

St **H**enry Walpole, S.J., Burnham Market

**O**ur Lady Star of the Sea, Wells-next-the-Sea

**O**ur Lady of the Annunciation, Walsingham

St **P**eter, Blakeney

## Number 4 November 2023

Welcome to the fourth edition of Hoop. It has been suggested that we have a section called "Letters to the Editor". If you would like to submit a letter or anything else, please contact me, Maria Spink on **01485 210155 / 07787 570093** or **maria\_spink@outlook.com**. Many of you will have been receiving the reminder emails about up-and-coming events. However, it has been drawn to my attention that some people are not receiving them. If you have not received one of these emails it may be because I misread your email address so to help me, please could you email me on **maria\_spink@outlook.com** and I can rectify this mistake? Also, if you are new to the Parish and are happy to receive communication emails you can email me at the above address, and I can add you to the list.

Maria Spink

## CELEBRATIONS

### *Fr Tom's Birthday*

August was a time for celebrations on August 12<sup>th</sup> a number of us got together in the Parish Rooms at Wells to celebrate Fr. Tom's 89<sup>th</sup> Birthday. There was Mass to begin the celebration followed by food and drinks. Everyone had a wonderful time. As we all know, Tom doesn't like to be the



Centre of attention, especially at huge celebrations when he's the focus of them, he was clearly glad to see everyone and even seemed to enjoy blowing out the candles on his cake.



### *Creake Abbey Mass*

On Sunday 13<sup>th</sup> August we once again celebrated Mass at Creake Abbey. The weather forecast had not been promising but the sun shone and there was not too much wind. As usual this was a wonderful celebration of Mass in these ancient ruins. Our thanks go out to Diana Brocklebank Scott who always allows us to use this wonderful place for our annual mass.

The sharing table for the picnic was a huge success. There was more food and drink than we could possibly consume, but it was the people and the fellowship that made it.

### *Parish Lunch Blakeney*

Sunday 10<sup>th</sup> September was another beautiful warm sunny day. It was such a surprise after the gloomy days that preceded it and perfect for the Parish Lunch at St. Peter's, Blakeney. There has been an annual lunch at St Peter's for as long as anyone can remember. It has taken many different forms and been held in different venues but this year we held it on the newly planted lawn behind the church. This was formerly an impenetrable undergrowth cleared during 'lockdown, largely by Fr Kolio. And now it is a valuable asset to the parish. We use the word 'parish' here to emphasise that we are a single parish with four church buildings. What was formerly a St Peter's event we now hold as a parish event and it was good to see people there from other parts of the parish. Our different communities are small, and each has its own fragilities so it is a blessing that the distances between our churches are not so great as to preclude this kind of mutual support.

## OUR CHURCHES

Do you ever think when you go to Mass, how does it all happen? You have a Priest, or sometimes Priests, who celebrate the Mass but what goes on behind the scenes? Our churches need to be cleaned, and someone does it; flowers are beautifully displayed around the Altar. Readers read, coffee is often served after Mass. The buildings need to be kept in good repair and this has to be monitored. Financial matters have to be dealt with, meetings happen, events are organised and, being Catholics, it often involves food of some kind. If, like me you think of The Church of the Annunciation as, “the new church” you might not have noticed that things are now becoming grubby and in need of repair. The solar panels outside have to be cleaned at least once a year. Several of them are now broken, we have just had to have a new inverter installed as the old ones were no longer working. The heat pump heating system needs regular servicing, the light bulbs need to be replaced, not to mention the regular checks on the lift etc, etc.



The same goes for St. Peters, Our Lady Star of the Sea and St. Henrys. The bulk of this work usually lands on the shoulders of just a few people. ‘The more the merrier’ was a phrase my father often used when I was a child to help get the jobs done. How do you think you could help?

