

# THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

## *Deum diligere et quæ sunt Dei*

'To love God and the things of God'

The Presbytery  
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Parish Administrator:  
Fr Joseph Welch

Sundays: Yr B  
Weekdays: Yr 1

August is dedicated to  
the Immaculate Heart of Mary

### Sunday 8<sup>th</sup> August 2021

*Dom. XI post Pentecosten*  
8am (EF) — Lucy Wee  
*19<sup>th</sup> Sunday of the Year*  
09:30 — Pro populo  
11:00 — Holy Souls

### Monday 9<sup>th</sup> August

*S. Teresa Benedicta of the Cross*  
10am — Holy Souls

### Tuesday 10<sup>th</sup> August

*S. Lawrence*  
8am (EF) — Holy Souls

### Wednesday 11<sup>th</sup> August

*S. Clare*  
6pm — Holy Souls

### Thursday 12<sup>th</sup> August

*S. Jane Frances Chantel*  
12:15pm — Holy Souls

### Friday 13<sup>th</sup> August

*Ss. Pontian & Hippolytus*  
10am — Holy Souls

### Saturday 14<sup>th</sup> August

*S. Maximilian Kolbe*  
10am — Holy Souls  
*Vigil of the Assumption of the BVM*  
6pm — Holy Souls

#### 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:** 2<sup>nd</sup> Sunday of the month at  
8am. (Next 2<sup>nd</sup> Sunday Mass: 12<sup>th</sup> Sept.)  
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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. Face masks and the use of sanitiser is strongly encouraged. Please continue to use the track-and-trace system. Thank you.*

#### INDULGENCES

Last week Fr Joseph encouraged people to gain the Portiuncula Indulgence, available every year on 2<sup>nd</sup> August, but what is an indulgence?

In the Sacrament of Confession our sins are absolved, which means that the forgiveness for sins won by Our Lord on the Cross is passed on (or applied) to individual souls. But as a matter of Divine Justice there is still the question of the punishment for our sins. This is not a popular idea these days but it is still an essential part of our Faith. If the imbalanced scales of Divine Justice are to be restored to a proper equilibrium, we have to give back to God what we have taken from Him by sinning, as it were. Only Christ on the Cross can do this properly, but we must play our part. We can do so by accepting as a penance any and every suffering, pain, trial or tribulation in our lives, and offering these afflictions up to God as gifts rather than complaining about them. Our hope should be that we end up suffering more in this life than we have sinned. But if we end up on our death beds having sinned more than we have suffered, then we have to complete this perfecting process in what we call Purgatory, a place (or state of being perhaps) involving the cleansing or purging of our souls from all stain of sin.

In the early Church, very arduous penances were sometimes imposed on penitents. Let us suppose someone was told to eat only bread for 365 days. The Church might say that a particular prayer or act of devotion would be worth a *partial* indulgence of 60 days. This meant that *part* of the 365 day penance could be reduced, or commuted, by as much as 60 days. If a *plenary* indulgence were available, it would mean that the *whole* penance of 365 days would be commuted, and no further penance would be needed.

Indulgences may be gained for ourselves and for the Holy Souls in Purgatory (but not for other people who are still living). When we gain a *partial* indulgence for one of the Holy Souls, it means that our penance *contributes* to his or her purging process. If we gain a *plenary* indulgence, the Holy Soul's penance is deemed to be complete, and the soul departs Purgatory for heaven.

We should seek to gain whatever indulgences we can, thereby contributing to the salvation of our own souls as well as to the salvation of the Holy Souls in Purgatory.

How do we gain an indulgence? The usual conditions are that we need to:

- perform the particular act of devotion (for example by saying the *De Profundis*, or whatever it may be);
- go to Confession, and receive Holy Communion, within eight days either side of performing the act of devotion;
- pray for the intentions of our Holy Father the Pope, for example by saying the Apostles' Creed, an Our Father, a Hail Mary, and a Glory be;
- be free of all attachment to sin, even venial sin.

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

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**Shhh!** Please maintain a prayerful silence in church at all times. Thank you.

**Recent newsletters** may now be accessed via the 'Newsletter' page of our website.

**Sunday Coffee** We do not yet have enough names to set up a rota for coffee after the Sunday 9:30am or 11am Masses. Please contact Fr Joseph if you'd like to help.

**'From mine own library'** Some lighter summer reading, two old favourites from Catholic novelists: *The Heart of the Matter* by Graham Greene, and the comedy by Muriel Spark, *The Abbess of Crewe*.

