

Important Information & Updates



MESSAGE OF THE HOLY FATHER for Lent 2022

“Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all” (Gal 6:9-10)

Dear Brothers and Sisters,

Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul’s exhortation to the Galatians: “Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (*kairós*), let us do good to all” (*Gal 6:9-10*).

1. SOWING AND REAPING

In these words, the Apostle evokes the image of sowing and reaping, so dear to Jesus (cf. *Mt 13*). Saint Paul speaks to us of a *kairós*: an opportune time for sowing goodness in view of a future harvest. What is this “opportune time” for us? Lent is certainly such an opportune time, but so is our entire existence, of which Lent is in some way an image.¹ All too often in our lives, greed, pride and the desire to possess, accumulate and consume have the upper hand, as we see from the story of the foolish man in the Gospel parable, who thought his life was safe and secure because of the abundant grain and goods he had stored in his barns (cf. *Lk 12:16-21*). Lent invites us to conversion, to a change in mindset, so that life’s truth and beauty may be found not

¹ Cf. SAINT AUGUSTINE, *Serm.* 243, 9,8; 270, 3; *En. in Ps.* 110, 1.

so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.

The first to sow is God himself, who with great generosity “continues to sow abundant seeds of goodness in our human family” (*Fratelli Tutti*, 54). During Lent we are called to respond to God’s gift by accepting his word, which is “living and active” (*Heb 4:12*). Regular listening to the word of God makes us open and docile to his working (cf. *Jas 1:21*) and bears fruit in our lives. This brings us great joy, yet even more, it summons us to become God’s co-workers (cf. *1 Cor 3:9*). By making good use of the present time (cf. *Eph 5:16*), we too can sow seeds of goodness. This call to sow goodness should not be seen as a burden but a grace, whereby the Creator wishes us to be actively united with his own bountiful goodness.

What about the harvest? Do we not sow seeds in order to reap a harvest? Of course! Saint Paul points to the close relationship between sowing and reaping when he says: “Anyone who sows sparsely will reap sparsely as well, and anyone who sows generously will reap generously as well” (*2 Cor 9:6*). But what kind of harvest are we talking about? A first fruit of the goodness we sow appears in ourselves and our daily lives, even in our little acts of kindness. In God, no act of love, no matter how small, and no “generous effort” will ever be lost (cf. *Evangelii Gaudium*, 279). Just as we recognize a tree by its fruits (cf. *Mt 7:16, 20*), so a life full of good deeds radiates light (cf. *Mt 5:14-16*) and carries the fragrance of Christ to the world (cf. *2 Cor 2:15*). Serving God in freedom from sin brings forth fruits of sanctification for the salvation of all (cf. *Rom 6:22*).

In truth, we see only a small portion of the fruits of what we sow, since, according to the Gospel proverb, “one sows, while another reaps” (*Jn 4:37*). When we sow for the benefit of others, we share in God’s own benevolent love: “it is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others” (*Fratelli Tutti*, 196). Sowing goodness for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness, and makes us part of the magnificent horizon of God’s benevolent plan.

The word of God broadens and elevates our vision: it tells us that the real harvest is eschatological, the harvest of the last, undying day. The mature fruit of our lives and actions is “fruit for eternal life” (*Jn 4:36*), our “treasure in heaven” (*Lk 12:33; 18:22*). Jesus himself uses the image of the seed that dies in the ground in order to bear fruit as a symbol of the mystery of his death and resurrection (cf. *Jn 12:24*); while Saint Paul uses the same image to speak of the resurrection of our bodies: “What is sown is perishable, but what is raised is imperishable; what is sown is contemptible but what is raised is glorious; what is sown is weak, but what is raised is powerful; what is sown

is a natural body, and what is raised is a spiritual body” (1 Cor 15:42-44). The hope of resurrection is the great light that the risen Christ brings to the world, for “if our hope in Christ has been for this life only, we are of all people the most pitiable. In fact, however, Christ has been raised from the dead, as the first-fruits of all who have fallen asleep” (1 Cor 15:19-20). Those who are intimately united to him in love “by dying a death like his” (Rom 6:5) will also be united to his resurrection for eternal life (cf. Jn 5:29). “Then the upright will shine like the sun in the kingdom of their Father” (Mt 13:43).

