



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 17, 2024

Dear Friends,

I hope you are well.

Today is the 33rd Sunday in Ordinary Time.

"Preserve me, God, I take refuge in you "

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/6irf8O1tVyl?si=U1JrcQ8KccHRT3k0](https://www.youtube.com/live/6irf8O1tVyl?si=U1JrcQ8KccHRT3k0)

Today is also World day of the Poor

From <https://cafod.org.uk>:

Pope Francis has declared Sunday 17 November 2024 to be the eighth World Day of the Poor, with the theme of "The prayer of the poor rises up to God."

The expression that gives the 2024 World Day of the Poor its theme is taken from the Book of Sirach (cf. Sir 21:5), which Pope Francis says is not sufficiently known and deserves to be discovered for the richness of its themes.

In his message for this World Day of the Poor, the Holy Father reiterates that "the poor hold a privileged place in God's heart" and invites everyone to learn to pray for the poor and to pray together with the poor, with humility and trust.

You can read the full message from Pope Francis by clicking into this link:

[Eighth World Day of the Poor, 2024: The prayer of the poor rises up to God \(cf. Sir 21:5\) | Francis](#)

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

A virtual press conference was held on Friday, 15 November to discuss the Bishops' plenary meeting in Leeds that took place between 11-14 November 2024 at Hinsley Hall. You can watch this discussion on YouTube. The link is:

<https://youtu.be/t4VZKkKF3U8?si=5wrH3LV6-grDI9AI>

Bishops' Statement on Assisted Suicide

The Catholic Bishops of England, Wales and Scotland have issued a statement on Assisted Suicide ahead of the Second Reading of the Terminally Ill Adults (End of Life) Bill.

The Statement is:

Be compassionate

As Catholic Bishops in England and Wales, and in Scotland, we believe that genuine compassion is under threat because of the attempts in Parliament to legalise assisted suicide. 'Compassion' means to enter into and share the suffering of another person. It means never giving up on anyone or abandoning them. It means loving them to the natural end of their life, even if and when they struggle to find meaning and purpose. Compassion means accompanying people, especially during sickness, disability, and old age. This kind of genuine compassion is witnessed through the care and respect we show to people with terminal illness as they complete their journey in this life.

We appeal to those who share our Catholic belief in human dignity and sanctity of life, including fellow Christians, other religious people, and people of reason and good will, to join with us in defending the weakest and most vulnerable who are at risk through this proposed legislation.

Life is a gift to be protected, especially when threatened by sickness and death. Palliative care, with expert pain relief, and good human, spiritual, and pastoral support, is the right and best way to care for people towards the end of life. More adequate funding and resources for hospices and palliative care teams authentically serve and honour our shared human dignity. In the discussion around assisted suicide, so much is made of freedom of choice and autonomy; but autonomy is not absolute and must always be placed within the context of the common good of society as a whole. People who are suffering need to know they are loved and valued. They need compassionate care, not assistance to end their lives.

Assisted suicide raises serious issues of principle. The time given for Parliament to consider the Terminally Ill Adults (End of Life) Bill, which will permit assisted suicide is woefully inadequate. Although the Bill indicates safeguards will be in place, the experience of other countries where assisted suicide has been introduced shows that such promised safeguards are soon forgotten. In Belgium, the Netherlands, Canada, and parts of the USA, the criteria for assisted suicide have been expanded significantly, in law or in practice, often to include people with mental illness and others who have no terminal diagnosis. It is not always easy to predict the length of time a person with a terminal illness has to live, making this Bill unworkable.

We are alarmed by the impact that legalisation will have on the most vulnerable members of our society. The option to end life can quickly, and subtly, be experienced as a duty to die. Some may well feel their continued existence is a burden to others, and, implicitly or explicitly, be pressured into assisted suicide. This includes people who are elderly, infirm, and living with disabilities. The protection of such people is

the foundation of civilised society. It is at the heart of good government.

We are also concerned that this Bill will fundamentally damage the relationship between medical practitioners and their patients. It will potentially lead to pressure on medical staff to recommend or facilitate such procedures. Will the right to conscientious objection for individuals and institutions be guaranteed? The impact on hospices, care homes, and those who work in social and community care cannot be underestimated. It will radically alter the ethos of trust and support which underpins our service to those in need and their families.

We urge all people of good will to oppose this legislation and, instead, to advocate for better funded palliative care which is consistently available to everyone in need in England, Wales, and Scotland. Please inform yourself and others about this issue and contact your Member of Parliament to make your opposition known, asking him or her to oppose or not support the Bill.

As Catholic Bishops, we call upon all Catholics, and invite all those who share our Christian faith, to turn in prayer to God our Father. Please pray that the dignity of human life will be protected and defended. On the cross, Christ united Himself to every form of human suffering and every person who suffers. In Him, life is changed, not ended. He shows us, in His own crucified and risen body, that love is always stronger than death.

Source: <https://www.cbcew.org.uk/bishops-statement-assisted-suicide-nov24/>

Wednesday 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 second hand 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.

From Universalis: <https://universalis.com/europe.england.eastanglia/20241120/today.htm>

Saint Edmund (d.869)

He was king of the Anglo-Saxon kingdom of

East Anglia, covering modern Suffolk, Norfolk, and part of Lincolnshire. Very little documentary evidence for the details of his life exists, but it is known that Edmund was captured and killed by the Danish Great Heathen Army, which invaded England in 869, and the tradition is that he died the death of a Christian martyr.

Edmund's body was buried in a wooden chapel near to where he was killed, but was later transferred to Beadriceworth, where in 925 Athelstan founded a community devoted to the new cult. Thirty years after Edmund's death, he was venerated by the Vikings of East Anglia, who produced a coinage to commemorate him.

In the 11th century a stone church was built at Bury, and Edmund's remains were translated to it. The shrine at Bury St Edmunds became one of the greatest pilgrimage locations in England and the town retains St Edmund's name to this day.

Mass for St. Edmund's day is at 10:00am at Our Lady of Perpetual Succour & St Edmund Church in Hunstanton. (No Wed Mass at Our Lady's King's Lynn because Fr. Peter will be in Hunstanton for this Patronal Feast)

Thursday 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.

From the Office of Readings:

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.

Responsory

- ℟. I exult for joy in the Lord, my soul rejoices in my God,* for he has clothed me in the garments of salvation like a bride adorned in her jewels.
- ℣. My soul proclaims the greatness of the Lord and my spirit exults in God my saviour,* for he has clothed me in the garments of salvation like a bride adorned in her jewels.

<https://universalis.com/europe.england.eastanglia/20241121/readings.htm>

Friday 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.”

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

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