

# 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 C  
Weekdays: Yr 2

February is dedicated to  
the Holy Family

**Sunday 30<sup>th</sup> January 2022**

*4<sup>th</sup> Sunday of the Year*

09:30 — Pro Populo

11:00 — Lee Porter RIP

**Monday 31<sup>st</sup> January**

*S. John Bosco*

10am — Una McWeeny RIP

**Tuesday 1<sup>st</sup> February**

*S. Ignatius*

8am (TLM) — Sr Susan Asher OCW

**Wednesday 2<sup>nd</sup> February**

*The Presentation of Our Lord*

8am (TLM) — Una McWeeny RIP

6pm — Pro Populo

**Thursday 3<sup>rd</sup> February**

*S. Blaise*

12:15pm — Teresa McNeela RIP

**Friday 4<sup>th</sup> February**

*Feria*

10am — Regina Hulewicz RIP

**Saturday 5<sup>th</sup> February**

*S. Agatha*

10am — June Ann Ogundiran RIP

*Vigil of the 5<sup>th</sup> Sunday of the Year*

6pm — Fr Koos Smits

## 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

**TLM Masses:** 2<sup>nd</sup> Sunday of the month  
at 8am. (Next 2<sup>nd</sup> Sunday Mass: 13<sup>th</sup> Feb)

*Traditional Latin Masses (TLM) are said  
according to the Missal used before the Sec-  
ond Vatican Council.*



*The Presentation of the Christ Child in the Temple by Philippe de Champaigne (1648)*

## WEDNESDAY, 2<sup>ND</sup> FEBRUARY

Mass at 8am (TLM) — *Confessions before and rosary after*

Mass at 6pm (sung) — *NB: no Confessions before or rosary after*

\* **THE PRESENTATION OF OUR LORD** Abraham was called to sacrifice his son to the Lord (Gen 22). During the last of the Ten Plagues, the Lord struck down the first born male of each household (Ex 12:12). And the firstborn son, as well as the first born of the herd or the flock, was to be consecrated to the Lord (Ex 22:29-30). Why was the first born son so important? Because God the Father was preparing His people for the sacrifice of *His* first born Son on the Cross on Calvary. Mary and Joseph's presentation of their son to God in the Temple is in keeping with this Law, and in fulfilment of the prophecy of Malachi: 'And presently, the Lord whom you seek... whom you desire, shall come to His Temple' (Mal 3:1)

\* **THE PURIFICATION OF THE BLESSED VIRGIN MARY** The Law of Moses also commanded that a woman should be purified after she has given birth by offering a lamb in sacrifice or, if she is poor, two turtledoves or two pigeons (Lev 12). It has been suggested that this purification is a little bit like purifying the chalice after Holy Communion. Can something that holds the Blood of Christ need purifying? Yes, in the sense that it is brought back down to earth, as it were, after so sacred a trust. Perhaps Our Lady's purification after bearing the Son of God in her womb served a similar ceremonial purpose.

\* **CANDLEMAS** The procession symbolizes the Light of the World making His way to the Temple of God. He is then met by Simeon who recognizes the Messiah for who He is, and sings triumphantly of having, at last, seen the salvation of the Lord, the 'light to enlighten the Gentiles, and give glory to Israel [His] people' Lk 2:32).

## THIS WEEK

**Wednesday 2<sup>nd</sup> February**

- the feast of Candlemas

- 7pm: 'In the Cool of the Day' talk

**Thursday 3<sup>rd</sup>**

- the feast of St Blaise with the

blessing of throats after Mass

- 6pm: Adult Confirmation group

**Friday 4<sup>th</sup>**

- 11am: Over 60s coffee morning

- 5pm: Confirmation class

**Saturday 5<sup>th</sup>**

- 4pm: First Communion class

## NEXT WEEK

**Wednesday 9<sup>th</sup> February**

- 7pm: 'In the Cool of the Day' talk

**Thursday 10<sup>th</sup>**

- 6pm: Adult Confirmation group

**Friday 11<sup>th</sup>**

- 11am: Over 60s coffee morning

- 5pm: Confirmation class

**Saturday 12<sup>th</sup>**

- 4pm: First Communion class

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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

St Pancras Catholic Church is part of the East Anglia Roman Catholic Diocesan Trust: registered charity no. 278742

## HOLY WATER — DEO GRATIAS!

We are, once more, permitted Holy Water! Please remind your children and grandchildren to bless themselves by making a Sign of the Cross with Holy Water each time they enter and leave the church building.

The use of face coverings and hand sanitiser is no longer mandatory, but is still strongly encouraged. There is no longer a need to maintain formal social distancing in church although we all need to continue to respect the concerns of others.

It is now recognised that touch transmission of the virus from surface to surface is minimal.

**The Blessing of Throats** There will be the traditional Blessing of Throats after the 12:15pm Mass on Thursday 3<sup>rd</sup> February, the feast of S. Blaise.