2. “LET US NOT GROW TIRED OF DOING GOOD”

Christ’s resurrection enlivens earthly hopes with the “great hope” of eternal life, planting the seed of salvation in our present time (cf. BENEDICT XVI, *Spe Salvi*, 3; 7). Bitter disappointment at shattered dreams, deep concern for the challenges ahead and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centredness and indifference to the suffering of others. Indeed, even our best resources have their limitations: “Youths grow tired and weary, the young stumble and fall” (Is 40:30). Yet God “gives strength to the weary, he strengthens the powerless... Those who hope in the Lord will regain their strength, they will soar on wings like eagles; though they run they will not grow weary, though they walk they will never tire» (Is 40:29, 31). The Lenten season calls us to place our faith and hope in the Lord (cf. 1 Pet 1:21), since only if we fix our gaze on the risen Christ (cf. Heb 12:2) will we be able to respond to the Apostle’s appeal, “Let us never grow tired of doing good” (Gal 6:9).

Let us not grow tired of praying. Jesus taught us to “pray always without becoming weary” (Lk 18:1). We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion. If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand firm (cf. Is 7:9). No one attains salvation alone, since we are all in the same boat, amid the storms of history;² and certainly no one reaches salvation without God, for only the paschal mystery of Jesus Christ triumphs over the dark waters of death. Faith does not spare us life’s burdens and tribulations, but it does allow us to face them in union with God in Christ, with the great hope that does not disappoint, whose pledge is the love that God has poured into our hearts through the Holy Spirit (cf. Rom 5:1-5).

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin. *Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation,* knowing

² Cf. *Extraordinary Moment of Prayer presided over by Pope Francis* (27 March 2020).

that God never tires of forgiving.³ *Let us not grow tired of fighting against concupiscence,* that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin (cf. *Fratelli Tutti*, 166). One of these is addiction to the digital media, which impoverishes human relationships. Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication (ibid., 43) made up of “authentic encounters” (ibid., 50), face-to-face and in person.

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practise almsgiving by giving joyfully (cf. 2 Cor 9:7). God who “supplies seed to the sower and bread for food” (2 Cor 9:10) enables each of us not only to have food to eat, but also to be generous in doing good to others. While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life (cf. Lk 10:25-37). Lent is a favourable time to seek out – and not to avoid – those in need; to reach out – and not to ignore – those who need a sympathetic ear and a good word; to visit – and not to abandon – those who are lonely. Let us put into practice our call to do good to all, and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized (cf. *Fratelli Tutti*, 193).

3. “IF WE DO NOT GIVE UP, WE SHALL REAP OUR HARVEST IN DUE TIME”

Each year during Lent we are reminded that “goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day” (ibid., 11). Let us ask God to give us the patient perseverance of the farmer (cf. Jas 5:7), and to persevere in doing good, one step at a time. If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who “is generous in forgiving” (Is 55:7). In this season of conversion, sustained by God’s grace and by the communion of the Church, let us not grow tired of doing good. The soil is prepared by fasting, watered by prayer and enriched by charity. Let us believe firmly that “if we do not give up, we shall reap our harvest in due time” and that, with the gift of perseverance, we shall obtain what was promised (cf. Heb 10:36), for our salvation and the salvation of others (cf. 1 Tim 4:16). By cultivating fraternal love towards everyone, we are united to Christ, who gave his life for our sake (cf. 2 Cor 5:14-15), and we are granted a foretaste of the joy of the kingdom of heaven, when God will be “all in all” (1 Cor 15:28).

³ Cf. *Angelus*, 17 March 2013.

NEWS AND EVENTS

May the Virgin Mary, who bore the Saviour in her womb and “pondered all these things in her heart” (*Lk 2:19*), obtain for us the gift of patience. May she accompany us with her maternal presence, so that this season of conversion may bring forth fruits of eternal salvation.

Rome, Saint John Lateran, 11 November, 2021, Memorial of Saint Martin, Bishop.

[Francis]

NEWS AND EVENTS

Email address for Fr. Alex: alex.anaman@rcdea.org.uk

THE SYNODAL PATH

MARCH 8th IS THE FINAL DATE for completing the answers to the TEN QUESTIONS for the Synodal Pathway. To **answer online** please use the Parish website by typing in 'sthenrymorse.com' - then under the photo of our Church click on DIOCESAN SYNOD SURVEY. Next click on **<https://www.rcdea.org.uk/synodal-pathway>** and then click on **TELL US** on the picture of Pope Francis. Now just follow the instructions - it is very easy to put in your answers. IF ANYONE CANNOT COMPLETE THE ANSWERS ONLINE please put your answers on a paper copy and put them in the box labelled '**Answers Ten Questions**' in the Community Room by **SUNDAY 6th MARCH. (Some paper copies of the 10 Questions are in the Community Room)**

First Holy Communion – classes begin on 27th February during the 9am Mass.

