

THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

Deum diligere et quæ sunt Dei

'To love God and the things of God'

The Presbytery
1 Orwell Place
Ipswich
IP4 1BD

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Parish Administrator:
Fr Joseph Welch

Sundays: Yr B
Weekdays: Yr 1

July is dedicated to
the Precious Blood of Jesus

Sunday 25th July 2021

17th Sunday of the Year

09:30 — Holy Souls

11:00 — Pro populo

Monday 26th July

No Mass because Fr Joseph is isolating

Tuesday 27th July

No Mass because Fr Joseph is isolating

Wednesday 28th July

No Mass because Fr Joseph is isolating

Thursday 29th July

S. Martha

12:15pm — Holy Souls (E)

Friday 30th July

S. Peter Chrysologus

10am — Holy Souls

Saturday 31st July

S. Ignatius Loyola

10am — Holy Souls

Vigil of 18th Sunday of the Year

6pm — Pro populo

*Usual times, but please see above for
changes Mon-Wed this week.*

CONFESSIONS:

Mon — Fri: 20 minutes before each Mass

Sat: 9:30 — 10:00 & 5pm — 5:45pm

ADORATION: Sat: 5pm — 5:45pm

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass

EF Masses: 2nd Sunday of the month at
8am. (Next 2nd Sunday Mass: 8th August)

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*Extraordinary Form (EF) Masses are
said in Latin according to the traditional
Missal used before Vatican II, and are
sometimes called Tridentine Masses.*

PANDEMIC

Please take a copy of the list of revised restrictions from the back of church.

*Fr Joseph is self-isolating up to and including Wednesday 28th July.
He has tested negative every day and is perfectly well (and therefore feeling a
bit of a fraud) but has, apparently, come into contact with someone
who has tested positive.*

*We are deeply grateful for the great kindness of Fr Christopher Dobson, re-
tired from Arundel & Brighton diocese and now living near Woodbridge, who
said both of last week's requiem Masses at very short notice as well as two of
our Masses this weekend. We also say thank you to the Carmelites at St
Mark's for saying our 11am Mass today.*

MAGNIFICAT & BENEDICTUS MAGAZINES

Some of you will be familiar with the excellent monthly magazine, *Magnificat*, which provides all the readings and prayers for daily and Sunday Masses as well as morning and evening prayers, meditations, and other devotions besides. Well worth taking out a subscription (but make sure you get the UK edition and not the USA one). Go to uk.magnificat.net

Now, there is also an old rite version of the *Magnificat* called *Benedictus*. With many of the same features, *Benedictus* caters for those attached to the traditional Mass. Published by the Sophia Institute Press, you can subscribe to the international edition by going to praybenedictus.com

BURIAL, CREMATION, AND THE SCATTERING OF ASHES

Much of the imagery for Catholic funerals is about sleeping because, as it says in the Preface for the requiem Mass, 'life is changed, not ended.'

As a result, the Catholic Church has always insisted that Catholics be laid to rest after they have died so that, asleep for a while, they may rise from the dead when the trumpet sounds (1 Cor 15:52). For many centuries Catholics were not allowed to be cremated because this was seen as a denial of the bodily resurrection of the dead on the last day. Now, the Church has modified this practise and allows (although still discourages) cremation.

However, the scattering of ashes is still seen as a denial of the resurrection of the body, and as a result the Church does not allow the ashes of Catholics who have been cremated to be scattered. Instead, ashes are to be interred in the ground, buried as soon after the cremation as possible. (The ashes may not, for example, be kept at home until the surviving spouse also dies.)

DATE FOR YOUR DIARY

12th October 2021 will mark the 60th anniversary of the consecration of our church in 1961. We plan to mark the occasion with a Solemn Mass on Sunday **10th October at 11am**, followed by a bring-&-share lunch in the parish hall, which will also serve as the 'official re-opening,' as it were, of our parish following the pandemic. Please put the date in your diary now!

Please consider making a **STANDING ORDER** instead of a weekly cash contribution to the parish. Thank you.

BANK: Barclays ACCOUNT NAME: St Pancras Catholic Church SORT CODE: 20-44-51 ACCOUNT NUMBER: 00775843
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unherd.com You may not agree with every point expressed in *UnHerd*, a new secular on-line daily journal, but it does at least have the merit of putting a different and counter-cultural point of view which is often sympathetic to Catholic sensibilities.

Ember Days were mentioned in last week's sermon, but what are they? From a corruption of the words, *Quatuor Tempora*, (four times or four seasons), Ember Days certainly date back to the fifth century, almost certainly to the third, and possibly even to before then. They were days of fasting and abstinence at the beginning of each of the seasons when prayers were offered for a good harvest and in thanksgiving for the many gifts of nature. Although no longer popularly observed, the Roman Missal still makes provision for their observance, and some people like to incorporate them into their private devotions. Ember Days fall on the *Wednesday, Friday, and Saturday*:

- a) after the feast of St Lucy, 13th December,
- b) after the first Sunday of Lent,
- c) during the Octave of Pentecost, and
- d) after the feast of the Exaltation of the Cross.

So the next Ember Days are 22nd/24th/25th September.

