



No. 2 DECEMBER, 2022

*Welcome to the second edition of Hoop. As you will see the name is derived from the first letters of our churches. It has been suggested, and I think it is an excellent idea, that we have a "Letters to the Editor" section. You can contact me either by phone, 01485 210155/077 875 700 93 or by email to maria\_spink@outlook.com.*

## Andante

*The European Alliance of Catholic Women's Associations*

Andante was founded in 2006 in response to a growing need among Catholic women from Western, Eastern and Central Europe for greater cooperation within the Catholic Church and other European institutions.

I attended the Andante Study Days and General Assembly, which were held in Lizari, Latvia in June this year, where thirty-seven participants from thirteen organisations representing eleven nationalities gathered in the beautiful Latvian countryside in a modern ecologically friendly, cultural centre.

At the General Assembly we agreed to do everything we could to try and influence the Synodal process at the Continental level.

The Andante study days are a wonderful experience and are open to individuals, who can register as friends of Andante on the Andante website, as well as delegates representing Catholic organisations.

I am very happy to provide more information about Andante and also details of our synodal participation, as I feel that the inclusion of Andante will help demonstrate the strengths and gifts of women in the Church, and also add to the credibility of the synodal process.

Sophie Rudge  
Co-President Andante  
St. Peter's, Blakeney

## Father Desmond

On the 11th August we had the pleasure of welcoming Fr. Desmond Hanrahan to the Parish. There was a celebration at Wells and on a glorious evening we had good food and, for some of us, wine to celebrate Fr, Desmond joining us.



*Fr Des with friends at a BBQ at Stella Maris*

## Creake Abbey Mass

On Sunday the 14th August, a glorious hot summer's day, we came together in the ruins of Creake Abbey to celebrate The Feast of the Assumption.

The Mass was celebrated in the shadows cast by the remaining walls of the Abbey.

Afterwards we came together for a picnic and a meeting of friends and acquaintances.

For those of you who do not know the history of the Creake Abbey ruins, below is a brief explanation.



*Priests seeking shade before Mass on a what was very hot day*

## Creake Abbey

For hundreds of years, since well before the Protestant reformation in the sixteenth century, Creake abbey was a centre of Christian life and devotion in this part of the world where we continue the tradition. By this simple act of celebrating the Assumption of Our Lady there we express our solidarity with the many generations of Christians who have gone before us, marked with the sign of faith, and at the same time affirm our belief in the communion of the saints and life everlasting.

In 1483, a fire swept through the abbey, damaging the church and several of the other buildings, such that it was beyond the capacity of the canons to restore it. The abbot appealed to the king as patron of the house, and Richard III, 'moved with pity' gave the abbey by way of alms towards the rebuilding of the handsome sum of £46 13s.4d., (modern purchasing power of about £35,000) to be paid out of the revenues of the lordship of of Fakenham. Robert Walsingham, abbot from 1491, began extensive rebuilding of the quire and presbytery, and Sir William Calthorpe left £74 towards the completion of the work. By 1503, the work was well advanced and lands given by Walter Aslake were used for the completion of the north side of the quire. Despite these and other gifts, the nave and parts of the transepts needed to be demolished, reducing the house once more to a modest church. By this time there was a new abbot, Giles Sherington.

In 1506, however, an outbreak of the 'sweating sickness' wiped out the monastic community, the abbot himself being the last to die. The lands at Creake Abbey reverted to the crown and the abbey site and estate was given to Lady Margaret Beaufort, the King's mother, in 1507. She used them for the refounding of 'God's House' in Cambridge which was renamed Christ's College.



*The atmospheric ruins of Creake Abbey*

## CAFOD

If you would like to know more about CAFOD, and Churches Together in King's Lynn the best person to speak to is Peter Coates, he has a wealth of information that he will be happy to pass on to you. Peter will be more than happy to email you with any information you would like all you need to do is contact him. Peter's email is

[peter@stanhoe.plus.com](mailto:peter@stanhoe.plus.com)

### Generation Care

Peter has just published a book of poems details below. There are some insightful poems in it I would recommend that you get your hands on a copy. He writes:

*My book of poetry called 'Generation Care' is published by Austin Macauley*

(<https://www.austinmacauley.com/book/generation-care>)

*It imagines a world were the primary motivation of everyone is to care. I hope that readers will enjoy having their own thoughts about a caring reality and an escape from the domination and money motives.*

*I plan to donate all royalties to Tapping House Hospice if they agree.*

### Birthday Celebration



*At the Birthday Party*

On Sunday 6th November we had the pleasure of celebrating Odile's 101st Birthday at St Henry's in Burnham Market. It was a wonderful celebration and Odile was delighted that we could all celebrate together. A real joy to celebrate such a momentous occasion.



