still hesitantly as a hidden follower in 7: 5-52, and finally publicly in 19: 39-42). In 3: 15-21 **Jesus proclaims for the first time the basic Johannine theology of salvific incarnation: He is God’s Son come into the world bringing God’s own life, so that everyone who believes in him has eternal life.**

If you wish do let me know your thoughts on Nicodemus.



Parish News:

From Mary Pursglove:

The upside of this difficult time, is that my wee chicks have come home to roost! Many thanks to all those who have prayed for Ben's safe return. I now have an empty fridge, an overflowing washing basket but a joyful heart !



Thank you Mary - a lovely photo.

My prayers, love and thoughts.

Shaun

Deacon Shaun Morrison

07880 600094

Parish of Our Lady of the Annunciation - King's Lynn

Church of Our Lady of the Annunciation
London Road,
King's Lynn. PE30 5HQ

The Catholic Rectory,
North Everard Street,
King's Lynn, Norfolk, PE30 5HQ
Tel : (01553) 772220 Email : parishpriest763@gmail.com
www.catholicparish-kingslynn.org.uk

Holy Family Church
Field Lane, Gaywood,
King's Lynn. PE30 4AY

Monday, 20th April 2020.

Monday of the 2nd Week of Eastertide

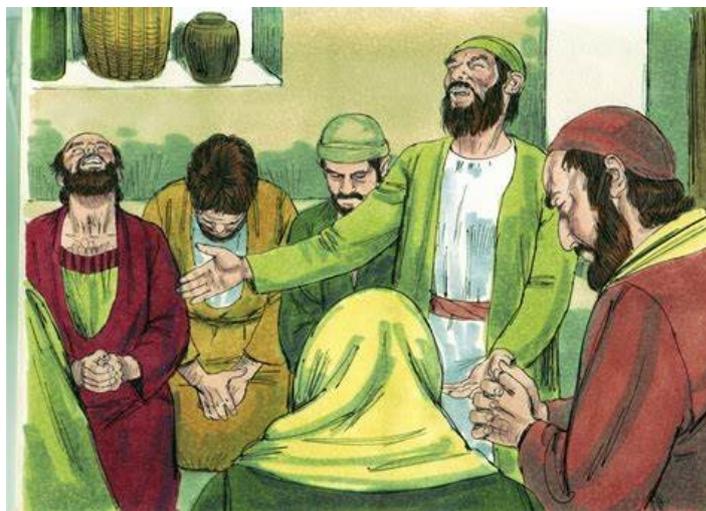
First reading - Acts 4: 23-31

They were all filled with the Holy Spirit and began to proclaim the word of God boldly

As soon as Peter and John were released they went to the community and told them everything the chief priests and elders had said to them. When they heard it they lifted up their voice to God all together. 'Master,' they prayed 'it is you who made heaven and earth and sea, and everything in them; you it is who said through the Holy Spirit and speaking through our ancestor David, your servant:

*Why this arrogance among the nations,
these futile plots among the peoples?
Kings on earth setting out to war,
princes making an alliance,
against the Lord and against his Anointed.*

'This is what has come true: in this very city Herod and Pontius Pilate made an alliance with the pagan nations and the peoples of Israel, against your holy servant Jesus whom you anointed, but only to bring about the very thing that you in your strength and your wisdom had predetermined should happen. And now, Lord, take note of their threats and help your servants to proclaim your message with all boldness, by stretching out your hand to heal and to work miracles and marvels through the name of your holy servant Jesus.' As they prayed, the house where they were assembled rocked; they were all filled with the Holy Spirit and began to proclaim the word of God boldly.



Word of the Lord.

Responsorial Psalm - Psalm 2:1-9

Blessed are they who put their trust in God.

or

Alleluia!

Why this tumult among nations,
among peoples this useless murmuring?
They arise, the kings of the earth,
princes plot against the Lord and his Anointed.
'Come, let us break their fetters,
come, let us cast off their yoke.'

Blessed are they who put their trust in God.

or

Alleluia!

He who sits in the heavens laughs;
the Lord is laughing them to scorn.
Then he will speak in his anger,
his rage will strike them with terror.
'It is I who have set up my king
on Zion, my holy mountain.'

Blessed are they who put their trust in God.

or

Alleluia!

I will announce the decree of the Lord:
The Lord said to me: 'You are my Son.
It is I who have begotten you this day.
Ask and I shall bequeath you the nations,
put the ends of the earth in your possession.
With a rod of iron you will break them,
shatter them like a potter's jar.'

Blessed are they who put their trust in God.

or

Alleluia!

Gospel Acclamation

Alleluia, alleluia!

Since you have been brought back to true life with Christ,
you must look for the things that are in heaven, where Christ is,
sitting at God's right hand.

Alleluia!

Gospel - John 3:1-8

Unless a man is born from above, he cannot see the kingdom of God

There was one of the Pharisees called Nicodemus, a leading Jew, who came to Jesus by night and said, 'Rabbi, we know that you are a teacher who comes from God; for no one could perform the signs that you do unless God were with him.'

Jesus answered:

‘I tell you most solemnly,
unless a man is born from above,
he cannot see the kingdom of God.’

Nicodemus said, ‘How can a grown man be born? Can he go back into his mother’s womb and be born again?’

Jesus replied:

‘I tell you most solemnly,
unless a man is born through water and the Spirit,
he cannot enter the kingdom of God:
what is born of the flesh is flesh;
what is born of the Spirit is spirit.
Do not be surprised when I say:
You must be born from above.
The wind blows wherever it pleases;
you hear its sound,
but you cannot tell where it comes from or where it is going.
That is how it is with all who are born of the Spirit.’

Gospel of the Lord.

Reflection

The Gospel today presents part of Jesus’ conversation with Nicodemus. Nicodemus appears several times in the Gospel of John: (Jn 3:1-13; 7:50-52; 19:39).

He was a person who held a certain social position. He was a leader among the Jews and formed part of the supreme tribunal, called the Sanhedrin.

In the Gospel of John, he represents the group of Jews who were pious and sincere, but who did not understand everything which Jesus said and did. Nicodemus had heard about the signs and the wonderful things that Jesus did, and he was struck, amazed. He wanted to speak with Jesus in order to understand better.

He was a cultured person, who thought he believed the things of God. He expected the Messiah with the Book of the Law in his hand to verify if the novelty announced by Jesus would arrive. Jesus makes Nicodemus understand that the only way to understand the things of God is to be born again!

Today this same thing happens. Some, like Nicodemus, accept as new only what agrees with their ideas. What does not agree with their ideas is rejected and considered contrary to tradition. Others allow themselves to be surprised from facts and are not afraid to say, “I have been born anew!”