**The Synodal Path** Our bishop has launched an online survey to prepare for the Church's synod next year. Our first parish meeting to discuss responses will take place in the parish hall after the 12.15 Mass on Thursday, 3<sup>rd</sup> February straight after the rosary. Further meetings are planned for: 13<sup>th</sup>, 17<sup>th</sup> and 20<sup>th</sup> February.

**Adult Confirmation Group** Our catechism group for adults wishing to prepare for the Sacrament of Confirmation continues this week on Thursday at 6pm in the presbytery.

**'In the Cool of the Day'** Our Wednesday evening talks continue this week at 7pm in the hall as we explore how the seeds of all the doctrines of the Catholic Faith are sown in the first three chapters of the Book of Genesis. This week, the Fall. All welcome, even if you haven't been to any of the previous talks.

**Christmas Crib Collection** The collection will close after 2<sup>nd</sup> February, although we have long had, and will continue to have, a collection box for ACN at the back of church.

**Catholic East Anglia** The latest edition of the free diocesan newspaper is available at the back of church.

**New Readers** We are keen to find new readers, especially but not exclusively young readers. If you are interested, please contact Fr Joseph. Thank you.

**Sick List** Prayers are asked for Rosemary Pease, Jim Convey, Simon Marriage, Mary Driscoll, and Leighton Scott.

### Of your charity

Please pray for the repose of the soul of Lee Porter who died recently, as well for all whose anniversaries occur at this time: Bridget Clifford, John Berry, Gerarda Dunn, Christopher Ennis, Constance Parnell, Eric List, Rachel Arkwright, Christine Cook, Margaret Rooney, Maria Cannone, Una McWeeny, Mary Ward, Patrick Grehan, Robert Valentine, Claudia Wilding, Daniel Inman, Geraldine Abbot, Charles Doyle, Joseph Lambert, Regina Hulewicz, Patrick Usher, Maria Bowe, and Katherine Reynard. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt XXX** We have reached the *Quam oblationem*:

*Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.*

We have arrived at the central point of the Roman Canon, and the most important part of the Mass as a whole. Having offered to Almighty God the gifts of Bread and Wine, and having placed our own intentions on the paten alongside the Bread and in the chalice mixed with the wine, as it were, the priest now asks God the Father to accept what we offer Him.

First, the priest asks Almighty God to bless this offering. The Latin continues: '*adscriptam, ratam...*' which is translated as 'acknowledge, and approve...' But the Latin words are taken from Roman juridical language and both mean the same thing, namely, *adscriptam*: that something is transferred to someone; and *ratam*: that that transfer is, in turn, confirmed and ratified. In other words, the priest prays that these gifts may be transferred to God's altar in heaven (to which we shall return later in the Canon), and that He may accept them as satisfactory. The Father is then implored to make our material and earthly offerings—both the Bread and Wine as well as our all-too-human tributes and supplications—and render them spiritual and supernatural with the result that they '*may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.*'

What is happening at Mass, and most especially what will happen next, is entirely dependent on the fact that the priest has been ordained!

When a man is ordained priest, his soul is changed ontologically, that is, his very being is changed. This means that his soul is sacramentally conformed to the likeness of Christ the Priest, and he becomes an *alter Christus*, 'another Christ.' In the Sacrament of Baptism we are made sharers in Christ's priesthood so that we may offer to God the sacrifice of praise and thanksgiving with Christ. On the other hand, in the Sacrament of Holy Order a priest is truly made a participant in the sacramental offering of Christ's holy sacrifice on the Calvary as well as the very instrument by which this sacramental offering is being made in each and every Mass. The priest becomes *the one who offers the sacrifice of Calvary...* in sacramental form on the altar instead of on the Cross, whilst dressed in vestments instead of being robed in blood, consecrating Bread and Wine instead of human flesh and blood, and using words, signs, and gestures to accomplish in ritual what Our Lord accomplished in person. This is what it means to be a priest and to say Mass.

From this point in the Mass, and for the next few moments, the priest directly imitates the words he uses:

*On the day before He was to suffer, He took bread in His holy and venerable hands, and with eyes raised to heaven to you, O God, His almighty Father, giving you thanks, He said the blessing, broke the bread and gave it to His disciples, saying...*

It is true that the priest does not break the Bread at this point, for reasons which will be explained later on. But in every other respect during this prayer the priest suits his actions to his words: he takes the Bread, looks upwards (to the figure of Christ on the crucifix above him, or higher still if the crucifix is already at eye level), gives thanks, blesses the Bread, and then utters the words of Christ at the Last Supper.

As he pauses momentarily before whispering those most sacred words, a hush falls on the actions of the Mass and throughout the church building, and we are reminded of that lovely hymn, 'Let all mortal flesh keep silence,/ And with fear and trembling stand;/ Ponder nothing earthly minded...'