

Parish of Our Lady of the Annunciation - King's Lynn

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Field Lane, Gaywood,
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Saturday, 27th June 2020.

Deacon Shaun's Bulletin

Dear Friends,

Some sad news to start with this morning, a couple of weeks ago I wrote about Canon Christopher Tuckwell, Administrator of Westminster Cathedral (who was my Spiritual Director from 2011-2015) and who was retiring because of ill-health.

Sadly I learnt last evening that Canon Christopher had died.

Please pray for the repose of the soul of Canon Christopher Tuckwell.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. Amen.

Late last evening I received the following email which was sent to me via Allen Hall Seminary:

I write with the sad news of the death earlier this evening, 26 June, of Canon Christopher Howard Joseph Tuckwell. Canon Christopher died peacefully at the Royal Trinity Hospice, Clapham where he received end of life care in recent days. The visit yesterday of Cardinal Vincent surely gave Christopher much consolation as he prepared for God's embrace.

Canon Christopher was born in Kingston upon Thames on 25 September 1945 and ordained as a Catholic priest on 4 December 1995 by Cardinal Basil Hume in Westminster Cathedral. Canon Christopher was the Administrator of the Cathedral until he stepped down on 13 June.

Sympathy is extended to Canon Christopher's family and friends, and to the clergy and parishioners of the Cathedral parish and his former parishes in the Diocese, and to those among whom he ministered as an Anglican priest and to those with whom he served while an officer in the army.

Canon Christopher was a member of the Deceased Clergy Association. The Funeral Mass will take place in accordance with the protocols necessary due to the coronavirus pandemic. An obituary will be circulated in due course.

We pray for the repose of Canon Christopher's soul:

Lord Jesus, our Redeemer,

you willingly gave yourself up to death so that all people might be saved and pass from death into a new life.

Listen to our prayers, look with love on your people who mourn and pray for Canon Christopher.

Lord Jesus, holy and compassionate, forgive his sins.

By dying you opened the gates of life for those who believe in you.

Do not let our brother be parted from you, but by your glorious power give him light, joy and peace in heaven where you live for ever and ever.

May the soul of this faithful priest rest in peace. Amen.

With kind regards,

Mgr. Martin Hayes, Vicar General, Diocese of Westminster

During the past week on Tuesday, sadly Deacon Peter Coates died.

From Bishop Alan:

It is with sadness that I have to inform you of the death of Deacon Peter Coates who died peacefully today, after a long struggle with ill health, surrounded by his wife Kathleen and his family. He had been strengthened by the Sacraments and prayer of the Church. May he rest in peace.

A convert from the Congregational Church, Peter was ordained a permanent deacon for the Diocese of Moldavia, whilst working there for some years. After his retirement, he returned to live and work in the Diocese of Westminster before moving to Suffolk. He has been assisting in the church of Woodbridge for some years in spite of his ill health.

The Diocese assures Kathleen and his family and friends, together with Fr Edmund and the parishioners of Woodbridge and Framlingham of our prayers and thoughts at this time.

Attached is Deacon Peter's Obituary for you.

Please pray for the repose of the soul of Deacon Peter Coates.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. Amen.

Today there are various options for Mass:

They are:

- Feria for Saturday, Week 12 of the year
- Our Lady on Saturday (Today Our Lady of Perpetual Succour)
- St. Cyril of Alexandria

Attached for you are the readings at Mass for Saturday of Week 12 in Ordinary Time plus published on the parish website. <http://www.catholicparish-kingslynn.org.uk/>

From <https://universalis.com/europe.english.eastanglia/20200627/today.htm>

St Cyril of Alexandria (370 - 444)

Alexandria was the largest city in the ancient world. Rather like Los Angeles, it was a sprawling mixture of races and creeds; and it was a byword for the violence of its sectarian politics, whether of Greeks against Jews or of orthodox Christians against heretics. Cyril began his career as a worthy follower of this tradition. He succeeded his uncle as bishop of Alexandria in 412, and promptly solved a number of outstanding problems by closing the churches of the Novatian heretics and expelling the Jews from the city. This caused trouble and led to an ongoing quarrel with the Imperial governor of the city and to murderous riots. It is not for this part of his life that St Cyril is celebrated.

In 428, Nestorius, the new Patriarch of Constantinople (and hence one of the most important bishops in the world) made statements that could be interpreted as denying the divinity of Christ. The dual nature – human and divine – has always been hard for us to accept or understand, and if it seems easy it is only because we have not thought about it properly.

Those who dislike problems have had two responses: to deny the human nature of Christ or to deny his divinity: and either leads to disaster, since both deny the Incarnation and hence the divinisation of human nature.

