



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 — October 06, 2024

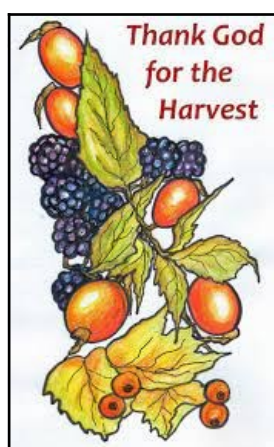
Dear Friends,

Today is the 27th Sunday in Ordinary Time.

"May the Lord bless us all the days of our lives"

Today we are also celebrating Harvest Festival. We give thanks to God for all his gifts to us especially for our food.

If you are able please bring an item of non-perishable food to Sunday Mass this weekend as a sign of your gratitude which will then be shared with those in need.



The YouTube link for the livestream for the 11.30am Mass from Our Lady's is:

<https://www.youtube.com/live/2fN1i8p-z80?si=X2uV0WWqFW6gpW57>

From the Office of Readings for 27th Sunday in Ordinary Time:

A reading from the Pastoral Rule of Pope St Gregory the Great.

A religious leader should be careful in his silence and useful in his utterances.

A spiritual guide should be silent when discretion requires and speak when words are of service. Otherwise he may say what he should not or be silent when he should speak. Indiscreet speech may lead men into error and an imprudent silence may leave in error those who could have been taught. Pastors who lack foresight hesitate to say openly what is right because they fear losing the favour of men. As the voice of truth tells us, such leaders are

not zealous pastors who protect their flocks, rather they are like mercenaries who flee by taking refuge in silence when the wolf appears.

The Lord reproaches them through the prophet: *They are dumb dogs that cannot bark. On another occasion he complains: You did not advance against the foe or set up a wall in front of the house of Israel, so that you might stand fast in battle on the day of the Lord.* To advance against the foe involves a bold resistance to the powers of this world in defence of the flock. To stand fast in battle on the day of the Lord means to oppose the wicked enemy out of love for what is right.

When a pastor has been afraid to assert what is right, has he not turned his back and fled by remaining silent? Whereas if he intervenes on behalf of the flock, he sets up a wall against the enemy in front of the house of Israel. Therefore, the Lord again says to his unfaithful people: *Your prophets saw false and foolish visions and did not point out your wickedness, that you might repent of your sins.* The name of the prophet is sometimes given in the sacred writings to teachers who both declare the present to be fleeting and reveal what is to come. The word of God accuses them of seeing false visions because they are afraid to reproach men for their faults and they consequently lull the evildoer with an empty promise of safety. Because they fear reproach, they keep silent and fail to point out the sinner's wrongdoing.

The word of reproach is a key that unlocks a door, because reproach reveals a fault of which the evildoer is himself often unaware. That is why Paul says of the bishop: *He must be able to encourage men in sound doctrine and refute those who oppose it.* For the same reason God tells us through Malachi: *The lips of the priest are to preserve knowledge, and men shall look to him for the law,*

for he is the messenger of the Lord of hosts. Finally, that is also the reason why the Lord warns us through Isaiah: Cry out and be not still; raise your voice in a trumpet call.

Anyone ordained a priest undertakes the task of preaching, so that with a loud cry he may go on ahead of the terrible judge who follows. If, then, a priest does not know how to preach, what kind of cry can such a dumb herald utter? It was to bring this home that the Holy Spirit descended in the form of tongues on the first pastors, for he causes those whom he has filled, to speak out spontaneously.

Responsory

℟. I will teach transgressors your ways, that sinners may return to you,* and my tongue shall sing of your goodness.

℣. O Lord, open my lips, and my mouth shall declare your praise.* And my tongue shall sing of your goodness.

Source: <https://universalis.com/europe.england.eastanglia/20241006/readings.htm>

From the Bishops' Conference of England and Wales:

Oppose Assisted Suicide

We are calling on Catholics in England and Wales to unite in prayer and compassionate action to oppose assisted suicide.

In early September 2024, when parliament returned and a Bill on assisted suicide – so-called assisted dying – started its passage through the House of Lords, our Lead Bishop for Life Issues, Bishop John Sherrington, called for Catholics to unite in prayer and compassionate action.

That call is renewed now as on Wednesday, 16 October, the House of Commons will hear the first reading of a new bill on assisted suicide tabled by Labour MP Kim Leadbeater.

This is another attempt to legalise assisted suicide and we need you to contact your MP to voice your opposition.

Act now! Contact your MP

The charity 'Right to Life' has a simple online

mechanism to do this. It takes little more than a few minutes to input your postcode, make sure the suggested text suits your viewpoint and submit your message to ask your MP to stop assisted suicide being rushed into law.