*Odile cutting her birthday cake*

## Father Tom



Fr Tom Goonan was born on the 12th July 1934 in Hessle, Yorkshire; both of his parents were Irish. From 1939 to 1942 he lived in Longford, Ireland. He attended, for his secondary schooling, the Marist College in Hull. This was from 1945 to 1953.

He returned to Ireland in 1953 to attend the U. C. Dublin to study English Language and Literature. His novitiate was in Paignton, Devon, with the Marist Fathers and that was from 1956 to 1957.

From 1957 to 1960 he remained in Paignton for his Seminary Studies.

He then taught at St. Marys Grammar School, Sidcup in Kent from 1965 to 1968.

Then from 1968 to 1972 he taught at the Winslade School.

From Winslade to Sidcup and the St Mary's Grammar School 1972 to 1977.

Then it was go North young man so from 1977 to 1984 Fr. Tom taught at the St. Mary's 6th from College in Middlesbrough followed by St Mary's 6th Form College in Blackburn, Lancashire. He was there from 1984 to 1990.

Fr. Tom had his first foray into Norfolk from 1990 to 1996 when he was at the Shrine in Walsingham; from there, he returned North to St Oswald's Parish in Sheffield.

We were then very fortunate as Fr. Tom returned to Norfolk in 2013 where he was initially at the Shrine and the Parish but as we know he is now with the Parish only so we have benefitted from his wonderful presence.



*Father Tom... partying again.*

## A Visit to Norway

Unusually, way back in September, all the parish clergy were away from the parish for the inside of a week. We were visiting the Marist community in Norway. Like other religious congregations ours is divided for administrative purposes into provinces. We were once an English province and all knew each other very well. With declining numbers, we now belong to a European province, whose members are from several different countries. Under these circumstances it has become much more difficult, but no less important, to get to know one another. With that in mind our provincial recommended that communities from different parts of the province should visit one another. The community in Norway responded early to this advice and come to Norfolk about three years ago, just before Covid 19 struck. We were responding to their invitation to visit Norway.



*Atmosphere of a Norwegian Church*

Their circumstances are quite different from ours. They live in a small town, close to Oslo, called Strømmen, and work in a variety of ministries. One of them, for instance, works in youth ministry, which takes him to places all over the country.

## Afterword

Unlike ourselves, who work as a community in one place within a diocese, they, like other religious priests in Norway, are separately at the disposal of their bishop who can use them where he wishes. They share a community house but are often away from it.

We were impressed by the size and quality of the various church buildings with which they are, or have been associated, and learned that the reason for this is that the Catholic Church, like other religious bodies is supported by the governments through the tax system. Quite a change from the way in which we have to look for funding here in England. At the same time, we were aware of sameness with ourselves in the manner in which they carried out their ministry; it was quite obvious that we were with a Marist community and immediately felt at home. The Church in Norway is similar to our own insofar as it has a large percentage of immigrants among its congregations and its clergy.



*The Wells community with Fr Rory and a Lay Marist*

Norwegian life. Central Oslo exudes affluence in a tidier way than most English cities and marinas full of family-owned boats are as common as multi-storey carparks in this country. We were impressed by the percentage of electric cars, apparently subsidised by a government which takes climate change seriously. We dined on elk and reindeer and sampled brown cheese. If we were ever in doubt about it our awareness of being part of an international organisation in an ever more mobile world was strengthened.



*The view from the Strømmen community house with Fr Tom*

The purpose of “Parish Hoop” is to enable the members of this parish community to share ideas and experiences with one another.. In any Parish this would be a noble aim, but in our small Parish it is especially important, not to say difficult to achieve. There are four separate focal point in the parish and we cover a large geographical area. It is quite possible for there to be things going on in one part of the parish which completely escape the notice of those elsewhere.

It has always been important that we think of ourselves as one parish community. Our numbers are small and many of us are no longer young; we need to encourage one another if we are to form an effective missionary community of Jesus’s disciples. At the present time it is becoming even more important.



## Synodality

For the last year or more we have been grappling with the idea of Synodality. The basic principles are easy enough to grasp: we are all, as baptised Christians, active members of the community; our faith begins in the community and we live it together, supporting one another; the community is effective through the participation of its members. The Synod taking place at the moment is about community, participation and mission. This “Parish Hoop”, still in its early stages, has the potential to become a forum for this sharing. It is up to all of us to make it work.