



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, November 02, 2025

Dear Friends,

Today we celebrate the Solemnity of All Saints.

Have a blessed



All Saints' Day!

*"Such are the people who seek your face,
O Lord"*

The link to the livestream of the 11.30am
Mass from Our Lady's is:

[https://youtube.com/live/uhuvd2z0lCo?
feature=share](https://youtube.com/live/uhuvd2z0lCo?feature=share)

From the Office of Readings for All Saints:

A reading from a sermon of St Bernard of Clairvaux.

*Let us make haste to our brethren who are
awaiting us*

Why should our praise and glorification, or even the celebration of this feast day mean anything to the saints? What do they care about earthly honours when their heavenly Father honours them by fulfilling the faithful

promise of the Son? What does our commendation mean to them? The saints have no need of honour from us; neither does our devotion add the slightest thing to what is theirs. Clearly, if we venerate their memory, it serves us, not them. But I tell you, when I think of them, I feel myself inflamed by a tremendous yearning.

Calling the saints to mind inspires, or rather arouses in us, above all else, a longing to enjoy their company, so desirable in itself. We long to share in the citizenship of heaven, to dwell with the spirits of the blessed, to join the assembly of patriarchs, the ranks of the prophets, the council of apostles, the great host of martyrs, the noble company of confessors and the choir of virgins. In short, we long to be united in happiness with all the saints. But our dispositions change. The Church of all the first followers of Christ awaits us, but we do nothing about it. The saints want us to be with them, and we are indifferent. The souls of the just await us, and we ignore them.

Come, brothers, let us at length spur ourselves on. We must rise again with Christ, we must seek the world which is above and set our mind on the things of heaven. Let us long for those who are longing for us, hasten to those who are waiting for us, and ask those who look for our coming to intercede for us. We should not only want to be with the saints, we should also hope to possess their happiness. While we desire to be in their company, we must also earnestly seek to share in their glory. Do not imagine that there is anything harmful in such an ambition as this; there is

no danger in setting our hearts on such glory.

When we commemorate the saints we are inflamed with another yearning: that Christ our life may also appear to us as he appeared to them and that we may one day share in his glory. Until then we see him, not as he is, but as he became for our sake. He is our head, crowned, not with glory, but with the thorns of our sins. As members of that head, crowned with thorns, we should be ashamed to live in luxury; his purple robes are a mockery rather than an honour. When Christ comes again, his death shall no longer be proclaimed, and we shall know that we also have died, and that our life is hidden with him. The glorious head of the Church will appear and his glorified members will shine in splendour with him, when he forms this lowly body anew into such glory as belongs to himself, its head.

Therefore, we should aim at attaining this glory with a wholehearted and prudent desire. That we may rightly hope and strive for such blessedness, we must above all seek the prayers of the saints. Thus, what is beyond our own powers to obtain will be granted through their intercession.

Responsory

- ℟. Praise our God, all you his servants, you who fear him, small and great,* for the reign of our Lord God, the Almighty, has begun.
- ℣. Rejoice in the Lord, O you just ones! Praise is fitting for loyal hearts,* for the reign of our Lord God, the Almighty, has begun.
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During the Mass on the Solemnity of All Saints, also the culmination of the Jubilee of the World of Education, Pope Leo XIV proclaims Saint John Henry Newman a Doctor of the Church. His legacy, the Pope emphasized, is to form people "so that they may shine like stars in their full dignity."

You can read more by following this link:

<https://www.vaticannews.va/en/pope/news/2025-11/pope-leo-newman-doctor-church-light-new-generations.html>

You can Watch the full video of the Mass with Pope Leo on the Solemnity of All Saints on YouTube-the link is:

[Solemnity of All Saints – Holy Mass, 1 November 2025 – Pope Leo XIV](#)

Monday 3rd November is the Commemoration of All the Faithful Departed. (All Souls' Day)

Mass is at 12 Noon at Our Lady's Church.

From the Office of Readings:

A reading from the book of St. Ambrose on the death of his brother Satyrus

We must die with Christ if we wish to live with him

We see that death is gain, life is loss. Paul says: *For me life is Christ, and death a gain.* What does "Christ" mean but to die in the body, and receive the breath of life? Let us then die with Christ, to live with Christ. We should have a daily familiarity with death, a daily desire for death. By this kind of detachment our soul must learn to free itself from the desires of the body. It must soar above earthly lusts to a place where they cannot come near, to hold it fast. It must take on the likeness of death, to avoid the punishment of death. The law of our fallen nature is at war with the law of our reason and subjects the law of reason to the law of error. What is the remedy? *Who will set me free from this body of death? The grace of God, through Jesus Christ, our Lord.*

We have a doctor to heal us; let us use the remedy he prescribes. The remedy is the grace of Christ, the dead body our own. Let us then be exiles from our body, so as not to be exiles from Christ. Though we are still in the body, let us not give ourselves to the things of the body. We must not reject the

natural rights of the body, but we must desire before all else the gifts of grace.

