



# 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 08, 2023

Dear Friends,

Today is the 27th Sunday in Ordinary Time.

*"I call you friends, says the Lord, because I have made known to you everything I have learnt from my Father"*

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

[https://www.youtube.com/live/N8rbAEgqh6Y?si=65DWvH87V8HcBu\\_E](https://www.youtube.com/live/N8rbAEgqh6Y?si=65DWvH87V8HcBu_E)

### From the Office of Readings for the 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

- R. I will teach transgressors your ways, that sinners may return to you,\* and my tongue shall sing of your goodness.
- V. O Lord, open my lips, and my mouth shall declare your praise.\* And my tongue shall sing of your goodness.

### Today is Prisoner Sunday:

From the Bishops' Conference of England and Wales:  
<https://www.cbcew.org.uk/prisoners-sunday/>

Prisoners' Sunday marks the first day of the ecumenical Prisons Week, a week of prayer which raises awareness of issues faced by those affected by the criminal justice system.

### What is Prisoners' Sunday?

Prisoners' Sunday is the national day of prayer and action for prisoners and their dependents as marked by the Catholic Church and across the Christian denominations. It is a day to direct our thoughts and prayers to prisoners, their families and children. Prisoners' Sunday is the time to reflect on how we as individuals, as a Church and as a community are

serving those affected by imprisonment.

Prisoners' families, prisoners and people with previous convictions often find themselves on the margins of society due to the social stigma associated with imprisonment. They are often forgotten or come lower down on the list of causes to 'hold a hand out to'. But the gospel of Matthew 25: 36 reminds us of our duties towards them: ***I was in prison and you came to see me.***

Pact (Prison advice and care trust) is a national charity that supports prisoners, people with convictions and their families.

Cardinal Vincent Nichols is the President of Pact who has issued a message of support for Prisoners' Sunday:

*"As President of Pact, I invite you to join me in supporting Prisoners' Sunday on October 8 2023. Pact is the national Catholic charity providing support to prisoners and their families. It is good to know that Pact is there for people of all faiths and none, supporting prisoners and their families on our behalf and with our assistance. I encourage you to play your part in this work of the Gospel for the common good of all."*

Source: [Prisoners' Sunday 2022 | Support & Resources from Pact](#)

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We keep in our prayers all those involved in the 16th General Ordinary Assembly of the Synod of Bishops that is currently taking place in Rome.

The Pope gave the following remarks during the Opening of the XVI Ordinary General Assembly of the Synod of Bishops: *The protagonist of the Synod isn't us, but the Holy Spirit," says Pope Francis, insisting that if the Spirit is in charge, it is a good synod, and if He is not, "it is not."*

During his homily at the opening Mass Pope Francis said:

*" Brothers and sisters, holy People of God, in the face of the difficulties and challenges that lie ahead, the blessing and welcoming gaze of Jesus prevents us from falling into some dangerous temptations: of being a rigid Church – a customs post –, which arms itself against the world and looks backward; of being a lukewarm Church, which surrenders to the fashions of the world; of being a tired Church, turned in on itself. In the Book of Revelation, the Lord says, "I stand at the door and knock so that it may be opened"; but often, brothers and sisters, he stands at the door knocking but from within the Church so that we may allow him to go out with the Church to proclaim his Gospel"*

I attach the full homily for you in case you wish to read it! And the YouTube link to the opening Mass:

<https://youtu.be/rl20ygGD7nw?si=wWQTmBLT5ZfZ5vK8>

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**Pope Francis has released his Apostolic Exhortation on the Climate Crisis: Laudate Deum**, 'Praise God', to "clarify and complete" what he started in 2015 with Laudato si'. (Our care for the common home)

The first two paragraphs from the Exhortation are:

To all people of Good will on the Climate Crisis:

1. "Praise God for all his creatures". This was the message that Saint Francis of Assisi proclaimed by his life, his canticles and all his actions. In this way, he accepted the invitation of the biblical Psalms and reflected the sensitivity of Jesus before the creatures of his Father: "Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these" (Mt 6:28-29). "Aren't five sparrows sold for two pennies? Yet not one of them is forgotten in God's sight" (Lk 12:6). How can we not admire this tenderness of Jesus for all the beings that accompany us along the way!
2. Eight years have passed since I published the Encyclical Letter Laudato Si', when I wanted to share with all of you, my brothers and sisters of our suffering planet, my heartfelt concerns about the care of our common home. Yet, with the passage of time, I have realised that our responses have not been adequate, while the world in which we live is collapsing and may be nearing the breaking point. In addition to this possibility, it is indubitable that the impact of climate change will increasingly prejudice the lives and families of many persons. We will feel its effects in the areas of healthcare, sources of employment, access to resources, housing, forced migrations, etc.

