

# 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  
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Parish Priest:  
Fr Joseph Welch

Sundays: Yr C  
Weekdays: Yr 2

July is dedicated to  
the Precious Blood of Jesus

### Sunday 24<sup>th</sup> July 2022

17<sup>th</sup> Sunday of the Year  
09:30 — Pro Populo  
11:00 — Charity Birch RIP

### Monday 25<sup>th</sup> July

S. James  
10am — Maria Stallwood

### Tuesday 26<sup>th</sup> July

S. Anne  
8am (TLM) — Paul Korouka RIP  
*Requiem*  
2pm — Anna Collings née Colombo RIP

### Wednesday 27<sup>th</sup> July

Feria  
6pm — for Margaret

### Thursday 28<sup>th</sup> July

Feria  
12:15pm — Fr Paul Hypher

### Friday 29<sup>th</sup> July

S. Martha  
10am — John & Sue Devlin

### Saturday 30<sup>th</sup> July

S. Peter Chrysologus  
10am — for the election of a bishop  
*Vigil of 18<sup>th</sup> Sunday of the Year*  
6pm — Dona Marion RIP

#### 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:** 2<sup>nd</sup> Sunday of the month  
at 8am. (Next 2<sup>nd</sup> Sunday Mass: 14<sup>th</sup> Aug)

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

### SAINT OF THE WEEK — ST ANNE

The mother of the Blessed Virgin Mary, St Anne's feast is celebrated on 26<sup>th</sup> July. The feast of St Joachim, her husband and the Blessed Virgin's father, was traditionally kept separately. Since 1969, the two saints have shared a feast day. Not mentioned by name in the Bible, St Anne appears in the apocryphal Gospel of St James. The name Anne comes from the same root as Hannah, which means *favour* or *grace*. Indeed, Anne's story in the Gospel of St James is very similar to that of Hannah and the birth of Samuel in the First Book of Samuel in the Old Testament. (In fact, in the Douai-Rheims version of the Bible, Hannah is called Anna.) Hannah weeps because she is childless, and offers up prayers and entreaty until, finally, her prayers are answered and she bears a son, Samuel. When Hannah conceives, she sings a hymn of thanksgiving which is very similar to Mary's Magnificat in Luke's Gospel. (1 Sam 1:1-2:21). In the Maltese language, the Milky Way galaxy is called *It-Triq ta' Sant'Anna*, literally 'The Way of St. Anne.' St Anne is the patron saint of unmarried women, housewives, women in labour, women who want to be married, grandmothers, mothers, and educators.



*Detail from The Lineage of S. Anne by Gérard David, Bruges, c. 1500.*

#### Finding ways to contribute to the life of your parish

There are several ways you may like to contribute to the increasingly bustling life of our parish. Perhaps you could give **lifts** (occasional or regular) to parishioners who cannot get to Mass or Sundays. Or perhaps you would be willing to prepare a **Thursday lunch** once or twice a year as we start them up again on the second Thursday of each month from October. Maybe you have a flair for juggling things around on a computer screen and putting a **parish magazine** together. In the meantime, we are looking for a new recruit to the **parish council**, someone who would like to help shape our decision making. Could you be just the person to **launder** and iron our altar cloths, or the priest's long white albs? Or perhaps you might be willing to join the small team of people who **count** the Sunday collection on a regular basis. If you would like to be involved in any of these ways, please have a word with Fr Joseph.

**A new alarm system** has been installed in the church, in the parish hall, and in the house thanks to a very generous donation from a parishioner. The sanctuary will be alarmed throughout the day so that we can keep the church open for prayer, and the whole property will be alarmed at night.

**Parish collection figures for June** Green envelopes: £746:18. Plate: £1,965:76. S/O: £1,203. Dona: £1,248:63. Total: £5,163:57.

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

**Woodwork** We are very pleased to take delivery of a new set of drawers in the sacristy to house the small altar linens, purificators, corporals, and the like. Hand-made by the same talented parishioner who made the doors last year for the aumbry on the sanctuary where the Holy Oils are kept, they are a fine addition to the fabric of the church building. Thank you and bless you.

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**Contact Details** If you have not already done so, please complete a Contact Details postcard from the back of church and return it to Fr Joseph so that the parish has up-to-date records of parishioners' details. Thank you.

**Masses** may be offered for the living and the dead. Please complete a Mass Offering envelope from the back of church. A typical Mass offering is £10.