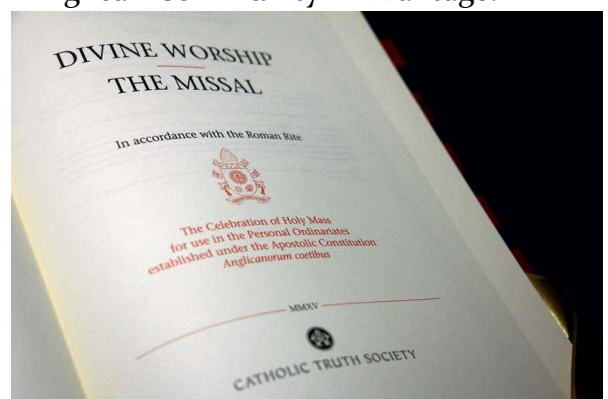
As you can imagine this is all very costly both of time and money. If you remember, when the Parish Room at Wells was built, a “Buy a Brick” scheme helped to fund this and as you all know that room is now a great benefit.

Perhaps we might think of setting up another scheme to help fund the necessary improvements projects around our four churches. What do you think? What should it be called? If we were to do so, what might we call it? If you have any ideas, please let us know.

Maria Spink

## THE ORDINARIATE OF OUR LADY OF WALSINGHAM

If you have seen the poster in the Church of the Annunciation about services for the Ordinariate, you may have wondered what the Ordinariate is. Perhaps you have never even heard of it? The Personal Ordinariate of Our Lady of Walsingham (under the Patronage of St John Henry Newman) to give it its full title, was created by Pope Benedict XVI in 2009. He had received representations from a number of Church of England Bishops seeking a way for groups of Anglicans to be received into the Catholic Church, whilst retaining some of the Anglican patrimony. The Ordinariate in England, Scotland and Wales, came into existence in 2010 with its dedication to Our Lady of Walsingham. Separate Ordinariates were created for the U.S.A and Australia. The bishops and priests were “fast tracked” into re-ordination, but the Pope made it clear they were not denying their previous ministry. Many of the new Catholic priests were married men and could not be made Bishops, so the former Bishop of Richborough, Mgr. Keith Newton, was made Ordinary. Although not a bishop he is a member of the Catholic Bishop’s Conference. I was present in Westminster Cathedral when Bishop Alan Hopes received into full communion with the Catholic Church three former Anglican Bishops, together with Sr Jane Louise and the late Sr Wendy. The Ordinariate also has a Community of Benedictine Nuns (the Sisters of the BVM), who had been members of an Anglican Community in Wantage.



The Holy see has approved a Missal and a Book of Divine Offices for the Ordinariate. Both of these use the language of the Book of Common Prayer, with Psalms as translated by Miles Coverdale.

In the Walsingham Group we have two priests and a Deacon, based in King’s Lynn and a priest based in Swaffham. We are grateful to Fr Keith

who allows us to have Mass in the Annunciation on the First Sunday each month. On the Second Sunday we have Evensong and Benediction in Our Lady of Pity, Swaffham.



On the Fourth Sunday we have Mass in the Holy House in King's Lynn, which is live streamed. We welcome any of the congregation at our services and at the Church of the Annunciation we provide tea and cake after Mass!

Barry Barnes

### PETER BROWN

Peter Brown was born at Hundon, near Haverhill Suffolk on 5th April 1938 to John and Doris Brown. Soon after the outbreak of war, John Brown was conscripted into the army, but was soon discharged on health grounds.



The couple went to lodge with an aunt of Doris who lived in Chelmsford where there was plenty of work. But the house was close to a Marconi factory and when the Germans heard that it was producing Radar, they sent a force to destroy it. The family were bombed out and Peter was rescued by his mother from his cot which was covered with ceiling plaster, although he was uninjured. John took lodgings and stayed in Chelmsford for a while. Doris took Peter and went back to her mother's house where they stayed for some time. Later John found a job with a tied cottage in Histon near Cambridge, and the couple stayed in that village until they died.

Peter was educated at Histon Junior School and Impington Village College, leaving school in 1954 with 5 "O" levels. He took a job in the Sales Order Office of the local employer - Chivers and Sons. There he worked for some three years until he received his "call up papers" for National Service. Having completed his two years in the R.A.F. he took up various jobs in the Cambridge area, finally ending up with a situation in the publication's office of the University of Cambridge Local Examinations Syndicate. It was at about this time that he was received into the Catholic Church and began to think about a possible vocation to the priesthood.

