



# 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, November 19, 2023

Dear Friends,

Today is the 33rd Sunday in Ordinary Time.

*"O Blessed are those who fear the Lord"*

It is Psalter Week 1 for the Divine Office.

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

<https://www.youtube.com/live/3BKoOkpFdG0?si=HuZmouyP8vbmh1Kq>

**Today is also the World day of the Poor.**

*In his message for World Day of the Poor, Pope Francis reminds us why we can never forget the poor.*

Source: <https://www.cbcew.org.uk/papal-message-world-day-of-the-poor-2023/>

**Message of His Holiness Pope Francis for the 2023 World Day of the Poor.**

19 November 2023, Thirty-third Sunday in Ordinary Time

*"Do not turn your face away from anyone who is poor" (Tob 4:7)*

1. This, the seventh annual World Day of the Poor, is a fruitful sign of the Father's mercy and a support for the lives of our communities. As its celebration becomes more and more rooted in the pastoral life of the Church, it enables us to discover ever anew the heart of the Gospel. Our daily efforts to welcome the poor are still not enough. A great river of poverty is traversing our cities and swelling to the point of overflowing; it seems to overwhelm us, so great are the needs of our brothers and sisters who plead for our help, support and solidarity. For this reason, on the Sunday before the Solemnity of Jesus Christ King of the Universe, we gather around his Table to receive from him once more the gift and strength to live lives of poverty and to serve the poor.

*"Do not turn your face away from anyone who is poor" (Tob 4:7).* These words help us to understand the essence of our witness. By reflecting on the Book of Tobit, a little-known text of the Old Testament, yet one that is charming and full of wisdom, we can better appreciate the message the sacred writer wished to communicate. We find ourselves before a

scene of family life: a father, Tobit, embraces his son, Tobias, who is about to set out on a lengthy journey. The elderly Tobit fears that he will never again see his son, and so leaves him his "spiritual testament". Tobit had been deported to Nineveh and is now blind, and thus doubly poor. At the same time, he remains always certain of one thing, expressed by his very name: "The Lord has been my good". As a God-fearing man and a good father, he wants to leave his son not simply material riches, but the witness of the right path to follow in life. So he tells him: "Revere the Lord all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing" (4:5).

Here is the link for the full text:

<https://www.vatican.va/content/francesco/en/messages/poveri/documents/20230613-messaggio-vii-giornatamondiale-poveri-2023.html>

**From the Office of Readings for the 33rd Sunday in Ordinary Time:**

**A reading from the discourses of St. Augustine on the Psalms.**

*We must not resist his first coming and then we need not fear his second*

*Then all the trees of the forest will exult before the face of the Lord, for he has come, he has come to judge the earth. He has come the first time, and he will come again. At his first coming, his own voice declared in the gospel: Hereafter you shall see the Son of Man coming upon the clouds. What does he mean by hereafter? Does he not mean that the Lord will come at a future time when all the nations of the earth will be striking their breasts in grief? Previously he came through his preachers, and he filled the whole world. Let us not resist his first coming, so that we may not dread the second.*

What then should the Christian do? He ought to use the world, not become its slave. And what does this mean? It means having, as though not having. So says the Apostle: *My brethren, the appointed time is short: from now on let those who have wives live as though they had none; and those who mourn as though they were not mourning; and*

*those who rejoice as though they were not rejoicing; and those who buy as though they had no goods; and those who deal with this world as though they had no dealings with it. For the form of this world is passing away. But I wish you to be without anxiety.* He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more? Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you.

*All the trees of the forest will exult.* He has come the first time, and he will come again to judge the earth; he will find those rejoicing who believed in his first coming, for he has come.

*He will judge the world with equity and the peoples in his truth.* What are equity and truth? He will gather together with him for the judgement his chosen ones, but the others he will set apart; for he will place some on his right, others on his left. What is more equitable, what more true than that they should not themselves expect mercy from the judge, who themselves were unwilling to show mercy before the judge's coming. Those, however, who were willing to show mercy will be judged with mercy. For it will be said to those placed on his right: *Come, blessed of my Father, take possession of the kingdom which has been prepared for you from the beginning of the world.* And he reckons to their account their works of mercy: *For I was hungry and you gave me food to eat; I was thirsty and you gave me drink.*

What is imputed to those placed on his left side? That they refused to show mercy. And where will they go? *Depart into the everlasting fire.* The hearing of this condemnation will cause much wailing. But what has another psalm said? *The just man will be held in everlasting remembrance; he will not fear the evil report.* What is the evil report? *Depart into the everlasting fire, which was prepared for the devil and his angels.* Whoever rejoices to hear the good report will not fear the bad. This is equity, this is truth.

Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largesse; but since you give of his, it is restitution. *For what do you have, that you have not received?* These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge who *will judge the world in equity and the peoples in his truth.*

## Responsory

- ℟. The Son of Man will come with his angels in the glory of his Father;\* he will repay every man according to his deeds.
- ℣. He will judge the world with righteousness, and the peoples with his truth;\* he will repay every man according to his deeds.

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## From the Bishops Conference of England and Wales:

<https://www.cbcew.org.uk/>

The Catholic Bishops of England and Wales gathered in Leeds for their Autumn Plenary meeting at Hinsley Hall from 13-16 November 2023.

(Source: <https://www.cbcew.org.uk/autumn-plenary-2023/>)

Canon Christopher Thomas, General Secretary of the Bishops' Conference speaks about the resolutions from the meeting and is joined by Father Jan Nowotnik to discuss the longer resolution on the Synod that looks at "Steps Towards Renewal". You can listen to the podcast by clicking the following link:

[General Secretary on Bishops' Plenary Resolutions](#)

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Monday **20th November** is the Memorial of **St. Edmund, King and Martyr.**

## From Butler's Lives of the Saints (New Concise Edition-1991) :

On Christmas day, 855, the nobles and clergy of Norfolk, assembled at Attleborough, acknowledged as their king Edmund, a youth of fourteen, who in the following year was accepted by Suffolk as well. He is said to have been talented and successful as a ruler and was virtuous as a man, learning the Psalter by heart that he might join in the Church's worship.

## From the Penguin Dictionary of Saints (Third Edition 1995):

Born 841, died 869.

He is said to have been chosen king of the East Angles while still a youth. In 869 a great host of Danes took up the quarters at Thetford in Norfolk, and Edmund led his troops against them. The Englishmen were defeated and Edmund slain, probably after he had been taken prisoner. A later account, professing to derive at secondhand from an eye-witness, says that the king was captured at Hoxne in Suffolk; he refused to share his Christian kingdom with the heathen invaders, whereupon he was tied to a tree and shot with arrows, till his body was 'like a thistle covered with prickles then his head was struck off. Edmund was speedily revered as a martyr, and his cultus was widespread in the middle ages. His body was enshrined at Bury St Edmunds (St Edmund's borough), where a great abbey was founded in 1020.

Tuesday **21st November** is the Memorial of  
**The Presentation of the Blessed Virgin Mary.**



From Universalis:

In unity with Eastern Christianity, and commemorating the dedication in 543 of the New Basilica of Saint Mary, built next to the Temple at Jerusalem, this feast celebrates Mary's "dedication" of herself to God from her infancy, inspired by the Holy Spirit, whose grace had filled her ever since her immaculate conception.

Source: <https://universalis.com/europe.england.eastanglia/20231121/today.htm>

**From the Office of Readings for The Presentation of the Blessed Virgin Mary:**

**A reading from the sermons of St. Augustine.**

*By faith she believed: by faith she conceived.*

Stretching out his hand over his disciples, the Lord Christ declared: *Here are my mother and my brothers; anyone who does the will of my Father who sent me is my brother and sister and my mother.* I would urge you to ponder these words. Did the Virgin Mary, who believed by faith and conceived by faith, who was the chosen one from whom our Saviour was born among men, who was created by Christ before Christ was created in her – did she not do the will of the Father? Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master.

Now listen and see if the words of Scripture do not agree with what I have said. The Lord was passing by and crowds were following him. His miracles gave proof of divine power, and a woman cried out: *Happy is the womb that bore you, blessed is that womb!* But the Lord, not wishing people to seek happiness in a purely physical relationship, replied: *More blessed are those who hear the word of God and keep it.* Mary heard God's word and kept it, and so she is blessed. She kept God's truth in her mind, a nobler thing than carrying his body in her womb. The truth and the body were both Christ: he was kept in Mary's mind insofar as he is truth, he was carried in her womb insofar as he is man; but what is kept in the mind is of a higher order than what is carried in the womb.

