



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 — June 16, 2024

Dear Friends,

Today is the 11th Sunday in Ordinary Time.

"It is good to give you thanks, O Lord."

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

<https://www.youtube.com/live/gzKvjxykOn4?si=BaEgHA-jxqBdqQrB>

From the Office of Readings for today:

A reading from the treatise of St. Cyprian on the Lord's Prayer

Let prayer be made by a humble heart

Let our speech and our petition be kept under discipline when we pray, and let us preserve quietness and modesty – for, remember, we are standing in God's sight. We must please God's eyes both with the movements of our body and with the way we use our voices. For just as a shameless man will be noisy with his cries, so it is fitting for the modest to pray in a moderate way. Furthermore, the Lord has taught us to pray in secret, in hidden and remote places, in our own bed-chambers – and this is most suitable for faith, since it shows us that God is everywhere and hears and sees everything, and in the fullness of his majesty is present even in hidden and secret places, as it is written I am a God close at hand and not a God far off. If a man hides himself in secret places, will I not see him? Do I not fill the whole of heaven and earth?, and, again, The eyes of God are everywhere, they see good and evil alike.

When we meet together with the brethren in one place, and celebrate divine sacrifices with God's priest, we should remember our modesty and discipline, not to broadcast our prayers at the tops of our voices, nor to throw before God, with undisciplined long-windedness, a petition that would be better made with more modesty: for after all God does not listen to the voice but to the heart, and he who sees our thoughts should not be pestered by our voices, as the Lord proves when he says: Why do you think evil in your hearts? – or again, All the churches shall know that it is I who test your motives and your thoughts.

In the first book of the Kings, Hannah, who is a type of the

Church, observes that she prays to God not with loud petitions but silently and modestly within the very recesses of her heart. She spoke with hidden prayer but with manifest faith. She spoke not with her voice but with her heart, because she knew that that is how God hears, and she received what she sought because she asked for it with belief. The divine Scripture asserts this when it says: She spoke in her heart, and her lips moved, and her voice was not audible; and God listened to her. And we read in the Psalms: Speak in your hearts and in your beds, and be pierced. Again, the Holy Spirit teaches the same things through Jeremiah, saying: But it is in the heart that you should be worshipped, O Lord.

Beloved brethren, let the worshipper not forget how the publican prayed with the Pharisee in the temple – not with his eyes boldly raised up to heaven, nor with hands held up in pride; but beating his breast and confessing the sins within, he implored the help of the divine mercy. While the Pharisee was pleased with himself, it was the publican who deserved to be sanctified, since he placed his hope of salvation not in his confidence of innocence – since no-one is innocent – but he prayed, humbly confessing his sins, and he who pardons the humble heard his prayer.

Responsory

- ℟. Let us consider how we should behave in the presence of God and his angels;* let us sing the psalms in such a way that mind and voice are in harmony.
- ℣. Let us recall that we shall be heard for our purity of heart and sorrow for sin rather than for our lengthy prayers;* let us sing the psalms in such a way that mind and voice are in harmony.

Today is also -Day for Life.

From the Bishops' Conference of England and Wales:

16 June 2024

The Church teaches that life is to be nurtured from conception to natural death. In England and Wales, *Day for Life* is celebrated on the third Sunday of June each year. This year it falls on 16 June. The theme is *The Lord is my Shepherd – Compassion and Hope at the End of Life*.

A debate on end-of-life issues has been in the headlines in recent months with calls for assisted suicide being expressed, especially by celebrities, a view that opposes the Catholic view that life is a gift and that we are called to care for others at the end of their lives.

Day for Life is marked on the same day by the three Bishops' Conferences of England and Wales, Scotland, and Ireland. We hope that parishes will be able to prepare to promote the Catholic view of life as a gift and the importance of care at the end of life using the resources that will be issued by the Conferences in due course.

Source: <https://www.cbcew.org.uk/day-for-life/>

There is an attachment to this email on the Day of Life that is a useful resource for the day.

Friday 21st June is the Memorial of St. Aloysius Gonzaga. Religious.