Peter was accepted by his local diocese of Northampton and sent first to Campion House, Osterley to gain some knowledge of Latin – a subject not taught at Impington. He arrived there in September 1962 and on October 11th 1962 the Second Vatican Council was opened in Rome. By the time he had completed two years at Osterley and had taken on board some small amount of Latin, the Council had issued the document on the Liturgy and introduced vernacular languages, thus rendering two years of Peter's life largely wasted! Perhaps this explains his lack of enthusiasm for this dead language. The Bishop of Northampton then sent Peter to study at St. Mary's College, Oscott, Birmingham. Back in 1964 there were so many students for the priesthood that they could not all be contained in the College itself, and so the first-year students were taught in a former country house called Grove Park, near Warwick. For the next five-year Peter's studies were in the College itself which is between Birmingham and Sutton Coldfield. These were the years when many new ideas were being brought out from Rome as the Council completed its work.



*St Mary's College Oscott*

In 1970 Peter was sent out as a Deacon to work in a parish under the direction of an experienced Parish Priest. The Parish was St. Anthony's, Farnham Royal – a parish on the edge of Slough.

After some six months experience here Peter was ordained priest on 7th March 1971 in that parish to general rejoicing among people of the parish who had got to know him well by then. In 1975 he was moved to serve as assistant priest in St. Patrick's, Corby – one of four parishes in what was then a great steel town.

It was during this time that the Diocese of East Anglia was created (in March 1976) and Fr. Peter opted to return to his native East Anglia. At first there was no permanent position available and so he spent a little time at OLEM, Cambridge and then at St. George's, Norwich, but in April 1877 he was appointed as assistant priest in Kings Lynn. There he worked happily under the careful eye of Fr. Ben Hammond.

A couple of years later Bishop Alan Clark decided to reopen the parish of Downham Market. The parish had been more or less shut down following the "Ossie Baker Affair" when the previous priest has refused to comply with the documents of the Second Vatican Council and the instructions of Bishop Clark. The parish had therefore been cared



*St Dominic's Church, Downham Market*

for over several years by the parish priests at Swaffham, but Bishop Clark considered that it was now time to regularise the situation. He asked Fr. Peter to re-open the parish and appointed him parish priest. So, in 1978 Fr. Peter had his first parish. He received a very warm welcome from the parishioners who had been without a resident priest for some four years or so.

During his time there the church was greatly enlarged – the old sanctuary becoming a sacristy, the old nave becoming a social area, or on Sunday's part of the worship area – a folding wooden wall separating the new area from the old. The building was further enhanced by the next priest (Fr. Henry MacCarthy) by the addition of a large narthex and bell tower.

In 1983 Bishop Clark asked Fr. Peter to become parish priest of Wymondham, Norfolk. There he spent the next fourteen happy years. During that time the church building was completely renovated with new double-glazed windows, new lighting, the floor was carpeted, new modern benches were made and a modern gas-fired Central heating system installed. Later the old parish hall (a wartime ex-army hut) was demolished, and a large modern brick-built hall replaced it. Fr. Peter often joked that he would be remembered in the diocese for the kitchen in that hall – often proclaimed the best kitchen in any hall in Norfolk.

In 1995 bishop Clark appointed Fr. Peter Chancellor of the Diocese – post which he held for nineteen years, eight months. He served as Chancellor to four bishops during that time. In 2001 he became Dean of Norwich until he was made Dean of North Norfolk in 2004 for the first year of its existence.