**Coffee** is served every Sunday in the parish hall following the 9:30 and 11 o'clock Masses. All welcome.

**For Diocesan events** please see the poster in the porch.

**Parish lunchtime BBQ:** on Sunday, 28<sup>th</sup> August. More details to follow.

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

**St Pancras Catholic Book Club** will meet for the first time on Monday, 12<sup>th</sup> September at 7pm in the parish hall. Each quarter we shall meet to discuss a book of spiritual reading, the first of which will be *Revelations of Divine Love* by Julian of Norwich. So, get yourself a copy and start to enjoy some summer reading!

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**Did you know...?** The oldest complete prayer to the Blessed Virgin Mary is the *Sub tuum*. It dates from approximately AD 250. And the oldest surviving copy of it is in the John Rylands Library in Manchester. (The second half of the *Hail Mary* only appeared in print for the first time as late as 1495.)

*Sub tuum praesidium confugimus, Sancta Dei Genitrix.  
Nostras deprecationes ne despicias in necessitatibus,  
sed a periculis cunctis libera nos semper,  
Virgo gloriosa et benedicta.*

We fly to thy protection, O Holy Mother of God; Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin.

**St Thomas Aquinas said,** 'The will cannot always stop desire arising, but it can always refuse to consent to it.'

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**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 those who have died recently, as well for all whose anniversaries occur at this time: Stanislaw Crzedzielski, Evelyn Davies, Teresa Kerby, Bridget Williams, Peter Zwozdiak, Arthur McHugh, Lilian Barnes, Dominic Curran, Brandon Gilardi, Robert Hunt, Sheila Wade, Joan Wiseman, Larszlo Schaar, Violet Chinnery, Florence Sacife, Mavis Westerling, Kerry Patten, Carlo Tortonese, Mary Sheridan, and William Hardy. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt XXXXVI** Last week we saw how going to Holy Communion is—perhaps unexpectedly—an act of *giving* on our part. In the Sacrament of Holy Communion, we give our hearts, and our minds, and our souls, to Christ, opening ourselves up to Him so that He may come and dwell within us in the form of sanctifying grace. We give our hearts to Him so that He may have somewhere to dwell on earth, as it were. In the process, we give Him our minds and bodies as well so that we may become His servants, ready to carry out whatever work He asks of us.

But going to Holy Communion is also—and obviously—an act of receiving. The living God, who has come down upon the altar during the consecration at Mass, is truly present before us in the Holy Eucharist. Once the priest has uttered the words of consecration, Our Lord is as truly present on the altar as He was walking along the narrow lanes of Nazareth and the crowded streets of Jerusalem. He appears to us in a different form, clearly, but He is just as present now as He was then. If we can take this reality on board, then we would be struck with awe every time we approached the altar of God or the tabernacle where the Blessed Sacrament is reserved.

*Let all mortal flesh keep silence,  
and with fear and trembling stand;  
ponder nothing earthly minded,  
for with blessing in his hand  
Christ our God to earth descending  
comes our homage to command.*

This is the first and most important reason for Our Lord's presence in the Holy Eucharist, namely He has come down to earth so that we can adore Him and pay Him homage on bended knee, just as the shepherds and the Magi did in the stable in Bethlehem two thousand years ago.

He could have come in one of many different forms presumably, but He chose to come to us in the form of Bread and Wine. In an age before modern-day water systems, Our Lord came to us in the form of the two most basic life-giving food-stuffs, Bread to feed us, and Wine to satisfy our thirst. Except, of course, they are Bread and Wine no longer: they have become the Body and Blood, Soul and Divinity, of the Son of God Himself. Through the miracle of **TRANSUBSTANTIATION**, He transforms the Bread and Wine into the most precious gift He could possibly give us after the waters of Baptism: His Body to nourish our souls; His Blood to wash away our sins.

It is difficult to know how to put the sacredness of this gift into words, so precious, so holy is it. We have become used to seeing people handle the Blessed Sacrament, and receiving Holy Communion in the hand. We have become used to seeing people stand to receive Our Lord, having queued as if they were at MacDonald's. We have become used to seeing people not genuflecting, not paying the tabernacle any attention as they walk passed it, and chatting away in church. Church's no longer seem sacred places, and receiving Holy Communion no longer a scared action.

Yet here, on the altar, in the tabernacle, before our very eyes, is the Almighty and Ever-living God who made the universe. The God who created us, and redeemed us. The God who forgives us our sins, and who lifts us up towards heaven with His saving grace. Truly, we should receive Him in a position of humble adoration, kneeling if physically possible, and reverently receive Him on our tongues as we surrender our whole being to Him. Truly, we receive into our souls the King of heaven and earth, and make for Him thrones of our hearts. Truly, in fear and trembling, we receive Him into a new earthly dwelling place, conceiving Him in our hearts and minds just as Our Blessed Lady conceived Him in her womb.

*Venite adoremus.* 'Come, let us adore Him.'