From Universalis:

St Aloysius was the eldest son of a Mantuan nobleman, and was intended by his father to be a soldier. Aloysius, on the other hand, had determined to be a missionary, and even to die for his faith. He renounced his birthright in favour of his brother and at the age of 16 became a Jesuit novice in Rome, living the same life of severe austerity and penance that he had followed even when serving in the courts of dukes and princes. In 1591 an epidemic of plague broke out in Rome, and the Jesuits opened a hospital to care for the sick. Aloysius, still a novice, worked hard in the hospital until he himself caught the plague. He did not recover; but, his determination to die for the faith having been fulfilled, died at midnight on the 20th of June with the name of Jesus on his lips.

<https://universalis.com/europe.england.eastanglia/20240621/today.htm>

Saturday 22nd June is the Feast Saints John Fisher and Thomas More. Martyrs.

From Universalis:

St John Fisher (1469 - 1535)

He was born in Beverley, in Yorkshire, in 1469. He studied theology at the University of Cambridge, and had a successful career there, finally becoming chancellor of the University and bishop of Rochester: unusually for the time, he paid a great deal of attention to the welfare of his diocese.

He wrote much against the errors and corruption into which the Church had fallen, and was a friend and supporter of great humanists such as Erasmus of Rotterdam; but he was greatly opposed to Lutheranism, both in its doctrine and in its ideas of reform.

He supported the validity of King Henry VIII's marriage to

Catherine of Aragon, and for this he was briefly imprisoned. When the King had divorced Catherine, married Anne Boleyn, and constituted himself the supreme Head of the Church in England, John Fisher refused to assent. He was imprisoned in the Tower of London on a charge of treason, and on 22 June 1535, a month after having been made a Cardinal by the Pope, he was executed. He was so ill and weak that he had to be carried in a chair to the place of execution.

He was the only bishop to oppose Henry VIII's actions, on the grounds that they were a repudiation of papal authority, but even so he avoided direct confrontation with the other bishops, not holding himself up as a hero or boasting of his coming martyrdom: I condemn no other man's conscience: their conscience may save them, and mine must save me. We should remember, in all the controversies in which we engage, to treat our opponents as if they were acting in good faith, even if they seem to us to be acting out of spite or self-interest.

St Thomas More (1477 - 1535)

He was born in London, the son of a judge, and himself became an eminent lawyer. He married twice, and had four children. He was a humanist and a reformer, and his book, *Utopia*, depicting a society regulated by the natural virtues, is still read today.

Thomas More was a close friend of King Henry VIII. As a judge, he was famous for his incorruptibility and impartiality, and he was made Lord Chancellor – the highest legal position in England – in 1529.

When Henry VIII demanded a divorce from Catherine of Aragon, Thomas More opposed him. He resigned the chancellorship in 1532 and retired from public life; but he could not retire from his reputation, and so it was demanded that he take an oath to support the Act of Succession, which effectively repudiated papal religious authority. He refused, and was imprisoned in the Tower of London. After the execution of John Fisher, he was tried on the charge of high treason for denying the King's supreme headship of the Church, found guilty, and sentenced to death. He went to his execution, on 6 July 1535, with a clear conscience and a light heart; he told the spectators that he was still "the king's good servant – but God's first," and carefully adjusted his beard before he was beheaded.

He wrote a number of devotional works, some of the best of them while in prison awaiting trial. He fought his fight without acrimony, telling his judges that he wished that "we may yet hereafter in Heaven merrily all meet together to everlasting salvation."

<https://universalis.com/europe.england.eastanglia/20240622/today.htm>

From the Office of Readings:

From a letter written in prison by Saint Thomas More to his daughter Margaret.

With good hope I shall commit myself wholly to God

Although I know well, Margaret, that because of my past wickedness I deserve to be abandoned by God, I cannot but trust in his merciful goodness. His grace has strengthened me until now and made me content to lose goods, land, and life as well, rather than to swear against my conscience. God's grace has given the king a gracious frame of mind towards me, so that as yet he has taken from me nothing but my liberty. In doing this His Majesty has done me such great good with respect to spiritual profit that I trust that among all the great benefits he has heaped so abundantly upon me I count my imprisonment the very greatest. I cannot, therefore, mistrust the grace of God. Either he shall keep the king in that gracious frame of mind to continue to do me no harm, or else, if it be his pleasure that for my other sins I suffer in this case as I shall not deserve, then his grace shall give me the strength to bear it patiently, and perhaps even gladly.