'CHURCH CLEANING': There is a new rota for cleaning the church displayed in the Community Room. Please would volunteers put their name against a slot that is convenient to them. Thank you to all the volunteers who keep our Church Building clean for us all.'

Lenten Alms - Bishop Alan has dedicated this year's Lenten Alms to two charities: St Francis Leprosy Guild, Registered Charity Number 1188749, and Aid to the Church in Need Registered charity Number 1097984 Information on St Francis Leprosy Guild can be found at <https://www.stfrancisleprosy.org/> Parishioners are encouraged to donate through our parish / the Diocese. However, if parishioners make a donation direct they should identify it as being from the Diocese of East Anglia. There should be an identified collection point in each church for Lenten Alms. Lenten Alms collections are to be submitted to Bishop's House as soon as possible after Easter.

NEWS AND EVENTS

The Tuesday Club is held on the **third Tuesday of each month** . We meet at **7 pm in the evening** and have planned activities throughout the year . Some activities are in the community room and others will be local to Diss. We will always aim to help with transport between ourselves . Everyone is very welcome .

The Norfolk Churches Trust – the Sponsored Bike Ride and Walk last year **raised £167.91 for the Parish**. Our thanks to Maggie and all participants who helped raise funds for our Church. This year's event takes place on Saturday 10th September.

Required for September 2022, Director of Schools Service - Diocese of East Anglia. Please see Diocesan website for more details. www.rcdea.org.uk

World Youth Day Portugal 2023 - If you are over 14 ½ (and so will be 16+ by July 2023), or are interested in being an adult leader, why not think about coming on this amazing

pilgrimage? It culminates with millions of young people from around the world joining Pope Francis for Mass. Find out more at our Diocesan Launch on **March 13th 2022** at Newmarket Parish Centre, 14 Exeter Road, Newmarket CB8 8LT. The afternoon starts at 1pm (please bring a packed lunch) and will end by 4:30pm after Mass with Bishop Alan. Organised by the Diocesan Youth Service.

Message from Universe Catholic Weekly
(www.universecatholicweekly.co.uk)

The Universe Catholic Weekly is thrilled to announce that we have launched our new online newspaper with the full support of our first subscriber none other than His Eminence Cardinal Vincent Nichols. Order **your Digital** 4 weeks **FREE** trial supply by calling Michelle on 0743 661 7650 or email: michelle.jones@universecatholicweekly.co.uk

Parish Library - Volunteer Required

Would you enjoy the role of taking care of the Church library? The Parish has a number of books available for Parishioners to borrow. We are looking for someone to take on the role of caring for the library which would primarily involve keeping the books and library area organised. If you may be able to help please speak with Fr. Alex.

NEWS AND EVENTS

Assistance or Help Requested

WAVENEY VALLEY FOOD BANK - ITEMS URGENTLY NEEDED:

- **FRUIT JUICE , INSTANT MASH, MICROWAVE PUDDINGS**

Special Mass Intentions – envelopes are available in the Community Room for your Mass Intentions. If it is difficult for you to come to Church to pick up an envelope you may email a request for a Mass Intention to the office. Please ensure to include the following information; **your name and phone number, the name for whom the Intention Mass is for, RIP or other reason, your preferred date if you have one.** If the date requested is unavailable you'll receive a telephone call so that an alternative date can be agreed. Your donation may be posted (cheque), given to Fr. Alex or left in the office when you come to Church – please place any donation in an envelope and include the name for whom the Mass is to be said. Email: office@holytrinitydiss.plus.com

Newsletter – information received before noon on Wednesdays will be included in the next weekend's newsletter (provided there is space available), and/or posted to the Parish Website. Information can be left in the office or emailed to office@holytrinitydiss.plus.com

NEWS AND EVENTS

Why do we eat pancakes on Shrove Tuesday?

In Christian traditions, the 40 days before Easter are known as Lent, and they mark the time that Jesus spent fasting in the desert. Traditionally, Christians would mark the period with prayers and fasting, abstaining from a whole range of foods, including meat, eggs, fish, fats and milk. The word 'shrove' comes from the old Roman Catholic practice of being 'shriven' – meaning to confess one's sins. The shiving bell would be rung on Shrove Tuesday to call people to church to confess.