The resulting battle was as unedifying as most of the early fights that defined the shape of Christianity, because both sides were concerned to defend something that they saw as being of infinite and eternal importance. If it had been a question of power politics, of who got what post and what revenues, the matter could have been settled quietly – but this was not about power, it was important, and the victory was more important than the methods. Seen from fifteen centuries later, the proceedings seem melodramatic and absurd: Cyril arriving at the Council of Ephesus accompanied by fifty bishops wielding baseball bats (or the fifth-century equivalent); the Emperor, burdened with a sister who supported Cyril and a wife who supported Nestorius; the ratification of the contradictory decrees of both the council that supported Cyril and the council that supported Nestorius; the imprisonment of both bishops; the bribery...

To revere Cyril of Alexandria is not to approve the methods he used: he fought according to the conventions of the time, and with its weapons. But he never sought to destroy Nestorius or any of his opponents, only to win the day for the truth of salvation: would that controversies today were fought with such pure motives.

After the fireworks of the Council, Cyril was moderate and conciliatory, and sought to reconcile to the Church any Nestorians who were willing to engage in dialogue. It is largely through his efforts that we can celebrate (even if we still fail to understand completely) the two natures of Christ, and that we can address Mary as “Mother of God”. It is as a theologian rather than as a politician that Cyril is honoured.

So let us give thanks that Cyril lived, and let us enjoy the fruits of his achievement; but although we ought all to share his pure zeal for the truth, let us not hurry to imitate his more vigorous methods!

Our Lady of Perpetual Succour.

One of the most popular representations of Our Lady is the picture of Our Mother (or Our Lady) of Perpetual Succour. The icon shows the Blessed Virgin Mary wearing a dress of dark red, representing the Passion of Jesus; with a blue mantel representing her perpetual virginity; and with a cloaked veil representing her modesty. On the left side is the Archangel Michael; on the right side is the Archangel Gabriel. The star on Mary’s forehead signifies her title as Star of the Sea.

Towards the end of the fifteenth century, this picture was brought from Crete to Rome; it was in the possession of a merchant from Crete, who appears to have stolen it; it is reputed to have hung in his home for some years. In 1499, during the pontificate of Alexander VI, it was placed in the church of San Matteo in the via Merulana, where it was venerated for some three hundred



years. In the aftermath of the French revolution the church was destroyed and the whereabouts of the picture were unknown. It was providentially rediscovered in 1865. Pius IX restored it to public veneration in the church of St Alphonsus Liguori in Rome.

Well known to many of us is Our Lady of Perpetual Succour & St Edmund church in Hunstanton. (with St. Cecilia's Dersingham)

<http://www.hunstantoncatholicparish.org/>

<https://universalis.com/europe.english.eastanglia/20200627/readings.htm>

The Second Reading at the Office of Readings today is:

A homily on the Beatitudes by St Gregory of Nyssa

Blessed are the pure in heart, for they shall see God

Bodily health is a good thing, but what is truly blessed is not only to know how to keep one's health but actually to be healthy. If someone praises health but then goes and eats food that makes him ill, what is the use to him, in his illness, of all his praise of health?

We need to look at the text we are considering in just the same way. It does not say that it is blessed to know something about the Lord God, but that it is blessed to have God within oneself. Blessed are the pure in heart, for they shall see God.

I do not think that this is simply intended to promise a direct vision of God if one purifies one's soul. On the other hand, perhaps the magnificence of this saying is hinting at the same thing that is said more clearly to another audience: The kingdom of God is within you. That is, we are to understand that when we have purged our souls of every illusion and every disordered affection, we will see our own beauty as an image of the divine nature.

And it seems to me that the Word of God, in these few words, was saying something like this: In you there is a certain desire to contemplate what is truly good. But when you hear that God's majesty is exalted high above the heavens, that his glory is beyond comprehension, that his beauty is beyond description, that his very nature can neither be perceived nor be understood, do not fall into despair or think you can never have the sight that you desire.

So if, by love and right living, you wash off the filth that has become stuck to your heart, the divine beauty will shine forth in you. Think of iron, which at one moment is dark and tarnished and the next, once the rust has been scraped off, shines and glistens brightly in the sun. It is the same with the inner core of man, which the Lord calls the heart. It has been in damp and foul places and is covered in patches of rust; but once the rust has been scraped off, it will recover itself and once more resemble its archetype. And so it will be good, since what resembles the good must be good itself.

Therefore, whoever looks at himself sees in himself what he desires. And whoever is pure in heart is blessed because, seeing his own purity, he sees the archetype reflected in the image. If you see the sun in a mirror then you are not looking directly at the sky, but still you are seeing the sun just as much as someone who looks directly at it. In the same way, the Lord is saying, although you do not have the strength to withstand the direct sight of the great and inaccessible light of God, if you look within yourselves once you have returned to the grace of the image that was placed in you from the beginning, you will find in yourselves all that you seek.

