

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
parishpriest@stpancraschurch.org.uk
www.stpancraschurch.org.uk



Parish Administrator:
Fr Joseph Welch

Sundays: Yr C
Weekdays: Yr 2

June is dedicated to
the Sacred Heart of Jesus

Sunday 19th June 2022

Transferred feast of Corpus Christi

09:30 — Alberto de Pasquale RIP

11:00 — Pro Populo

Monday 20th June

S. Alban

10am — Holy Souls

Tuesday 21st June

S. Aloysius Gonzaga

8am (TLM) — Margaret Shaw RIP

Wednesday 22nd June

Ss John Fisher & Thomas More

6pm — for the election of a bishop

Thursday 23rd June

Transferred feast of the

Nativity of St John the Baptist

12:15pm — Giovanni de Pasquale

Friday 24th June

The Most Sacred Heart of Jesus

8am (TLM) — Pro Populo

10am — Holy Souls

Saturday 25th June

The Immaculate Heart of Mary

10am — for the Domus of the parish

Vigil of 13th Sunday of the Year

6pm — Holy Souls

CONFESSIONS:

Mon — Sat: 30 minutes before each
Mass, and 5pm — 5:45pm on Sat.

ADORATION: Sat: 5pm — 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: 10th July)

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

The Transferred Feast of CORPUS CHRISTI



*'Come in, let us bow and bend low.
Let us kneel before the God who made us.'*

Ps 94:6

CORPUS CHRISTI DEVOTIONS & PROCESSION 3pm



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

RECENT COLLECTIONS

Missionary Appeal:	£700:04
Diocesan Priest Training:	£661:30
Good Friday Holy Places:	£291:25
Mary's Meals Lent Project:	£2,358:79

Well done everyone and thank you for your generosity.

Reading lists There are now lists of suggested reading on the homepage of our parish website. The first list suggests books for those who want to learn more about what the Catholic Church actually teaches. The second gives a list of different editions of Catholic Bibles. Other lists are planned.

St Anthony of Padua & the Poor Box If St Anthony finds something you have lost or misplaced, please don't forget to make a donation to the Poor Box by way of saying thank you!

First Communion Next Year? Please see the poster in the porch or the leaflet at the back of church.

Coming soon The launch of St Pancras Catholic Book Club. Each quarter we shall meet to discuss a nominated book of spiritual reading. The first meeting will be in September, and the first book will be *Revelations of Divine Love* by Julian of Norwich. So, get yourself a copy and start to enjoy some summer reading!

PARISH EVENTS

St Pancras First Communion Mass

Next Sunday, 26th June at 9:30am

(N.B. the 11am Mass will start at 11:30am)

Induction of Fr Joseph as Parish Priest by Bishop Alan

Tuesday, 5th July at 6pm

For Diocesan events please see the poster in the porch.

Sick List

Prayers are asked for Rosemary Pease, Jim Convey, Simon Marriage, Mary Driscoll, Leighton Scott, and Bernie Wood.

Of your charity

Please pray for Alberto de Pasquale who died recently, as well for all whose anniversaries occur at this time: Angela Mariani, Lorna Newton, Peter Scully, Neil Ward, Annie Bates, Monica Barnett, Rosalia Catalanotto, Jennifer Quinton, Dorothy Roper, Camille Milambo, Fr Joseph Sweeney, Thomas McCarthy, Frank Fleming, Anthony Sabbattella, Elizabeth Matthews, Thomas Dooley, Lilian Welham, Jan Solowiej, Mrs Farrally, Mary Cork, Iris Church, and William McNally. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt XXXXI In the new rite of Mass, the Sign of Peace has, for the most part, become a handshake, or some similar gesture, representing the passing of peace from one person to another. If, as seems likely, this gesture is meant to fulfil Christ's command to be reconciled with one's brother then the Sign of Peace seems to have been slotted into an odd part of the Mass. After all, Our Lord commanded us to be reconciled with one another *before* making an offering at the altar of God, not after the offering has been made and just before Holy Communion which is the moment when we *receive* rather than *give* (Mt 5:23-24).

However, traditionally, the Sign of Peace was a gesture made by the priest whereby he received the peace of Christ from the Blessed Sacrament—newly consecrated and now present on the altar in front of him—and passed this peace to the deacon, who passed it to the subdeacon, who passed it to the acolytes, and so forth, all the way along the choir of clerics and monks sitting at the sides of the chapel. In other words, the altar became almost a fountain from which flowed the peace of Christ rather as water flows from the well of salvation (Is 12:3; Jn ch.4) and from the right side of the Temple (Ezek 47; Jn 19:34). The symbolism is beautifully sacramental. Indeed, perhaps the movement—the flow—of the peace of Christ in this way during the Mass might almost be said to be quasi sacramental, a ritualized and stylized flow of peace.

Next we come to the *Fraction*, or the Breaking of Bread, when the priest breaks the Sacred Host and drops a tiny part of it into the chalice. To understand what is going on here, we have to go back a step or two.

On the Cross, Christ offered up the sacrifice of His body and His blood. In His death on Calvary, His body and His blood were separated, the blood draining from His body and spilling on the ground whilst the body hung on the Cross before being laid in the tomb. In Jewish thinking, blood does not just signify life, it *is* life. With His blood poured out, His body was wholly without life.

The Mass is the re-presentation in time—and in sacramental form—of the sacrifice of Christ on the Cross. Therefore, just as Our Lord's body and blood were separated at His death on Calvary, so in the Mass the Bread and Wine are consecrated separately, becoming, separately, His Body and His Blood. This is important because the Body of Christ offered up in sacrifice, and the Blood of Christ poured out for us, accomplish two distinct things. It is through the Blood of Christ that our sins are forgiven. It is by the Body of Christ that our souls are fed and nourished. (This is why, in the Traditional Latin Mass, there are two separate feast days, one for the Body of Christ—Corpus Christi—when we particularly worship Christ's Body as our Food of Life, and one for the Blood of Christ on 1st July when we worship the Blood poured out for us, and by which our sins are forgiven.)

At the *Fraction* during Mass, the Body and the Blood of Christ are sacramentally re-united as the priest drops a particle of the Sacred Host into the Chalice. This reunion of Body and Blood represents—and makes present for us on the altar—the resurrected Body of Christ, restored with new life. What we receive in Holy Communion is not a memorial of a long-dead body, but the actual Body and Blood, Soul and Divinity of the real and living Saviour. As in all parts of the Mass, the symbolism is multi-layered, beautiful, and profound.

As the priest commingles the Body and the Blood at the *Fraction*, he prays:

*Hæc commixtio, et consecratio Corporis et Sanguinis
Dómini nostri Iesu Christi, fiat accipiéntibus nobis
in vitam ætérnam. Amen.*

'May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it. Amen.'