What more need be said? It was by the death of one man that the world was redeemed. Christ did not need to die if he did not want to, but he did not look on death as something to be despised, something to be avoided, and he could have found no better means to save us than by dying. Thus his death is life for all. We are sealed with the sign of his death; when we pray we preach his death; when we offer sacrifice we proclaim his death. His death is victory; his death is a sacred sign; each year his death is celebrated with solemnity by the whole world.

What more should we say about his death since we use this divine example to prove that it was death alone that won freedom from death, and death itself was its own redeemer? Death is then no cause for mourning, for it is the cause of mankind's salvation. Death is not something to be avoided, for the Son of God did not think it beneath his dignity, nor did he seek to escape it.

Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life was condemned because of sin to unremitting labour and unbearable sorrow and so began to experience the burden of wretchedness. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing.

The soul has to turn away from the aimless paths of this life, from the defilement of an earthly body; it must reach out to those assemblies in heaven (though it is given only to the saints to be admitted to them) to sing the praises of God. We learn from Scripture how God's praise is sung to the music of the harp: *Great and wonderful are your deeds, Lord God Almighty; just and true are your ways, King of the nations. Who will not revere*

and glorify your nature? You alone are holy; all nations will come and worship before you. The soul must also desire to witness your nuptials, Jesus, and to see your bride escorted from earthly to heavenly realities, as all rejoice and sing: All flesh will come before you. No longer will the bride be held in subjection to this passing world but will be made one with the spirit.

Above all else, holy David prayed that he might see and gaze on this: *One thing I have asked of the Lord, this I shall pray for: to dwell in the house of the Lord all the days of my life, and to see how gracious is the Lord.*

Responsory

- ℟. There are those who have fallen asleep in godliness:* they will have a splendid reward laid up for them.
- ℣. The virtuous will shine like the sun in the kingdom of their fathers:* they will have a splendid reward laid up for them.

Today we renew the hope in eternal life, truly founded on Christ's death and Resurrection.

"I am risen and I am with you always", the Lord tells us, and my hand supports you.

Wherever you may fall, you will fall into my hands and I will be there even to the gates of death. Where no one can accompany you any longer and where you can take nothing with you, there I will wait for you to transform for you, the darkness into light.

Christian hope, however, is not solely individual, it is also always a hope for others.

Our lives are profoundly linked, one to the other, and the good and the bad that each of us does always affects others too. Hence, the prayer of a pilgrim soul into the world can help another soul that is being purified after death. This is why the Church invites us today to pray for our beloved deceased and to pause at their tombs in the cemeteries.

(Pope Benedict XVI)

If All Souls' Day had not fallen on 3rd November this year we would have remembered **St. Martin De Porres, Religious.**

St. Martin de Porres was born in Lima, Peru on December 9, 1579. Martin was the illegitimate son to a Spanish gentlemen and a freed slave from Panama, of African or possibly Native American descent. At a young age, Martin's father abandoned him, his mother and his younger sister, leaving Martin to grow up in deep poverty. After spending just two years in primary school, Martin was placed with a barber/surgeon where he would learn to cut hair and the medical arts.

Martin grew to become a Dominican lay brother in 1603 at the age of 24. Ten years later, after he had been presented with the religious habit of a lay brother, Martin was assigned to the infirmary where he would remain in charge until his death. He became known for encompassing the virtues needed to carefully and patiently care for the sick, even in the most difficult situations.

For further information:

https://www.catholic.org/saints/saint.php?saint_id=306

Tuesday 4th November the Memorial of St. Charles Borromeo, Bishop

From Universalis:

St Charles Borromeo (1538 - 1584)

Charles Borromeo was a leading figure of the Catholic Reformation.

He was born in a castle on the shores of Lake Maggiore in northern Italy, to a powerful family. He was related to the Medici through his mother. As the second son, he was destined for a career in the Church from an early age. He received a doctorate in civil and canon law at the University of Pavia, and when his uncle was elected Pope Pius IV in 1559 he was summoned to Rome and made a cardinal.