By the merits of his bitter passion joined to mine and far surpassing in merit for me all that I can suffer myself, his bounteous goodness shall release me from the pains of purgatory and shall increase my reward in heaven besides.

I will not mistrust him, Meg, though I shall feel myself weakening and on the verge of being overcome with fear. I shall remember how Saint Peter at a blast of wind began to sink because of his lack of faith, and I shall do as he did: call upon Christ and pray to him for help. And then I trust he shall place his holy hand on me and in the stormy seas hold me up from drowning.

And if he permits me to play Saint Peter further and to fall to the ground and to swear and forswear, may God our Lord in his tender mercy keep me from this, and let me lose if it so happen, and never win thereby! Still, if this should happen, afterwards I trust that in his goodness he will look on me with pity as he did upon Saint Peter, and make me stand up again and confess the truth of my conscience afresh and endure here the shame and harm of my own fault.

And finally, Margaret, I know this well: that without my fault he will not let me be lost. I shall, therefore, with good hope commit myself wholly to him. And if he permits me to perish for my faults, then I shall serve as praise for his justice. But in good faith, Meg, I trust that his tender pity shall keep my poor soul safe and make me commend his mercy.

And, therefore, my own good daughter, do not let your mind be troubled over anything that shall happen to me in this world. Nothing can come but what God wills. And I am very sure that whatever that be, however bad it may seem, it shall indeed be the best.

Responsory

℟. In the midst of their sufferings, these martyrs of Christ fixed their minds on heavenly things, praying: * Lord, help us to bring your work in us to a perfect end, that we may appear blameless in your sight.

℣. Look upon your servants and upon your own handiwork. * Lord, help us to bring your work in us to a perfect end, that we may appear blameless in your sight.

The Episcopal Ordination of the Revd David Arthur Waller as the second Ordinary - and first Bishop Ordinary - of the Personal Ordinariate of Our Lady of Walsingham.

From the Bishops' Conference of England and Wales:

The Episcopal Ordination of the Revd David Arthur Waller as the second Ordinary – and first Bishop Ordinary – of the Personal Ordinariate of Our Lady of Walsingham will take place in Westminster Cathedral at 11am on Saturday 22 June 2024, the feast day of St John Fisher and St Thomas More. The principal consecrator will be His Eminence Cardinal Víctor Manuel Fernández, Prefect of the Holy See's Dicastery for the Doctrine of the Faith.

This is a significant day for the Ordinariate of Our Lady of Walsingham as the next Ordinary will be in episcopal orders. This means he will be able to ordain men for service in the Ordinariate unlike his predecessor Monsignor Keith Newton, who, as a married man was not in episcopal orders, and as such had to invite bishops to ordain men on his behalf.

The previous evening, Friday 21 June 2024 at 6pm, to prepare for the following day's Episcopal Ordination, Solemn Evensong will be sung followed by the blessing of episcopal insignia and Benediction at Our Lady of the Assumption and St Gregory, Warwick Street, London.

The day after the Episcopal Ordination, Sunday 23 June 2024, Bishop David will take possession of the Ordinariate of Our Lady of Walsingham and celebrate Solemn Pontifical Mass in the presence of the Apostolic Nuncio, Archbishop Miguel Maury Buendía, at 10.30am at Our Lady of the Assumption and St Gregory.

Source: <https://www.cbcew.org.uk/episcopal-ordination-of-bishop-elect-david-waller/>

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



DAY for
LIFE

Sunday, 16 June 2024

The Lord is my Shepherd

Compassion and Hope
at the End of Life

This year's *Day for Life* focuses on care at the end of life
and the need to build a culture of care.

Bishops' Commendation

Day for Life is celebrated each year across three Episcopal Conferences - England and Wales, Ireland and Scotland. Bishop John Sherrington (England and Wales), Bishop Kevin Doran (Ireland), and Bishop John Keenan (Scotland) commend this year's theme.