*Our Lady of Refuge Church, Cromer*

In 1997 Fr. Peter was moved to Cromer as parish priest, but since the previous priest was unable to move from the presbytery because he had suffered a serious stroke several years before this, Fr. Peter looked after Burnham Market parish for a few months. In the autumn of 1997 was able to move into Cromer, staying at first with parishioners until the presbytery was vacated in 1998. To commemorate the Millennium, he was able to oversee the work to provide a Garden of Rest for the burial of ashes, and a reconfiguration of the entrance to the church and the hall rendering it suitable for wheelchairs. During his last year in Cromer, Fr. Peter was also Administrator for the parish of Sheringham – there being no other priest available at that time. In this he was very ably assisted by the late Cannon McBride who was living in the town. On 31st August 2008 Fr. Peter retired from the parish and went to live in a cottage in Wells-next-the

Sea. However, he remained working as Diocesan Chancellor for another five years.

On his arrival at Wells, Fr. Peter found a very warm welcome from the Marist Priests who run the parish. In the first few years of retirement, he did much supply work in Norfolk, but later he helped out in the Walsingham parish celebrating one of the weekend Masses and being ready to help out at other times if needed.

### THE CATENIANS.

I suspect that the Covid lockdown made many people realise the great importance of physically meeting other people in peaceful right relations. Jesus teaches us how to do this and the international Catenian network gives Catholic men the opportunity to practice this pleasure. I joined the West Norfolk Catenian Circle after I retired and the Circle has had between 25 and 30 members during that time. We have monthly meetings followed by a dinner and I have enjoyed chatting to lovely generous people whose lives have been spent working in jobs which are very different from my narrow experience in the NHS. Each person has different ways of expressing their faith and giving glory to Jesus. Through networks like the Catenians I have come to realise that there is so much going on in and around King's Lynn, in the name of Jesus. There is nothing in the world more interesting to me than other people, their diversity, experiences, their aspirations and their humour. I suppose, at Catenian meetings, you meet the type of people who enjoy non-judgemental, peaceful right relationships.



I have visited other Circles in the province between here and London where strangers knew my name and treated me like family. My wife Jane accompanies me to some of our meetings and similarly enjoys the company of members and their wives. We have had several trips abroad including a group of 10 of us walking the Camino in Spain for 5 days. That was a wonderful trip. We

also visited Italy as a group, seeing Rome, Florence and Assisi. Again, this was a time which brings back wonderful memories. Jane and I also spent a wonderful week-end in Stratford on Avon last year with other Catenian couples from the province. Norwich Circle is one of our closest neighbouring Circles and their members are always very supportive and friendly, attending our events and taking up joint membership. Local Catholic priests are invited to one of our meetings each year and we were fortunate that past and present priests from the Walsingham Parish were able to attend our recent meeting on 15th June at the Marriot Warehouse, on the riverfront in King's Lynn. It seemed to me that everyone enjoyed the evening.

If you would like to come along to a meeting of the Catenians please email me [peter@pjstanhoe.co.uk](mailto:peter@pjstanhoe.co.uk) We will be pleased to welcome you and you can see whether being a member of the Catenians is an experience for you.

### CHURCH HISTORY

Reflections on Vatican II from our Church History Sessions in the Parish – by Dr Ian Watson

Imagine the scene, the excitement, glory and joy. In 1962 (the year of my birth but I am not talking about that auspicious event) Pope John XXIII opened Vatican II which lasted 3 years across two Popes and four sessions. For Catholics it was the twenty-first ecumenical council in the history of the Church, but one which is distinguished for several reasons. First, the scale of it, at any one time in St Peter's Basilica there were about 2,300 bishops, 500 theologians, 100 observers, plus ushers and secretaries, with 115 countries represented from across the world. At the

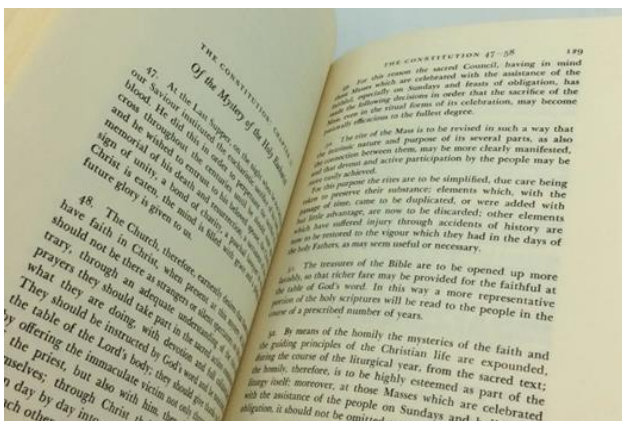


*Faith education in action*

opening ceremony over 10,000 were in attendance! Second, the length and number of documents it produced was greater than any

