



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 05, 2025

Dear Friends,

Today is the 27th Sunday in Ordinary Time and today in our parish we are celebrating the Harvest Festival.

"The word of the Lord remains for ever and this word is the good news that was preached to you"

With apologies there is no livestream from Our Lady's today.

The link to the livestream of the 11am Mass from the Cathedral is:

<https://www.youtube.com/live/rRU-YfPLIBI?si=iedzgFMedvv0yvkq>

From the Office of Readings for Week 27 of the Year: Sunday:

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.

Source: <https://universalis.com/europe.england.eastanglia/20251005/>

[readings.htm](#)

The Holy See Press Office has confirmed that Pope Leo XIV has signed his first apostolic exhortation, called *Dilexi te*.

The Holy See Press Office issued a statement on Saturday morning, 4 October, that at 8:30 in the private library of the Apostolic Palace, Pope Leo XIV signed his Apostolic Exhortation *Dilexi te* in the presence of Archbishop Edgar Peña Parra, Substitute for General Affairs of the Secretariat of State.

The document will be presented on Thursday, 9 October, at 11:30 at the Holy See Press Office.

Source: [Pope Leo signs his Apostolic Exhortation *Dilexi te* - Vatican News](#)

The exhortation focuses on the role of the poor and the Church's duty towards them.

The publication of *Dilexi te* will take place on 9 October, the feast of St John Henry Newman. The choice of date is understood to highlight the Pope's desire to link his teaching on poverty with Newman's vision of Christian holiness in ordinary life.

Source: <https://thecatholicherald.com/article/holy-see-announces-release-of-first-papal-exhortation-by-pope-leo-xiv>

Month of the Holy Rosary

October is the month of the Holy Rosary when we are encouraged to say part of the Rosary each day. The Rosary is prayed publicly every Friday at 11.30am in the Holy House at Our Lady's and on Saturday after Mass at Holy Family.

Tuesday 7th October is Our Lady of the Rosary.

The feast of the Holy Rosary was instituted by Pope Pius V to celebrate the anniversary of the defeat of the Turkish fleet at the battle of Lepanto on the first Sunday in October 1571, which ended the threat of Muslim domination of the Mediterranean and was ascribed in part to the prayers and processions of the Rosary confraternity in Rome. Later the feast was moved to the fixed date of 7 October.

Source: <https://universalis.com/europe.england.eastanglia/20251007/today.htm>

Thursday 9th October is the Feast of St. John Henry Newman, Priest.

From the Office of Readings:

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.

Responsory

- ℟. Of this Gospel I was made a minister according to the gift of God’s grace which was given me by the working of his power,* that through the Church the manifold wisdom of God might be made known.
- ℣. When the Spirit of Truth comes, he will guide you into all the truth.* That through the Church the manifold wisdom of God might be made known.

Source: <https://universalis.com/europe.England.eastanglia/20251009/readings.htm>

The link to our YouTube channel is: <https://www.youtube.com/channel/UC8V030I7usRZiKoTlrwBAKg>

And the link to our Parish Website: <https://cpkl.org>

God bless,

Shaun

Deacon Shaun Morrison

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