There has been much discussion in the media recently about 'assisted suicide', whereby people who feel they are overburdened by suffering will be facilitated in bringing their lives to a premature end by a change in legislation. The Catholic Church opposes this.

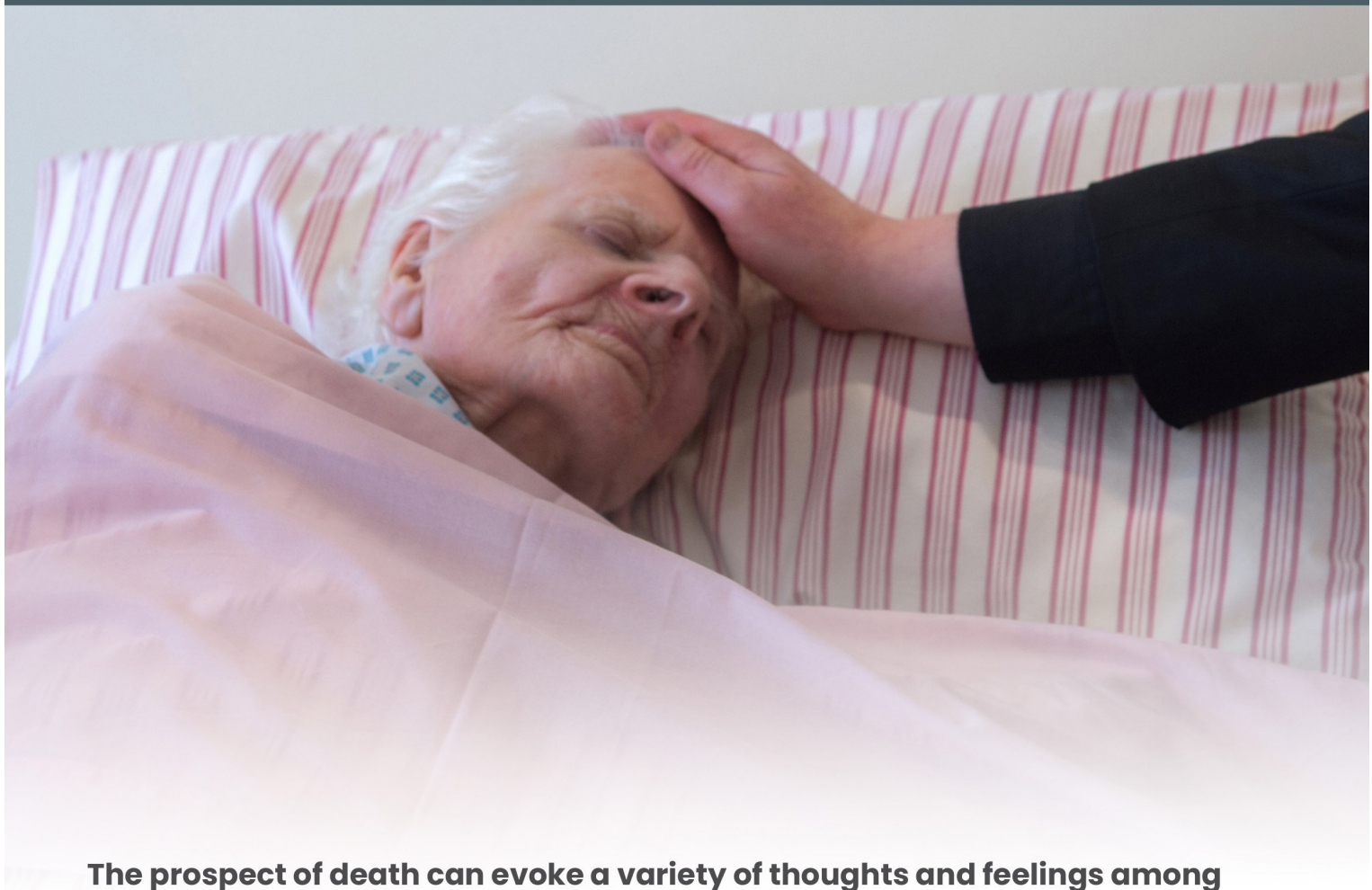
As Catholics, along with many people of other faiths and none, we share a different vision about what it is to be fully human, especially when we are suffering and approaching death in the hope of eternal life. People who are coming towards the end of their lives can feel vulnerable, and recent research shows that many consider themselves a burden on their loved ones and wider society. Jesus shows us that life always has dignity and that there is no such thing as a useless life. We are called to defend this gift of life to its natural end and to protect vulnerable citizens from a culture that could pressure them into assisted suicide. We support people with the companionship of a listening ear, appropriate treatment, and the best of care, so that their last days can be times of grace, intimacy and love.

