

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

Tel: 01473 252596
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Parish Administrator:
Fr Joseph Welch

Sundays: Yr C
Weekdays: Yr 2

April is dedicated to
the Blessed Sacrament

Sunday 17th April 2022

Easter Sunday

8am (TLM) — Maria Stallwood's int.

09:30 — Mary Crilly

11:00 — Anne Fagan RIP

Monday 18th April

Easter Monday

10am — Mary Crilly

Tuesday 19th April

Easter Tuesday

8am (TLM) — Barbara Tomley RIP

Wednesday 20th April

Funeral requiem

11:45am — Philomena Maile RIP

Easter Wednesday

6pm — Joanne Convey RIP

Thursday 21st April

Easter Thursday

12:15pm — Private int.

Friday 22nd April

Easter Friday

10am — Private int.

Saturday 23rd April

Easter Saturday

10am — Holy Souls

Vigil of Low Sunday

6pm — Holy Souls

CONFESSIONS:

Mon — Fri: 20 minutes before each Mass

Sat: 9:30 — 10:00 & 5pm — 5:45pm

ADORATION: Sat: 12 noon — 5:45pm

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass

TLM Masses: 2nd Sunday of the month

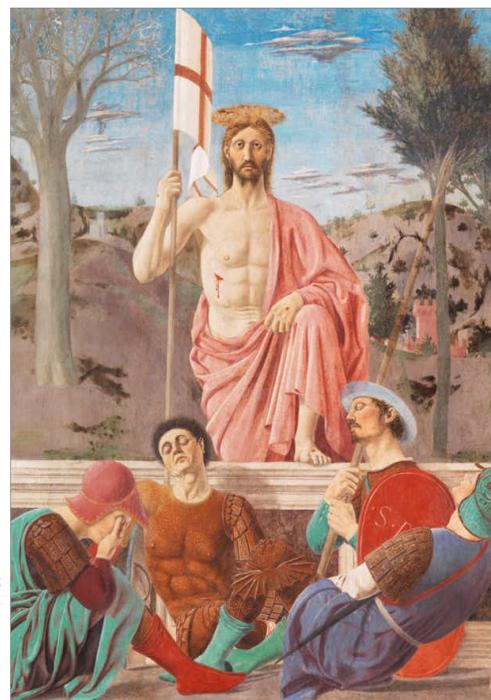
at 8am. (Next 2nd Sunday Mass: 15th May)

During Easter Week The church will be open all day as usual, and there will be daily Mass, but apart from published services and emergency sick calls Fr Joseph will be hibernating. He will resurface in time for the evening Mass on Easter Saturday, 23rd April.

Alleluia!

THE EASTER SEQUENCE — VICTIMÆ PASCHALI

Christians, to the Paschal Victim
offer sacrifice and praise.
The sheep are ransomed by the
Lamb; and Christ, the undefiled,
hath sinners to his Father reconciled.
Death with life contended: combat
strangely ended! Life's own Champi-
on, slain, yet lives to reign. Tell us,
Mary: say what thou didst see upon
the way. The tomb the Living did
enclose; I saw Christ's glory as He
rose! The angels there attesting;
shroud with grave-clothes resting.
Christ, my hope, has risen: He goes
before you into Galilee. That Christ is
truly risen from the dead we know.
Victorious King, Thy mercy show!
Amen. Alleluia.



The Resurrection
by Piero della Francesca (1465)

☩ CHRIST IS RISEN! ALLELUIA!
☩ HE IS RISEN INDEED! ALLELUIA!

Fr Joseph would like to wish everyone all the
blessings and joys of Easter.

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

MARY'S MEALS COLLECTION We shall keep our Lent Project open for Easter Week, so there is a last chance to make a donation.

PARISH DATES FOR YOUR DIARY

Sunday 8th May—May procession at 3pm
Thursday 12th May—Patronal Feast of St Pancras
Monday 16th May—Confirmation Mass at 6pm
Sunday 19th June—Corpus Christi procession at 3pm
Sunday 26th June—First Communion Mass at 9:30am

DIOCESAN DATES FOR YOUR DIARY

Ignite Catholic Youth Festival 30th April — 1st May 2022. A weekend for those in Yr 8+ at the Sacred Heart School, Swaffahm. Go to www.ignitefestival.co.uk

Diocesan Pilgrimage to Walsingham Tuesday 31st May. Beginning with Mass at 12 noon and ending around 4pm with Benediction in the Priory grounds.