other council in history, mainly down to its unique pastoral nature. Third, the involvement of non-Catholic guests and observers to the council that helped support the genuine desire for unity. Fourth, the presence of the media which made it one of the first global church events accessible to all – you could say like a public drama played out in Vatican City on the world stage. Finally, the focus on change and renewal, not to modernise as such, but to recover and lift up the traditions of the Church to be better applied in the modern world.

There is little doubt that Vatican II was and remains a profound and important event in the life of the Church in the world. Over the summer, Fr. Keith generously held a number of evening sessions on Church history which focused on the council and the subsequent 16 documents, which included four dogmatic constitutions on liturgy, Divine revelation, the Church, and the Church in the modern world. There was a lot to get through and once we suppressed the mischievous sprite in the technology, Fr. Keith guided us with some dexterity through several interesting and rich discussions. The sessions were well attended and generated much debate and pleasure in discovering the richness and depth to the documents. I must say guided by the reassuring and safe technological hands of Fr. Desmond, we were all deeply impressed by Fr. Keith's Powerpoint skills and appreciated the considerable effort he put into preparation of the presentations. I am pleased to say that we did not suffer death by PowerPoint, something I experienced too many times during my time as a director in the NHS and public sector! I was asked to give some reflections on the sessions.



Hopefully they will resonate with others, but they are personal in the sense of what touched me the most. So here we go.

First, I was struck by how important and relevant Vatican II still is. Especially, the connection with the ongoing Synodal pathway under Pope Francis. For me, to understand the latter one needs to understand the former. Indeed, it is clear that the Synodal pathway and Vatican II are two sides of the same coin. I recall going through the process of converting to Catholicism last year under the guidance of Fr. Keith. During this time, at one point that I recall very clearly, I was conflicted as to whether it was the right decision



*Pope Paul VI at the second session of the Council*

for me. Looking back, I have no doubt that the Spirit was guiding me through the discovery of both Vatican II and the ongoing Synodal pathway. Many in the Parish will be wiser on and much more familiar with both but for me they were a genuine revelation. I do not underestimate the great joy I felt in researching, discussing and exploring the meaning and connections between both, and their relevance to my faith and how it was to be a Catholic. It was the final piece of the jigsaw to get me over the line and to join our wonderful Church; a beautiful Church that, at least to me, seemed to leap out of the pages of the Vatican II documents in such a visionary, hopeful, compassionate and relevant way to meet the contemporary challenges of disunity, suffering and secularisation in the twenty-first century.

Second, the richness contained within the 16 documents of Vatican II. In Fr. Keith's sessions, although it was still all new to me and I was clearly the novice, I was impressed by how open people were and how much they wanted to share their different perspectives and understandings. What I think we all had in common was the view of how beautiful the core ideas are presented in Vatican II. If you really want to understand what the Catholic Church is all about and where it is

going, then there is no better place to look than here.

What really struck me was the joy and enthusiasm expressed when we discussed the four dogmatic constitutions. I think we all shared the sense of excitement, renewal and hope that must have been present during Vatican II those many years ago. Fr. Keith really did bring it to life for us all.

Finally, I want to end with a very personal view of what in the 16 documents of Vatican II had the most impact on me. This is tough because there is so much to choose from. I have no doubt that others would have been moved by other things but for me it was 'Christ is the Light of nations.' These are the first words of *Lumen Gentium*, promulgated by Pope Paul VI in 1964. I think Pope Benedict XVI was right when he said as recently as 2012: 'The attempts made through the ages to extinguish the light of God, to replace it with the glare of illusion and deceit, have heralded episodes of tragic violence against mankind' (Vatican City, Dec. 14, 2012). He clearly had in mind the problem that *Lumen Gentium* sought to address in its eight chapters that range from the mystery of the Church to the Blessed Virgin. The main message is to bring the light of Christ to all men, and the light of Christ is reflected in the Church herself.