Among many other responsibilities he was made administrator of the vacant diocese of Milan and protector of the Catholic cantons of Switzerland and of the Franciscans and the Carmelites.

He played a large part in the diplomatic efforts that led to the re-opening in 1562 of the reforming Council of Trent, which had been suspended since 1552. As long as the Church was in a weak and corrupt state, emperors and kings could control it and its assets – and they would not easily give up control.

In late 1562 Charles's elder brother died, leaving him as head of the family. His relations wanted him to abandon his ecclesiastical career and marry, and even the Pope suggested it; but Charles saw his brother's death as a sign of the vanity of human wishes. Eventually, in 1563, he settled the argument by secretly being ordained priest. He was soon consecrated as Archbishop of Milan, but the Pope would not let him leave Rome because he was needed there. He worked on the catechism, the Missal and the Breviary, and reformed his own diocese as well as he could from a distance through trusted deputies.

At length Pius IV died and in 1566 his successor permitted Charles to take up residence in his diocese. He began reform from the top, giving much of his property to the poor. He set up the Confraternity of Christian Doctrine to teach children the faith: it was the beginning and inspiration of the Sunday School movement. When famine struck the province, he fed 3,000 people at his own expense for three months and inspired others to do likewise. When plague came, he prepared himself for death, made his will, and went to the hospital where the worst cases were. After enormous amounts of nagging, preaching and persuasion the secular clergy at length followed his example.

As might be expected, Charles encountered determined opposition to his programme of

reform. His aunts, in Dominican convents, treated the introduction of grilles as a personal insult. More seriously, the canons of one church slammed the door in his face to prevent him making a visitation and their servants fired at him, damaging the crucifix he was carrying; and the members of a rich and corrupt order of monks were so opposed to being reformed that one of them dressed as a layman, joined Charles's household at evening prayer, and shot him. The assassin's bullet did not penetrate Charles's clothing. (Two years later the Pope had to suppress the order and distribute its assets: a sad end to an order that had done much good and produced many saints in its 350-year history).

The King of Spain, whose jurisdiction included Milan at the time, resisted any diminution of his power, and the next fifteen years are a complex tapestry of arrests, excommunications, denunciations, calumnies, and absolutions – ending at last in peace.

Charles's final visitation was of the cantons of Switzerland in 1583, where as well as the usual corruptions and abuses he had to deal with senior priests who were practising witchcraft and sorcery, and enemies who claimed that his fight against heresy was a plot to extend Spanish domination into the region.

Charles died on 3 November 1584 at the age of 46.

Source: <https://universalis.com/europe.england.eastanglia/20251104/today.htm>

Friday 7th November is St. Willibrord, Bishop.

**From Universalis:
St Willibrord (658 - 739)**

He was born in Yorkshire and after being a pupil of St Wilfrid, studied for twelve years at Rathmelsige in Ireland, where he was ordained priest. He returned to England but

set out again in 690 to evangelize Frisia. He was ordained bishop by Pope Sergius in 695 and founded the metropolitan see of Utrecht in the Netherlands. He preached the Gospel in Denmark and North Germany and founded several dioceses and monasteries in the Netherlands and Luxembourg. He died at Echternach in Luxembourg in 739.

He was the first of the great Anglo-Saxon missionaries to Europe and is remembered not just for his devotion in preaching the Gospel but also for his joyfulness of character and his holiness of life.

Source: <https://universalis.com/europe.england.eastanglia/20251107/today.htm>

Continuation of the Blessed who were canonised on Sunday 19th October by Pope Leo.

This week information is on **Ignatius Choukrallah Maloyan** (1869-1915), Armenian Catholic Archbishop of Mardin, Martyr.

From Vatican News:

Ignatius Maloyan was a bishop who perished in the Metz Yeghern - the Great Evil - in which grave persecutions were perpetrated against Armenian Christians at the beginning of the 20th century. He endured evil, accepted martyrdom, and triumphed over malevolence. Pope John Paul II beatified Maloyan as a martyr in 2001, while Pope Francis approved his canonization earlier this year, which will now be celebrated in a solemn Mass presided over by Pope Leo XIV on 19 October 2025 at the Vatican. Maloyan's name will thus be inscribed into the official list of saints, the "canon," both to recognise his heroic and virtuous life, as well as to inspire believers that evil can and must be defeated.