**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 4<sup>th</sup> September. Go to: [www.GoodCounselNetwork.com](http://www.GoodCounselNetwork.com)

#### DATES FOR YOUR DIARY

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**Sat., 25<sup>th</sup> September:** Parish Day of Recollection.

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**Sunday, 10<sup>th</sup> October:** to mark the 60<sup>th</sup> anniversary of the consecration of our church on 12<sup>th</sup> October 1961, and to mark the 'official reopening' of the parish following the Pandemic, solemn Mass at 11am followed by a *Bring & Share* lunch in the parish hall.

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**'In the Cool of the Day,'** a series of adult catechetical talks on the Book of Genesis beginning in September at 7pm on Wednesdays.

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**October Devotions:** Rosary & Benediction on Sunday afternoons in October.

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**Advent Day of Recollection** Saturday 27<sup>th</sup> November, the day before the first Sunday of Advent.

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**Carol Service** 19<sup>th</sup> Dec., the fourth Sunday of Advent.

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We are also hoping to get up and running: a Mother & Toddler Group, a monthly Home Schooling Group, and an Over 60s weekly coffee morning.

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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 as well for all whose anniversaries occur at this time: Albert Thompson, Giuseppe Dedona, Patrick Callan, Fr Stephen Doupe, Rosie Chadwick, Winifred Moore, Jessie Barham, John Ware, Catherine Quinn, Arthur Quantrill, Jean McKean, Florence Whitwood, John Packham, Edith Price, Clara Breslaver, Nancy Cooper, Frederick Banks, Walter Holden, and Cecily Coney. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt IX** As we have already seen in this series, the Mass is chiefly something that Christ does, not something we do. It is the homage given by the Son to the Father. This homage is given on our behalf, of course, but it is still the homage of the Son to the Father. Our role at Mass is to unite ourselves to Christ's act of homage and, with Him, offer up an act of homage to the Father also. With this in mind, it would make sense if Christ (or at least the priest who, as a result of his ordination, stands as an *alter Christus*, 'another Christ') and we the people were all facing the same direction together, towards the Father. Indeed, historically, this has always been the case at Mass in the Roman Rite...

At the Last Supper, Our Lord and the disciples would have reclined, in a very formal manner, at the three sides of a U-shaped *triclinium*, a low Roman table which had been adopted by Jews in the first century. Leaving the fourth side of the table open so that food could be served, Our Lord and the disciples were, in effect, seated in such a way that they could all face the fourth side.

In the catacombs, Mass was said by the early Christians of Rome on top of the tombs of Christian martyrs. The tombs were hewn into the walls of the catacombs, so Mass was said with priest and people all facing the same way.

In the early Roman basilicas, for example San Clemente, the altar was set at the western end of the building. However, when the most important part of the Mass arrived—the consecration of the Bread and Wine to become the Body and Blood of Our Lord—everyone turned to the east so that (with the priest now behind the people) everyone was facing in the same direction, namely towards the rising sun, the Risen Son.

For two thousand years, until the Second Vatican Council, Mass was always said with the priest and the people united in prayer, facing the same direction together, with the priest acting as shepherd and leading God's people towards God and towards heaven. (Note that in Palestine, shepherds led their sheep from the front, and the sheep followed [Jn 10:27], and indeed they still do today, whereas in the West, shepherds round up their sheep and drive them forward from behind.)

Even in the very latest edition of the Missal, there is still an assumption that the Mass is said with the priest and the people on the same side of the altar as each other because when the priest says, 'The Lord be with you,' the instruction says, 'Turning to the people, the priest says...'

The priest has, of course, never turned his back on the people. Rather, priest and people together face the same way, *ad orientem*, towards the east, so that, together, they may worship Almighty God whilst facing the risen Christ.

Many people now prefer the priest to stand on the other side of the altar because that is what they have got used to during the last four or five decades, but this represents something quite new in the practice of the Church, and has altered how many people now see the Mass. It can easily lead us to think that the Mass is something *we* do rather than something Christ does, and it can easily lead us to think that seeing what the priest is doing on the altar, or seeing the face of the priest as he prays, are important aspects of the Mass. But of course they are not. After all, apart from the sermon and the occasional, 'The Lord be with you,' almost everything the priest says at Mass is addressed to God, not to the people. Priest and people alike are at Mass to address God. We do not go to Mass to talk to each other!

Of course, the Extraordinary Form of the Roman Rite (the 'Tridentine Mass') is still said *ad orientem*, and occasionally we say an English Mass at St Pancras *ad orientem*, for example on Saturday mornings in Lent when Mass is followed immediately by Exposition of the Blessed Sacrament. Does it matter which way the priest faces? Everything that happens at Mass matters and, in turn, influences what we believe.