Diocesan Pilgrimage to Lourdes 19th — 26th August 2022. See the pilgrimage website — <https://www.tangney-tours.com/pilgrimages/lourdes/catholic-association#!>

The Relics of S. Bernadette of Lourdes Will be visiting our diocese as part of a nationwide tour. They will visit the Cathedral 13th—15th October 2022 and OLEM in Cambridge 15th—16th October.

Green Envelopes The new boxes of green offertory envelopes are now available at the back of church. There is no need to record your name on a list as I already have a record of your box number. If you are now paying by standing order, please *do not* take a pack even if there is a named box for you as your offertory is recorded separately. Thank you. Rozeta Bugatti, Gift Aid Organiser.

Easter Offering The Easter offering is traditionally a personal gift to the clergy of the parish.

Masses for the living and the dead may be booked by completing and returning a Mass offering envelope from the back of church. A typical offering is £10 for each Mass.

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 Philomena 'Pat' Maile who died recently, as well for all whose anniversaries occur at this time: Mary King, John McMohan, Rosemary Schlee, Patrick Deenihan, Emilio Carrino, Michael Mitchell, Edith Dooley, Cornelia van Der-Heijden, Saetano Gratini, Edward McHugh, George Fox, Giuseppe Catalanotto, Hugh McCallion, William McAtamney, Nicolas Melero, Catherine Smith, Frank Spink, Coralie Pincott, Eric Nothard, Teresa McLoughlin, Patrick Dwyer, Eileen Ely, Frances Barnes, James Leahy, Frederick Gray, Kathleen Buckledee, David Bowers, Neville Davies, Fr Wallace Clare, Semen Boyko, Jean Sumner, and Patrick Lewis. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes:

'They will not believe even if someone should rise from the dead' (Lk 16:31).

Even many good, practising Catholics probably do not think long and hard about the resurrection of their bodies at the end of time. After all, so long as our souls arrive in heaven safely, what else matters? However, not only is the physical resurrection of Christ critically important in itself, without it our faith would be in vain (1 Cor 15:17) and the building blocks of our religion would collapse. How so? Our religion is not simply a nice story, nor is it something that is limited to the spiritual world. Ours is an *incarnational* religion, that is, God entered into His own created order and took to Himself the nature He had created for us. God uses created material things, as well as people, in order to bring about our redemption and the creation of a new heaven and a new earth (Apoc 21:1). He uses water, bread, wine, oil, words, and gestures, but He also uses nails, thorns, wood, vinegar, blood, and human flesh. In other words, our religion is based on, and accomplished through, actual and concrete events in history, historical events made sacramentally present to us through yet more material objects in the sacred liturgy, as well as words and gestures.

The Son of God died in the flesh. Our Faith tells us that He also rose again in the flesh. He appeared in the midst of locked rooms but He was no ghost: ghosts do not eat as Christ ate (Lk 24:42-43), ghosts may not be touched as Christ was touched by His Apostles (Jn 20:27). The point is that, in an incarnational religion, the material created order is used as a vehicle to bring about the redemption of the spiritual, as a channel through which God reaches down to His creatures and draws them back to Himself. Yet even more than that, the material world, which itself suffered rupture and disharmony as a result of both Lucifer's and Adam's sinful rebellions against God's goodness, is mended, restored, and raised up to become part of the new heaven and the new earth, where the wolf shall dwell with the lamb, and the leopard lie down with the sheep (Is 11:6).

Contrary to many heresies, the physical, material world is not evil in itself, but is part of the goodness of God's creation. It stands in need of redemption, certainly, because of the rupture caused by sin, and every creature groans in pain and travail as it awaits its redemption (Rom 8:22), but the material world is not left behind in God's work of atonement. Rather, it is an integral part of God's work of creation and redemption.

At the moment of His resurrection, and as the first born from the dead (Col 1:18), the risen Lord leads the way *in His body* for all who are to stand before the throne of God in heaven when the accuser, that is, Satan, is overthrown and cast down into hell (Apoc 12:10-12).

However sceptical our modern scientific age may be, generations from earlier, more enlightened, times have placed their faith and their hope in a physically resurrected Lord whose flesh we consume sacramentally in the Holy Eucharist, and by whose wounds we have been healed (1 Pet 2:24).