Jesus did not send the sick away. Our Lady remained at the foot of the Cross to the very end as Her Son, Jesus, died. Mary is the model of compassionate presence and prayer whom we are called to imitate. People close to death and their loved ones, often go through similar darkness and pain but can come to a more complete acceptance and find peace in those treasured last moments accompanied by spiritual care.

Bishop John Sherrington, Bishop Kevin Doran, and Bishop John Keenan

Chaplain's Message

This year's message for Day for Life is written by a hospital chaplain, who shares a testimony of compassion, hope and care.




The prospect of death can evoke a variety of thoughts and feelings among those who are dying and their loved ones. Our faith directs us towards a life that extends beyond death and encourages us to see the end of life as an opportunity for love. Father George reflects on the gift of accompanying the dying in their last days.

The Church reminds us that “despite our best efforts, it is hard to recognise the profound value of human life when we see it in its weakness and fragility.” (*Samaritanus Bonus*, Letter, Congregation for the Doctrine of the Faith, 2020) This challenging reality shapes the way that many in society think about those who are suffering towards the end of their lives.

As Christians, we have the perfect model of how to cope with suffering in the example of the Lord Jesus. It is a model that can inspire those who are facing death as well as those who surround them on their last journey.

As disciples of Christ, we need to see our lives as being a continuing response to the call to follow him, including the times when we need to take up the crosses which we have been given to carry. We need to know that the call to follow will mean climbing our own Calvary at some stage.



In my experience as a hospital chaplain, I have come to appreciate that we are never alone on our Calvary: our way of the cross is populated with those who seek to help us share our burden. In the course of our lives, all of us will probably have the opportunity to help others as they climb towards the summit of their own Calvary, acting as a Veronica or a Simon of Cyrene.

Even if I have only been a bystander on someone's Calvary as chaplain, I have seen how the dying can so often grow as they struggle upwards, leading the way, and allowing family and friends to learn important lessons in compassionate love as they share in climbing the Calvary of someone for whom they care. I will just recount one story to illustrate this point.

Francis had been admitted into the palliative care ward with a prison officer at the door of his room to keep everyone safe. It seemed that his life was in ruins. He had been serving time as a convicted drug dealer when he received the devastating news that he had terminal cancer and didn't have long to live.

Although he had been baptised a Catholic, I was warned by the hospital to avoid contact: "Father George don't go near him. He's very angry with God, and blames God and the Catholic Church for everything that's gone wrong in his life. And he's very dangerous!"

I used to make frequent visits to another patient called Liam in the neighbouring room to Francis, just along the corridor. Every time I passed his room, I would glance in to see Francis sitting upright in his bed, and would be met with an intense glare, his eyes full of angry hatred.

Some time later, I received a call from the hospital at about 3am. I was told that Liam was dying and was asked to go and say some prayers. I dragged myself out of bed and over to the hospital. I spent some time at Liam's bedside, saying the prayers of commendation, and Liam died.

As I left and passed Francis's room, he shouted out to me "Priest!" There was no guard. "Has Liam died?" he asked. And so I went into his room, and we began to talk.

We talked about Liam and how peacefully he had died, and we talked about death and life after death. By the time

dawn broke, Francis had been reconciled to the Church, and the next two weeks were beautiful.

He made peace with the many people whom he had hurt in his family, he received all the Sacraments and he had people praying around his bedside when the time came to follow Liam peacefully into the hands of the Lord.