Altar frontals A big thank-you to a generous parishioner who made the red altar frontal in time for the feast of St Pancras, and who has now made a green frontal for the Sundays of the Year. Thank you.

'From mine own library': summer reading suggestions. *No Absent God* by Martin D'Arcy SJ. (Out of print.) 'If God is dead, man must also die... When belief in God fades, belief in man also disappears. Hence the predicament of modern man who does not know who he is or what his life signifies.' Try searching for a second-hand copy at www.usedbooksearch.co.uk

Altar Linens The parish is urgently in need of someone willing to *co-ordinate* the work of altar linen laundry (large altar cloths and small altar linens). If you can help please contact Fr Joseph. Thank you.

The Good Counsel Network Offers support for women facing the loss of a child through abortion. Their *40 Days for Life* begins in September, and the *March for Life UK* is on Saturday 4th September. Go to: www.GoodCounselNetwork.com

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Sick List Prayers are asked for Judy Fell, Lee Porter, Jim Convey, Simon Marriage, Mary Driscoll, and Leighton Scott.

Of your charity

Please pray for the repose of the souls of those who have died recently, especially Mary Mummery, as well for all whose anniversaries occur at this time: Teresa Kerby, Bridget Williams, Peter Zwozdiak, Arthur McHugh, Lilian Barnes, Dominic Curran, Brandon Gildardi, Robert Hunt, Sheila Wade, Joan Wiseman, Larszlo Schaar, Violet Chinnery, Florence Scaife, Mavis Westerling, Kerry Patten, Carlo Tortonese, Mary Sheridan, William Hardy, Ena Smart, Henrietta Herbert, Michael Hurley, and James Sharpe. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt VII Now that the priest is vested, he makes his way, accompanied by a server, to the sanctuary. In the liturgical books of the Church, and in all the rubrics, there is no such thing as an altar server. Instead, the priest is assisted at the altar by those studying for the priesthood (that is, seminarians), each one fulfilling his proper role. So, for example, those who are acolytes will fulfil the function of an acolyte by carrying candles and by bringing the water and the wine to the priest at the Offertory and again at the ablutions after Holy Communion. The task of assisting at the altar, then, is an extension of the ministerial and sacramental role of the priesthood which is why, in keeping with tradition, the role of altar server can only be fulfilled by men and boys. In cathedrals, collegiate churches, and monasteries in the Middle Ages there were plenty of young men in what we call the 'minor orders' (traditionally, porter, lector, exorcist, and acolyte) able to assist the priest, but in ordinary parishes and in missionary territories, where there were no young men in minor orders, the Church, in her wisdom, permitted men of proven life to assist at the altar instead.

Traditionally, the altar was (except when Mass was still being said in the catacombs) raised up above the level of the floor of the church to symbolize the mountain of God, (that is, Sion: 'I have lifted up my eyes to the mountains, from whence shall come my help,' Ps 120:1), as well as Mount Calvary, the hill outside the city of Jerusalem where Christ was crucified. Going *up* to the mountain of the Lord, and going *up* to the altar, emphasises the holiness of God's dwelling place which is *supernatural*, that is, *above* our natural plane. Usually there were three steps up to the altar (although there were sometimes five or even seven), and, from the point of view of private devotion, I like to think that the three steps represent the three falls of Our Lord on His way up to Calvary, which, in turn, reminds the priest that he, like everyone else, is a fallen creature and is prone to fall again.

The first altar in the Bible was built by Noah (Gen 8:20). Having been saved by the waters of the flood from being condemned with the rest of creation for its sinfulness, Noah (who had 'found grace before the Lord,' Gen 6:8) offered a sacrifice of praise and thanksgiving. When the Lord smelled the sweet savour of the holocaust, He said, 'I will no more curse the earth for the sake of man' (v.21). In other words, offering a sacrifice was seen, from the very beginning, as a means of expiating sin and appeasing the wrath of God, that is, to make amends for wrong-doing (*to expiate*) and to set right the scales of divine justice which had become unbalanced by mankind's failure to give to God what was owed to God (*to appease* or *to propitiate*).

The altar of Christ's Cross, and the altars in our churches, serve exactly the same purpose except, of course, that in the new covenant the Victim is Christ Himself rather than the cattle and the fowls offered by Noah. It is worth noting that just as Christ is 'a pure Victim, a holy Victim, an immaculate Victim,' as it says in the Roman Canon (Eucharistic Prayer I), so the animals offered by Noah are 'clean' (v.20). In acts of worship, nothing flawed may be offered to Almighty God. This was Cain's fault in Genesis ch.4 when his offering failed to please God. Cain offered only '*of the fruits*' of his harvest whereas Abel offered 'the firstlings of his flock,' that is, the best, the prize of his flock. What we, as members of the laity, offer to God at Mass is flawed because we are finite and sinful creatures, but this is exactly why the Son of God offers to the Father a sacrifice on our behalf. On the Cross, and on our altars, Christ first purifies and sanctifies our gifts to God so that they can become fitting gifts which He, Christ, then offers to the Father.

*Introibo ad altare Dei
I will go up to the altar of God (Ps 42:4)*