For to be God is to be pure, to be free from weakness and passion, to be separated from all evil. If these things are all true of you then God is within you. If your thought is kept pure from evil habits, free from passion and weakness, separated from all stain, you are blessed because your vision is sharp and clear. You are able to see what is invisible to those who have not been purified. The eyes of your soul have been cleansed of material filth and through the purity of your heart you have a clear sight of the vision of blessedness. What is that vision? It is purity, sanctity, simplicity, and other reflections of the brightness of the Divine nature. It is the sight of God.

Holy Family Church will be open from **10.00am to 11.00am** this morning for private prayer.

Mass for the Vigil of the Solemnity of SS Peter and Paul, Apostles will be live streamed at 4.00pm this afternoon.

Our Tube channel is <https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKg>

With my love, thoughts and prayers,

Shaun

Deacon Shaun Morrison
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Obituary

Revd. Deacon Peter Coates, 1940-2020

Peter Coates was born during the Second World War in Darlington and was never seen by his father who died on active service in Egypt. In infancy, Peter was given up for dead on at least two occasions but revived. These episodes were almost certainly due to the congenital condition known as *Ehlers Danlos Syndrome* (EDS) which continued to cause problems for Peter throughout his life.

Peter had a primary school report which said “Good sometimes” and a grammar school report which said “There is no false modesty in this boy”. After grammar school, he worked as a mental nurse, as a care assistant in a hostel for destitute people, and for *Dr Barnardo’s Homes* before training for ministry in the Methodist Church. He claimed that his Bachelor of Divinity degree from the University of London made him the only Methodist Minister with a degree in the Roman Catholic Mass. His Master of Theology degree was in New Testament Theology and he was found asleep on the floor outside the Examination Room before his final written exam.

At the age of eight, Peter told his mother that he had a vocation to be ordained and to work amongst the poorest people. Most of his ministry in the Methodist Church was based in Inner London and his last appointment was as Chaplain to Rochester Borstal and Secretary of the London South East Synod as well as Chaplain to the European Youth Council and Leader of the first British delegation to the East German Methodist Church.

After leaving the Methodist Church, Peter worked in Prison Education before becoming Deputy Director of Replan, a government programme working with Further Education Colleges and unemployed people. This led to work on projects sponsored by the European Union. He also gained an academic diploma in Adult Continuing Education, a Master of Education degree and a Fellowship in the Chartered Institute of Personnel and Development.

During this time, by separate routes, both Peter and his wife Kathleen came to believe that it was right to ask to be received into the Roman Catholic Church.

In 1995, Peter went to Azerbaijan as Team Leader on a project to reform the Ministry of Labour. This project lasted for a year and Peter has been credited with helping to found the Catholic Church there. The first public Mass since the communist revolution of 1918 was celebrated in his flat by Father Colin Taylor from the Nottingham Diocese. After Peter’s visit to the Nuncio in Tbilisi, Georgia, two priests were sent to Baku to establish the parish and build the new Church.

The following year Peter went to Moldova, to be joined there by Kathleen and their son Alister a few months later. Moldova had the lowest G.D.P. in Europe and through voluntary work with the Church and with *Caritas Moldova* while living in a village sharing the people’s lives that early vocation began to be fulfilled. He was later ordained to the Order of Deacons on 6th January, 2001 by the Right Reverend Anton Cosa, Bishop of Chişinău.

Peter continued to work on projects mainly in Moldova but also in Kyrgystan, but eventually the E.D.S. caught up with him again and gave rise to a few misdiagnoses in both countries and

the U.K. The family had to return to England and Peter was very ill during the early part of 2003. After recovering, he became an assistant to the Catholic Chaplain at Feltham Young Offenders Institute until Bishop Anton arranged an American contract enabling Peter to commute to Moldova eight times per year. This was not too difficult as the family were then living in Twickenham close to London Heathrow Airport, but of course in August 2005 the family came to live in Woodbridge. The charity *Moldova not Forgotten* was set up to continue the work there. He was the first permanent deacon in Eastern Europe.

With permission from Bishop Michael Evans, and later Bishop Alan Hopes, Peter ministered in the parish of Saint Thomas of Canterbury at Woodbridge from 2005 and he wrote a regular column for our diocesan newspaper. Peter continued to be incardinated to the Diocese of Chişinău, Moldova.

Peter died in Ipswich hospital on 23rd June, 2020, age 80. He is survived by his wife Kathleen, three children, and grandchildren.

May he rest in peace.