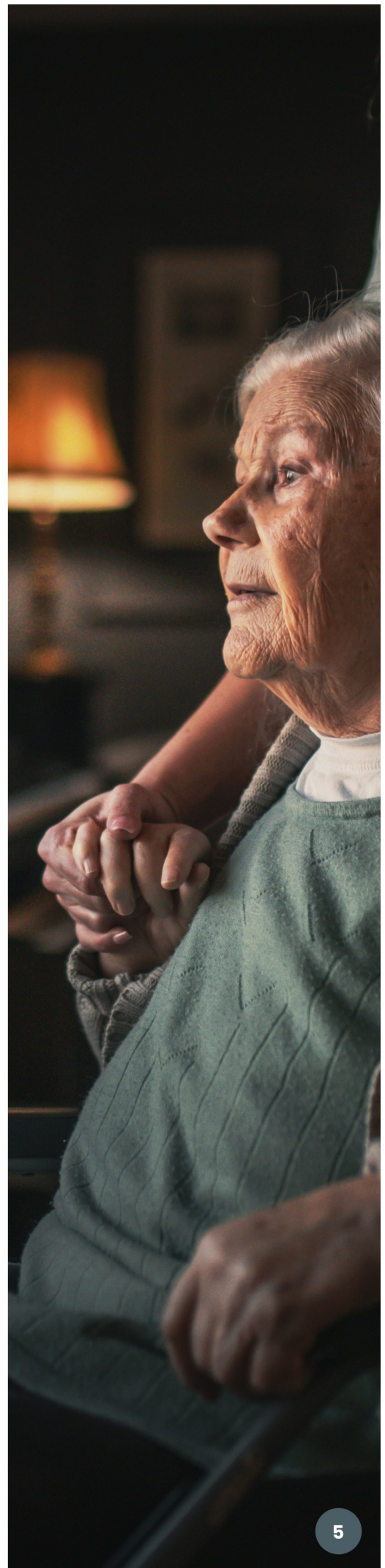
His last words to me were "Father George, ask St Francis to pray for me," and I did so, along with a prayer for Liam, whose own death had opened up for Francis the way towards eternal life. How wonderfully strange that out of the time Francis was given to live with the frightening prospect of death, he was given the capacity to find peace so that he could truly rest in peace.

As a hospital chaplain, my role is especially to remind people that the Lord is always calling us from beyond Calvary: "Come you blessed of my Father...inherit the kingdom prepared for you".

In our modern culture, we often view life as disposable and assume that everything should be under our control and open to our choice – hence the promotion of assisted suicide. In fact, assisted suicide ultimately involves the denial of an opportunity to live our last days surrounded by compassion and love just as Francis did. It denies us the real dignity that comes from spiritual growth as our bodies diminish.

Caring for people at the end of their lives is a beautiful vocation. It is a vocation lived out by hospital chaplains, doctors, nurses, social carers, family, friends, extraordinary ministers of the eucharist and members of parish groups, such as the SVP. Indeed, we all respond to our calling to care each week at Mass when we pray for the sick. Perhaps if we can renew our vocation to care for others at the end of life, it will help change our culture so that more people come to view the end of life differently and see it as a time for spiritual growth which can be filled with grace and love.

Father George, Hospital Chaplain



Prayer

These two prayers: a psalm, and a prayer written by St John Henry Newman, can be used on or around *Day for Life* to bring our intentions to the Lord.

The Lord is My Shepherd, A Psalm

The LORD is my shepherd; I shall not want.
He makes me lie down in green pastures.
He leads me beside still waters.
He restores my soul.
He leads me in paths of righteousness
for his name's sake.
Even though I walk through the valley of the
shadow of death,
I will fear no evil,
for you are with me;

your rod and your staff,
they comfort me.
You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the LORD
forever.

Prayer of St John Henry Newman

This prayer exposes the shared aspect of death and suffering. It can be said along with family and friends.

O Lord,
support us all the day long of this troublous life,
until the shadows lengthen, and the evening comes,
and the busy world is hushed,
and the fever of life is over, and our work is done.
Then, Lord, in thy mercy,
grant us a safe lodging, a holy rest,
and peace at the last.
Amen.



Day for Life

www.dayforlife.org

Catholic Trust for England and Wales
Registered Charity No. 1097482
Company No. 4734592