The Virgin Mary is both holy and blessed, and yet the Church is greater than she. Mary is a part of the Church, a member of the Church, a holy, an eminent – the most eminent – member, but still only a member of the entire body. The body undoubtedly is greater than she, one of its members. This body has the Lord for its head, and head and body together make up the whole Christ. In other words, our head is divine – our head is God.

Now, beloved, give me your whole attention, for you also are members of Christ; you also are the body of Christ. Consider how you yourselves can be among those of whom the Lord said: *Here are my mother and my brothers.* Do you wonder how you can be the mother of Christ? He himself said: *Whoever hears and fulfils the will of my Father in heaven is my brother and my sister and my mother.* As for our being the brothers and sisters of Christ, we can understand this because although there is only one inheritance and Christ is the only Son, his mercy would not allow him to remain alone. It was his wish that we too should be heirs of the Father, and co-heirs with himself.

Now having said that all of you are brothers of Christ, shall I not dare to call you his mother? Much less would I dare to deny his own words. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ? You, to whom I am speaking, are the members of Christ. Of whom were you born? "Of Mother Church," I hear the reply of your hearts. You became sons of this mother at your baptism, you came to birth then as members of Christ. Now you in your turn must draw to the font of baptism as many as you possibly can. You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ.

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Wednesday **22nd November** is the Memorial of  
**St. Cecilia, Virgin and Martyr.**

From Universalis:

**St Cecilia**

Devotion to St Cecilia, in whose honour a basilica was constructed in Rome in the fifth century, has spread far and



wide because of the *Passion of Saint Cecilia*, which holds her up as a perfect example of a Christian woman, who embraced virginity and suffered martyrdom for the love of Christ.

As with early martyrs, nothing much is known about Cecilia except her existence and her name; with the additional complication that so many stories have grown up round her that any remaining historical facts are obscured. No-one knows quite why she should suddenly have become popular in the middle of the sixth century, some 200 years after her death, and her association with music is also a mystery. It may be real, or it may come from the description in the *Passion* of Cecilia singing to God "in her heart" while the musicians were playing on her wedding day, or it may come from a linguistic confusion: where the *Passion* describes her being stifled to death *candentibus organis*, "with the pipes glowing red-hot," this could have been misread as *cantantibus organis*, "with the organ playing."

Source: <https://universalis.com/europe.england.eastanglia/20231122/today.htm>

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Friday **24th November** is the Memorial of **Ss. Andrew Dung-Lac Priest, and Companions, Martyrs.**

From Universalis:

Saints Andrew Dũng-Lạc and his Companions

The evangelization of Vietnam began in the 16th century and was formally established with the setting up of two Vicariates Apostolic in 1659. There are now about 6 million Catholics in Vietnam, some 10% of the population.

This growth comes partly from the fact that since the earliest times the seed of the Faith has been watered by the blood of the martyrs of Vietnam – the missionary clergy, the local clergy and the ordinary Christian people. They have all shared the labour of apostolic work and have together faced death to bear witness to the truth of the Gospel. In the course of the 17th, 18th and 19th centuries no less than 53 decrees, signed by the lords and emperors of the country from 1625 to 1886, launched one persecution of Christians after another, each one more savage than the last. Over the whole territory of Vietnam about 130,000 Christians were killed in these persecutions. Over the centuries the names of most of them have been lost, but their memory is still alive in the Catholic community.

Since the beginning of the 20th century 117 of these heroes (those whose sufferings were cruellest and best documented) were beatified, in four groups. They were all canonised together by Pope John Paul II on 19 June 1988.

Each one of them was a soul individually created and loved by God, with a life and gifts uniquely his or her own; but with such a huge crowd one can only classify. By nationality, there were 96 Vietnamese, 11 Spanish and 10 French. By status, there were 8 bishops, 50 priests, and 59 laymen and women. By mode of death, 75 were beheaded, 22 strangled,

6 burned alive, 5 torn to pieces while still alive, and 9 died of torture in prison.

Source: <https://universalis.com/europe.england.eastanglia/20231124/today.htm>

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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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