**The lead Bishop for Environmental Issues for the Bishops' Conference, Bishop John Arnold**, praises the Pope's intervention as 'timely' and 'vital':

*"I thoroughly welcome the timely and prophetic words of Pope Francis in Laudate Deum who once again implores the international community to alter the path of destruction down which we are heading.*

*"He reminds us that we should praise God for all His creatures and that our care for our common home is intimately connected with our care for each other.*

*"As Pope Francis explains, the decisions we make can have grave consequences, not only for those who are still living, but the generations to follow. We have a duty to take action to look after our planet. 'What is being asked of us is nothing other than a certain responsibility for the legacy we will leave behind, once we pass from this world' (LD18)"*

Source: <https://www.cbcew.org.uk/bishop-arnold-praises-timely-and-prophetic-words-of-pope-francis-in-his-exhortation-on-the-global-climate-crisis/>

You can watch a film of Bishop John Arnold talking about the climate crisis by following this link:

[https://youtu.be/XxYK3S1n\\_I0](https://youtu.be/XxYK3S1n_I0)

The link to the Exhortation is:

["Laudate Deum": Apostolic Exhortation to all people of good will on the climate crisis \(4 October 2023\) | Francis](#)

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Each week a different parish in the diocese takes it in turn to have a prolonged time of prayer before the Blessed Sacrament. **Our turn is this week.** During this time there will be periods of Exposition of the Blessed Sacrament.

On Monday, Wednesday and Friday there will be Exposition after Mass for an hour and on Thursday from after the 9.30am Mass until 4pm. Please sign up for a time of Adoration.

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**Monday 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/20231009/readings.htm>

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In the few hours following my email to you last Sunday morning we heard the sad news that Dr. Dennis Barter had died. Dennis will be sorely missed by so many as he touched a lot of people's lives from his great character and friendship & many of our own lives in the work, witness & life of the Church.

Please pray for the repose of his soul - May Dennis rest in peace. His Requiem Mass will be in Holy Family Church on Thursday 19th October at 1.15pm.

We pray for Marilyn & all the family at this sad time that they may be comforted.

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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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## The Holy See

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### HOLY MASS WITH THE NEW CARDINALS AND THE COLLEGE OF CARDINALS OPENING OF THE ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

HOMILY OF HIS HOLINESS POPE FRANCIS

Saint Peter's Square

St. Francis of Assisi - Wednesday, 4 October 2023

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The Gospel we have just heard is preceded by the account of a difficult moment in Jesus' mission, which we might call one of "pastoral desolation". John the Baptist doubts that Jesus is really the Messiah; so many cities he passed through, despite the wonders he performed, were not converted; people accuse him of being a glutton and a drunkard, whereas they had just complained about the Baptist because he was too austere (cf. Mt 11:2-24). Yet we see that Jesus does not let himself be overcome by sadness, but instead lifts his eyes to heaven and blesses the Father for he has revealed the mysteries of the Kingdom of God to the simple: "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants" (Mt 11:25). In the moment of desolation, then, Jesus has a gaze capable of seeing beyond: he praises the wisdom of the Father and is able to discern the good that grows unseen, the seed of the Word welcomed by the simple, the light of the Kingdom of God that shows the way even in the night.

Dear brother Cardinals, brother Bishops, sisters and brothers, we are at the opening of the General Assembly of the Synod. Here we do not need a purely natural vision, made up of human strategies, political calculations or ideological battles. If the Synod allows this to happen, the "other one" will open the door to it. This we do not need. We are not here to carry out a parliamentary meeting or a plan of reformation. The Synod, dear brothers and sisters, is not a parliament. The Holy Spirit is the protagonist. We are not here to form a parliament but to walk together with the gaze of Jesus, who blesses the Father and welcomes those who are weary and oppressed. So let us start from the gaze of Jesus, which is a *blessing and welcoming gaze*.

1. Let us look at the first aspect: a gaze that blesses. Though having experienced rejection and having seen around him so much hardness of heart, Christ does not let himself be imprisoned by disappointment, he does not become bitter, he does not cease to praise; his heart, founded on the primacy of the Father, remains serene even in the storm.

This gaze of the Lord that blesses also invites us to be a Church that, with a glad heart, contemplates God's

action and discerns the present. And which, amid the sometimes agitated waves of our time, does not lose heart, does not seek ideological loopholes, does not barricade itself behind preconceived notions, does not give in to convenient solutions, does not let the world dictate its agenda. This is the spiritual wisdom of the Church, summarized with serenity by Saint John XXIII: "It is necessary first of all that the Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate" (Address for the Solemn Opening of the Second Vatican Ecumenical Council, 11 October 1962).

Jesus' gaze that blesses invites us to be a Church that does not face today's challenges and problems with a divisive and contentious spirit but, on the contrary, turns its eyes to God who is communion and, with awe and humility, blesses and adores him, recognizing him as its only Lord.