The link to contact our MP via the 'Right to Life' website:

[Ask your MP to stop assisted suicide being rushed into law](#)

Pray

We are a praying Christian community and, as Bishop Sherrington says, the legalisation of assisted suicide undermines the sanctity and dignity of human life. "***The Catholic Church accompanies those suffering and nearing the end of their lives with hope and affection, but also reminds them that their life is precious until the very last breath,***" he says. "In preparation for these challenging debates, let us offer our prayers for those facing the end of their lives, that they may receive the care and support they need to live their final days with respect for their dignity.

Let us also pray for our politicians and our country that wisdom and compassion may guide their decisions. I also urge all Catholics to become better informed about the serious problems associated with the legalisation of assisted suicide.

For further information and resources please see: <https://www.cbcew.org.uk/opposing-assisted-suicide/>

Monday 7th October is the Memorial of Our Lady of the Rosary.

Our Lady of the Rosary

The feast of the Holy Rosary was instituted by Pope Pius V to celebrate the anniversary of the defeat of the Turkish fleet at the battle of Lepanto on the first Sunday in October 1571, which ended the threat of Muslim domination of the Mediterranean and was ascribed in part to the prayers and processions of the Rosary confraternity in Rome. Later the feast was moved to the fixed date of 7 October.

Source: <https://universalis.com/europe.england.eastanglia/20241007/today.htm>



October is also the month of the Rosary.

Wednesday 9th October is the Feast of St. John Henry Newman, Priest.

From the writings of Saint John Henry Newman, Priest:

It was like coming into port after a rough sea.

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

Nor had I any trouble about receiving those additional articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me. I made a profession of them upon my reception with the greatest ease, and I have the same ease in believing them now. I am far of course from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties; and it is simple fact, that, for myself, I cannot answer those difficulties. Many persons are very sensitive of the difficulties of Religion; I am as sensitive of them as any one; but I

have never been able to see a connexion between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. There of course may be difficulties in the evidence; but I am speaking of difficulties intrinsic to the doctrines themselves, or to their relations with each other. A man may be annoyed that he cannot work out a mathematical problem, of which the answer is or is not given to him, without doubting that it admits of an answer, or that a certain particular answer is the true one. Of all points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power.

People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible, to imagine, I grant — but how is it difficult to believe?...

I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as St Athanasius, St Augustine, and St Thomas; and I feel no

temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

Source: <https://universalis.com/europe.england.eastanglia/20241009/readings.htm>

Saturday 12th October is the feast day of St. Wilfrid, Bishop (Patron of our Deanery)

St Wilfrid (634 - 709)

Wilfrid was born in Northumbria in 634. As a boy he was educated in the monastery of Lindisfarne. Later he travelled to Rome in the company of Benet Biscop, spending a considerable time at Lyons on the way. This wider, continental experience had a profound effect upon the young man and, on his return, he showed himself to have become a keen supporter of the traditions of the Roman Church as against the prevailing 'Celtic' customs introduced by the Irish missionaries from Iona under St Aidan. Shortly afterwards he was appointed Abbot of Ripon, and sometime later he was ordained priest.

After the death of Aidan, the differing customs of the Romans and the Celts became the cause of bitter dispute. In 664 a Synod was held in Whitby, in the famous monastery of St Hilda, to settle the question and Wilfrid took a leading part in the debate, successfully arguing for the abolition of the Celtic traditions and the imposition of the church discipline of Rome.

Within twelve months he had been appointed Bishop of Lindisfarne. He chose to be consecrated in Paris, and was absent in France for so long that St Chad, one of Aidan's pupils, was consecrated bishop in his place. Wilfrid had to appeal to St Theodore of Canterbury, his metropolitan, before he was able to take possession of his diocese. He established himself at York, but encountered much hostility being opposed at various times not only by some of the secular rulers of his day but even by men of great sanctity like St John of Beverley. A particular dispute arose in 678 when Theodore made an attempt to divide the large, unwieldy diocese of Lindisfarne/York into two parts. Wilfrid objected to the division and made an appeal to Rome against his archbishop. Not only was he successful, but in doing so he became the first

Englishman to take a law suit to the Roman courts.

In spite of this, his return to Northumberland was much less successful. For a while he was imprisoned by the King of Northumbria and eventually escaped to Sussex. It is a tribute to his courage and dedication that he was able to use this time well, carrying on an energetic mission to the South Saxons and also for a brief period among the people of Friesland, so beginning the great English mission to the Germanic people that was to be continued by his pupil, St Willibrord.

Wilfrid returned to Northumbria in 686, but was not allowed to remain long in the area. Once again he appealed in person to Rome. But in the end he accepted a compromise solution under which he became Bishop of Hexham while retaining his monastery at Ripon. There he introduced many additional Roman customs and reorganised the monastery under the rule of St Benedict. He died in 709.

Middlesbrough Ordo

Source: <https://universalis.com/europe.england.eastanglia/20241012/today.htm>

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/>

God bless

Shaun

Deacon Shaun Morrison