Before Lent could begin in earnest, all edible temptations needed to be removed. This took place over a period of days known as 'Shrovetide'. Meat such as bacon would be eaten up on 'Collop Monday' (a collop is a thin slice of meat). And on Shrove Tuesday eggs, butter and stocks of fat would be used up. One of the easiest ways to dispose of these items was to turn them into pancakes or fritters, a custom which continued long after the Church of England separated from the Roman Catholic Church in the 16th century.

The Monday and Tuesday before Lent were periods of great festivity before the coming days of abstinence. Children would go 'Shroving' or 'Lent-crocking' on Shrove Tuesday (or the night before), knocking on their neighbours' doors and singing:

*'We be come a-shroving,
For a piece of pancake,
Or a bite of bacon,
Or a little truckle of cheese
Of your own making'*

Or on Collop Monday:

*'Once, twice, thrice
I give thee warning
Please to make some pancakes
'Gin tomorrow morning'*

Sometimes they would bring shards of crockery or stones with them to throw at householders who refused to give them anything!

Discovering traditions - Why we Eat Pancakes on

Shrove Tuesday shared from English Heritage.

NEWS AND EVENTS

CATHOLIC BISHOPS' CONFERENCE OF ENGLAND AND WALES



Honouring Sunday

As the Synodal Pathway of listening and discerning unfolds, we the bishops of England and Wales, are paying particular attention to the hopes and fears, the joys and anxieties of all who are sharing their thoughts and feelings with us.

Longing for our Lord

We are attentive to the experience of the last year or so, when we have lived our faith through the limitations of the pandemic. We have heard of the longing which some express as a "homesickness." We want to be in the presence of the Blessed Sacrament. We yearn to celebrate the sacraments together, especially the Holy Sacrifice of the Mass. We desire to be nourished by our Lord in Holy Communion. The live streaming of the Mass and the remarkable response of our Catholic communities to those in need, have provided comfort, sustenance and resilience.

The Eucharist, source and summit

The Eucharist is the source and summit of our spiritual and pastoral life. Many people have said to us that they have appreciated the noble simplicity of the Mass at this time, which has allowed the mystery and majesty of our Lord's sacrificial love to shine through.

The central appeal of the Mass, its beauty and its transcendence, raises our minds and hearts to God in an unambiguous and compelling manner. Our Lord Jesus invites us to receive anew the gift of Sunday as the preeminent day, the day of the Resurrection, when the Church gathers to celebrate the Eucharist. Here we stand together before our heavenly Father, offering our thanksgiving and prayer, through our Saviour in the Holy Spirit. Here we receive Christ in his Word. Here we are nourished by Christ in his precious Body and Blood. This is our primary joy, for which there is no substitute, and from which we draw our strength.

The Gift of the Sunday Eucharist

The Sunday Eucharist is a gift; as God's holy people we are called to praise and thank God in the most sublime way possible. When the Church speaks of the Sunday obligation, it reminds us that attending Mass is a personal response to the selfless offering of Christ's love.

At this time, we recognise that for some people there may be certain factors which hinder attendance at Sunday Mass. The pandemic is clearly not over. The risk of infection is still

present. For some, there is legitimate fear in gathering together. As your bishops, we recognise that these prevailing circumstances suggest that not everyone is yet in the position to fulfil the absolute duty to attend freely Sunday Mass.

Responding to the Gift

We now encourage all Catholics to look again at the patterns which they have formed in recent months with regard to going to Mass on Sundays. This would include consideration and reflection about what we might do on Sundays, such as sports or shopping, or other leisure and social activities. This review, and the decisions which arise from it, fall to every Catholic and we trust this will be done with honesty, motivated by a real love for the Lord whom we encounter in the Mass.

The Sunday Mass is the very heartbeat of the Church and of our personal life of faith. We gather on the "first day of the week," and devote ourselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers (Acts 2:42). The Eucharist sustains us and spurs us on, renewing our gratitude and our hope. When we say "Amen" to Christ in receiving his Body and Blood, we express the love of God which is deep within us, and at the end of Mass, when we are sent forth, we express our love for our neighbour, especially those in need. These two dimensions reveal the full meaning of our faith. We are gathered together and sent out, we pray and are fed, we worship and we adore; these are intrinsic to our lives as those baptised into Christ.

Approved at the Plenary Assembly of Bishops in Leeds
Thursday 18th November 2021

NEWS AND EVENTS

**More news and interesting
articles can be found on the
diocese website: rcdea.org.uk**