We belong to him and – let us remember – we exist only to bring him to the world. As the Apostle Paul told us, we have no other "glory except the cross of our Lord Jesus Christ" (Gal 6:14). This is enough for us; he is enough for us. We do not want earthly glory; we do not want to make ourselves attractive in the eyes of the world, but to reach out to it with the consolation of the Gospel, to bear witness to God's infinite love, in a better way and to everyone. Indeed, as Benedict XVI said, precisely when speaking to a synod assembly, "the question for us is this: God has spoken, he has truly broken the great silence, he has shown himself, but how can we communicate this reality to the people of today, so that it becomes salvation?" (*Meditation, First General Congregation of the XIII Ordinary General Assembly of the Synod of Bishops*, 8 October 2012). This is the fundamental question. And this is the primary task of the Synod: to refocus our gaze on God, to be a Church that looks mercifully at humanity.

A Church that is united and fraternal – or at least seeks to be united and fraternal –, that listens and dialogues; a Church that blesses and encourages, that helps those who seek the Lord, that lovingly stirs up the indifferent, that opens paths in order to draw people into the beauty of faith. A Church that has God at its centre and, therefore, is not divided internally and is never harsh externally. A Church that takes a risk in following Jesus. This is how Jesus wants the Church, his Bride, to be.

2. After reflecting on the gaze that blesses, let us now look at the welcoming gaze of Christ. While those who think themselves wise fail to recognize the work of God, Jesus rejoices in the Father because he reveals himself to the little ones, the simple, the poor in spirit. Once there was a problem in a parish and it was being spoken about by the people. This is what they were telling me. A very elderly lady, a lady of the people who was practically illiterate, intervened, as if she was a theologian, and with great meekness and spiritual wisdom offered her insight. I remember with joy that moment as a revelation from the Lord. It came to mind to ask her: “Tell me, madam, where did you study theology, with Royo Marín, who was a great theologian?” The wise among us have this type of faith. Throughout his life, Jesus takes on this welcoming gaze toward the weakest, the suffering and the discarded. To them in particular, he addresses the words we heard: “Come to me, all who labour and are heavy laden, and I will give you rest” (Mt 11:28).

This welcoming gaze of Jesus also invites us to be a welcoming Church, not one with closed doors. In such a complex time as ours, new cultural and pastoral challenges emerge that call for a warm and kindly inner attitude so that we can encounter each other without fear. In synodal dialogue, in this beautiful “journey in the Holy Spirit” that we are making together as the People of God, we can grow in unity and friendship with the Lord in order to look at today’s challenges with his gaze; to become, using a fine expression of Saint Paul VI, a Church that “makes itself a conversation” (Encyclical Letter *Ecclesiam suam*, 65). A Church “with a gentle yoke” (cf. Mt 11:30), which does not impose burdens and which repeats to everyone: “Come, you who are weary and oppressed, come, you who have lost your way or feel far away, come, you who have closed the doors to hope: the Church is here for you!” The doors of the Church are open to everyone, everyone, everyone!

3. Brothers and sisters, holy People of God, in the face of the difficulties and challenges that lie ahead, the blessing and welcoming gaze of Jesus prevents us from falling into some dangerous temptations: of being a rigid Church – a customs post –, which arms itself against the world and looks backward; of being a lukewarm Church, which surrenders to the fashions of

the world; of being a tired Church, turned in on itself. In the Book of Revelation, the Lord says, “I stand at the door and knock so that it may be opened”; but often, brothers and sisters, he stands at the door knocking but from within the Church so that we may allow him to go out with the Church to proclaim his Gospel.

Let us walk together: humble, fervent and joyful. Let us walk in the footsteps of Saint Francis of Assisi, the saint of poverty and peace, the “fool of God” who bore in his body the stigmata of Jesus and, in order to clothe himself with him, stripped himself of everything. How difficult it is for all of us to carry out this interior and exterior self-emptying. The same is true for institutions. Saint Bonaventure relates that while he was praying, the Crucified One said to him, “Go and repair my church” (*Legenda maior*, II, 1). The Synod serves to remind us of this: our Mother the Church is always in need of purification, of being “repaired”, for we are a people made up of forgiven sinners – both elements: forgiven sinners –, always in need of returning to the source that is Jesus and putting ourselves back on the paths of the Spirit to reach everyone with his Gospel. Francis of Assisi, in a time of great struggles and divisions, between temporal and religious powers, between the institutional Church and heretical currents, between Christians and other believers, did not criticize or lash out at anyone. He took up only the weapons of the Gospel: humility and unity, prayer and charity. Let us do the same: humility, unity, prayer and charity!

And if God's holy people with their shepherds from all over the world have expectations, hopes and even some fears about the Synod we are beginning, let us continue to remember that it is not a political gathering, but a convocation in the Spirit; not a polarized parliament, but a place of grace and communion. The Holy Spirit often shatters our expectations to create something new that surpasses our predictions and negativity. Perhaps I can say that the more fruitful moments of the Synod are those connected to prayer, an atmosphere of prayer, through which the Lord works in us. Let us open ourselves to him and call upon him, the protagonist, the Holy Spirit. Let us allow him to be the protagonist of the Synod! And let us walk with him, in trust and with joy.