Source: <https://www.vaticannews.va/en/church/news/2025-09/ignatius-maloyan-armenia-martyr-canonization.html>

From Vatican VA website:

Ignatius Maloyan (Shoukrallah), son of Melkon and Faridé, was born in 1869, in Mardin, Turkey.

His parish priest, noticed in him signs of a priestly vocation, so he sent him to the convent of Bzommar-Lebanon; he was fourteen years old.

After finishing his superior studies in 1896, the day dedicated to the Sacred Heart of Jesus, he was ordained priest in the Church of Bzommar convent, became a member of the Bzommar Institute and adopted the name of Ignatius in remembrance of the famous martyr of Antioch. During the years 1897-1910, Father Ignatius was appointed as parish priest in Alexandria and Cairo, where his good reputation was wide-spread.

His Beatitude Patriarch Boghos Bedros XII appointed him as his assistant in 1904. Because of a disease that hit his eyes and suffocating difficulty in breathing, he returned to Egypt and stayed there till 1910.

The Diocese of Mardin was in a state of anarchy, so Patriarch Sabbaghian sent Father Ignatius Maloyan to restore order.

On October 22, 1911, the Bishops' Synod assembled in Rome elected Father Ignatius Archbishop of Mardin. He took over his new assignment and planned on renewing the wrecked Diocese, encouraging especially the devotion to the Sacred Heart.

Unfortunately, at the outbreak of the First World War, the Armenians resident in Turkey (which was allied with Germany) began to endure unspeakable sufferings. In fact, 24 April 1915 marked the beginning of a veritable campaign of extermination. On April 30, 1915, the Turkish soldiers surrounded the Armenian Catholic Bishopric and church in Mardin on the basis that they were hide-outs for arms.

At the beginning of May, the Bishop gathered his priests and informed them of the dangerous situation. On June 3, 1915,

Turkish soldiers dragged Bishop Maloyan in chains to court with twenty seven other Armenian Catholic personalities. The next day, twenty five priests and eight hundred and sixty two believers were held in chains. During trial, the chief of the police, Mamdooh Bek, asked the Bishop to convert to Islam. The bishop answered that he would never betray Christ and His Church. The good shepherd told him that he was ready to suffer all kinds of ill-treatments and even death and in this will be his happiness.

Mamdooh Bek hit him on the head with the rear of his pistol and ordered to put him in jail. The soldiers chained his feet and hands, threw him on the ground and hit him mercilessly. With each blow, the Bishop was heard saying "Oh Lord, have mercy on me, oh Lord, give me strength", and asked the priests present for absolution. With that, the soldiers went back to hitting him and they extracted his toe nails.

On June 9, his mother visited him and cried for his state. But the valiant Bishop encouraged her. On the next day, the soldiers gathered four hundred and forty seven Armenians. The soldiers along with the convoys took the desert route.

The bishop encouraged his parishioners to remain firm in their faith. Then all knelt with him. He prayed to God that they accept martyrdom with patience and courage. The priests granted the believers absolution. The Bishop took out a piece of bread, blessed it, recited the words of the Eucharist and gave it to his priests to distribute among the people.

One of the soldiers, an eye witness, recounted this scene: "That hour, I saw a cloud covering the prisoners and from all emitted a perfumed scent. There was a look of joy and serenity on their faces". As they were all going to die out of love for Jesus. After a two-hour walk, hungry, naked and chained, the soldiers attacked the prisoners and killed them before the Bishop's eyes. After the massacre of the two convoys came

the turn of Bishop Maloyan.

Mamdooh Bek then asked Maloyan again to convert to Islam. The soldier of Christ answered: "I've told you I shall live and die for the sake of my faith and religion. I take pride in the Cross of my God and Lord". Mamdooh got very angry, he drew his pistol and shot Maloyan. Before he breathed his last breath he cried out loud: "My God, have mercy on me; into your hands I commend my spirit".

Source: [Ignatius Maloyan \(1869-1915\)](#)

Dates for your diary

DEANERY REQUIEM

The Mass for all the deceased clergy of our Deanery will be on Wednesday 5th November at 12 noon in Our Lady's Church concelebrated by all the clergy of the Deanery.

Please come and pray for all those who have served us in the past.

REMEMBRANCE SUNDAY (9th November)

Please note that on Remembrance Sunday the venues for Mass will be reversed to enable us to take part in the civic observances at Tower Gardens and the Clock i.e. 9.30am in Our Lady's and 11.30am in Holy Family.

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