Today, as then, some think the church unfit for this challenge due to the sad reality of sexual, financial and governance abuses over the years. Consequently, for some, the Church is seen as something very different from Christ himself. For me, the value of *Lumen Gentium* is clear, when the Church lives her life, carries out her mission and ministry, worships and performs works out of compassion and love for others, she brings the light of Christ to the world. *Lumen Gentium* reminds us that our task is to rediscover, through reflection, repentance and reform the link between Christ and the Church, the identity of Christ with Holy Mother Church. It is worth quoting at some length from Chapter One:

*The Church is a sheepfold whose one and indispensable door is Christ. It is a flock of which God Himself foretold He would be the shepherd, and whose sheep, although ruled by human shepherds; are nevertheless continuously led and nourished by Christ Himself, the Good Shepherd and the Prince of the shepherds, who gave His life*

*for the sheep.' [...] Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route; the Church is a sheepfold whose one and indispensable door is Christ. It is a flock of which God Himself foretold He would be the shepherd, and whose sheep, although ruled by human shepherds; are nevertheless continuously led and nourished by Christ Himself, the Good Shepherd and the Prince of the shepherds, who gave His life for the sheep.' [...] Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave", and "being rich, became poor" for our sakes. Thus, the Church [...] is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart", "to seek and to save what was lost". Similarly, the Church encompasses with love all who are afflicted with human suffering [...]. It does all it can to relieve their need and in them it strives to serve Christ. While Christ, holy, innocent and undefiled knew nothing of sin, but came to expiate only the sins of the people, the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God", announcing the cross and death of the Lord until He comes.". By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be*



Mosaic of the Good Shepherd,  
mausoleum of Galla Placidia, Ravenna

manifested in full light.'

Vatican II, Lumen Gentium, 8, 1964

I cannot think of a more optimistic and humble view – can you? The message of Christ as the Light and of Holy Mother Church bringing the Light into the world is beautiful. It is this thought that touched me the most during our sessions. I urge anyone who is interested (and really why wouldn't you be?) in Vatican II and its relevance for the Synodal pathway, please come along to any future sessions that may be organised. They are informal, relaxed and friendly and like me you do not need to be an expert or especially knowledgeable on the subject matter. As a parish we are lucky to have such well-read priests willing to share their wisdom in a humble, open and generous way. So, watch this space as we seek to tempt Fr. Keith, through the Holy Spirit, to hold more sessions on the history and life of the Church from his already incredibly busy schedule!

### ANNUNCIATION PICTURE



On the feast of the Nativity of the Blessed Virgin a new picture of the Annunciation was placed in the entrance hall of the Church of the Annunciation. It was painted, here in Walsingham at the end of the last century by Steven Nemethy (1950-2004). It reminds me of some Ethiopian icons and has clear echoes of the fifteenth century fresco of the Annunciation by Fra Angelico at San Marco, Florence. It presents Our Lady, as a simple young woman in a kitchen who has been baking. Perhaps he was thinking of a possible etymology of 'Lady': from *half*, 'loaf' + a Germanic base meaning 'knead', related to dough. Importantly, though, it is a thoroughly modern image to grace a modern Building.

## XVI ORDINARY SYNOD OF BISHOPS



The current Synod of bishops is the sixteenth in a series of ordinary Synods called every three or four years since it was established by Pope Paul VI in 1965. There have also been the 'Extraordinary Synods' interspersed among them to deal with significant topics as well as eleven Special synods which concentrated on different regions of the world. It is ordinary only being part of a regular series; in every other sense it is very far from 'ordinary'.

To begin with, it is not a meeting just of bishops. As no doubt you remember the process began a couple of years ago with the consultation of the whole Church and the working document for the meeting in Rome last month was derived from the results of that consultation. Furthermore, there were participants in that general assembly who were not bishops: lay men and women and Religious took part and were able to vote. Nor was this meeting the end of the Synod. There is to be a further general assembly in October of next year. In the meantime, a 'Synthesis' of the story so far has been published.

The topic of the Synod is **Synodality: Communion, Participation, Mission**. In English the word synod simply refers to a Church meeting. The word synodality, however, has been coined according to the etymology of Synod: 'syn' a Greek prefix indicating 'together', and 'hodos' the Greek word for a path or road. By synodality, then, we mean 'journeying together as the People of God'. It is a way of being Church, a way which involves listening to each individual person as a member of the Church in order to understand how God might be speaking to all of us.

The word Synodality may be new but the concept is not. In the introduction to the Synthesis we read, "*The entire journey, rooted in the Tradition of the Church, is taking place in the light of conciliar teaching. The Second Vatican Council was, in fact, like a seed sown in the field of the world and the Church. The soil in which it*



*germinated and grew was the daily lives of believers, the experience of the Churches of every people and culture, the many testimonies of holiness, and the reflections of theologians. The Synod 2021-2024 continues to draw on the energy of that seed and to develop its potential. The synodal path is, in fact, implementing what the Council taught about the Church as Mystery and People of God, called to holiness.”*



*Some of the delegates at synod unlike its predecessors*

It is for this reason that we have been looking again at the documents of Vatican II, now sixty years old. When I was a boy in the sixties of the last century, ‘sixty years ago’ was before the first world war: well and truly history! And yet these documents describe a way of being Church which has not yet been fully implemented. We cannot afford to let them become history.

One way of bringing them to life is to look carefully at the Synthesis issued from the first general assembly of the Synod. It is broadly structured after the pattern Communion Participation and Mission, and is divided into twenty chapters, each of which is dealt with under three headings: convergences, which identify specific points that guide our reflection, a kind of rad-map to help us us find our way; matters for consideration which summarise points about which we need to continue deepening our understanding; and proposals which indicate possible paths that can be taken.

As a community of believers, we should be aware of what is being said about each of these topics and sharing our ideas about them. Vatican II met at a time when the world was changing rapidly, and the rate of that change was increasing. The world in which we, the environment in which we are trying to be faithful to Christ, has changed dramatically even since that time. By taking part in this process, we hope to be able to discover an effective *modus vivendi*. It is not about changing

doctrine but about developing the Church’s mission.

At the opening of the Second Vatican Council Pope John XXIII said: *“We are not here primarily to discuss certain fundamentals of Catholic doctrine... We presume that these things are sufficiently well known and familiar to you all. What is needed at the present time is a new enthusiasm, a new joy and serenity of mind in the unreserved acceptance of the entire Christian faith, without forfeiting that accuracy and precision in its presentation which characterized the proceedings of the Council of Trent and the First Vatican Council... What is needed is that this certain and immutable doctrine, to which the faithful owe obedience, be studied afresh and reformulated in contemporary terms. For this deposit of faith, or truths which are contained in our time-honoured teaching is one thing; the manner in which these truths are set forth (with their meaning preserved intact) is something else.”*

We must avoid the temptation to think of the Synod as something ‘out there’ which concerns only specialists. If it is to bear fruit, we have to allow it to be our concern. We need to know what it is trying to do, to keep it in mind to give it time and pray about it.

# CATHOLIC PARISH OF WALSINGHAM

*St* **H**enry Walpole, S.J., Burnham Market

**PARISH** **O**ur Lady Star of the Sea, Wells-next-the-Sea

**O**ur Lady of the Annunciation, Walsingham

*St* **P**eter, Blakeney

*“I pray that they all may be one...”*

(John 17:21)

*The current Synod is,*

*“A call for the involvement of all who belong to the People of God – laity, consecrated and ordained – to engage in the exercise of deep and respectful listening to one another. Genuine efforts must be made to ensure the inclusion of those at the margins or who feel excluded.”*

*HOOP alone may not be able to bring this about, but it is an invitation to say what you think and to listen to what others have to say. Let’s make use of it.*