

# 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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Ipswich  
IP4 1BD

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Parish Priest:  
Fr Joseph Welch

Sundays: Yr C  
Weekdays: Yr 2

August is dedicated to  
the Immaculate Heart of Mary

## Sunday 31<sup>st</sup> July 2022

18<sup>th</sup> Sunday of the Year  
09:30 — Roan Tablante RIP  
11:00 — Pro Populo

## Monday 1<sup>st</sup> August

S. Alphonus Liguori  
10am — Holy Souls

## Tuesday 2<sup>nd</sup> August

S. Alphonsus Ligouri  
8am (TLM) — Graham Wilding

## Wednesday 3<sup>rd</sup> August

Feria  
6pm — for the Benefactors of our parish,  
living and dead

## Thursday 4<sup>th</sup> August

S. John Vianney  
12:15pm — Shona Diver

## Friday 5<sup>th</sup> August

Our Lady of the Snows (The Dedication  
of the Basilica of St Mary Major)  
10am — for the Domus of our parish

## Saturday 6<sup>th</sup> August

The Transfiguration of Our Lord  
10am — for the election of a bishop  
Vigil of 19<sup>th</sup> 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: 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.

## PORTIUNCULA INDULGENCE - 2<sup>ND</sup> AUGUST

The chapel of the Portiuncula ('a small portion' of land) was rebuilt by St Francis of Assisi and became the pearl of the Franciscan order. Pope Honorius III (d.1227) granted a plenary indulgence to those who, having confessed, visited the church on 2<sup>nd</sup> August each year, the anniversary of the little



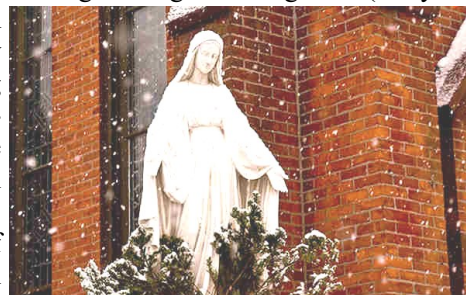
church's dedication. Today, the same indulgence may be gained in any Franciscan church as well as in all parish churches. To gain the indulgence you must go to Confession and receive Holy Communion within eight days either side of 2<sup>nd</sup> August, and on the day itself visit a Franciscan church, or a cathedral, or a minor basilica, or indeed any parish church, and pray for the intentions of

the Pope by saying an Our Father, the Apostles' Creed, and one other prayer of your choice, and be free from all attachment to sin, even venial sin.

## FEAST OF THE WEEK: OUR LADY OF THE SNOWS - 5<sup>TH</sup> AUGUST

There lived in the Eternal City a nobleman, John and his childless wife, who had been blessed with much of this world's goods. They chose the Mother of God as the heir to their fortune, and at the suggestion of Pope Liberius, prayed that she might make known to them how to do this by a particular sign. In answer, the Virgin Mother during the night of August 5 (the year

being AD 352), appeared to John and his wife and also to the Holy Father, Pope Liberius, directing them to build a church in her honour on the crown of the Esquiline Hill. And what would be the sign that John and his wife had requested? 'Snow will cover the crest of the hill.' Snow rarely falls in Rome, but the flakes fell silently



during that night, blanketing the peak of the historic hill. In the morning the news quickly spread and crowds gathered to throng up the hill and behold the white splendour. The snow had fallen in a particular pattern, showing the outline of the future church. When it became known that the snow was a sign from Mary, the people spontaneously added another to her long list of titles, Our Lady of the Snows. The church was the first in the West to be built and dedicated to the Blessed Virgin Mary and as a result became known as Santa Maria Maggiore, St Mary Major.

**Might you be willing to help...** with the parish magazine? With church laundry? With counting the collection? With giving lifts? With Thursday lunches? Please speak to Fr Joseph. Thank you.

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  
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## COMING UP!

**The New Dawn Pilgrimage and Conference** at Walsingham: 1<sup>st</sup>—5<sup>th</sup> August.

**Pilgrimage of Reparation & Prayer** for the Sanctity of Life at Walsingham: Saturday, 6<sup>th</sup> August.

**A Day with Mary** at Walsingham: Sunday, 7<sup>th</sup> August.

**Pilgrimage Walk** to the Ecumenical shrine of Our Lady of Grace of Ipswich: Sunday, 4<sup>th</sup> September.

*See posters in the porch for each of these events.*

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

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**Parish lunchtime BBQ:** on Sunday, 28<sup>th</sup> August, in the beautiful and spacious garden of two of our parishioners in Holbrook. More details to follow.

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**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 job of the Devil's Advocate (*advocatus diaboli*) is a real job! It involves arguing against the job of God's Advocate (*advocatus Dei*) in the process of canonizing a new saint. The Devil's Advocate's job is to look for holes in the evidence being presented in order to check whether or not the candidate really should be canonized. The job's official title used to be Promoter of the Faith but was changed by Pope John Paul II in 1983 to the Promoter of Justice.

**St Cyril of Jerusalem said,** 'Wrestle for your own soul, especially in such days as these.'

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

### Of your charity

Please pray for those who have died recently, as well for all whose anniversaries occur at this time: Ena Smart, Henrietta Herbert, Michael Hurley, James Sharpe, Fr Patrick McHugh, Francesco Cannone, William Simpson, Honora Herridge, William Brenneb, Annie Majorem, Hugh McCallion, Laura Parker, Bernard Fox, Barry D'Arcy, Kenneth Valentine, Anne Billam, Calogero Severino, Susan Henderson, Jennifer Bower, and John Sullivan. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass—Pt XXXVII** Following Holy Communion, the priest performs the ablutions, that is, the purification of the chalice and paten, and sometimes a ciborium. The word 'ablution' comes from the Latin meaning 'to wash away.' But we may think it odd that a chalice that has held the Most Precious Blood of Jesus needs to be 'purified.' What can possibly need to be washed away?

Perhaps we can think of the purification as a form bringing the chalice back down to earth, as it were, following its exalted role in the Holy Sacrifice of the Mass. Likewise, of course, with the paten and the ciborium. Having been in direct contact with something as sacred as the Precious Blood of our Divine Redeemer, the chalice now needs to be returned to its normal state before it can suffer such a mundane fate as being returned to the sacristy where it is kept until the next Mass.

Traditionally, wine is first poured into the chalice as the priest says a prayer the beauty and meaning of which are self-evident:

*Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.*

'Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that, from a temporal gift, it may become for us an eternal remedy.'

The priest then returns to the altar server who pours over the priest's fingers first the remainder of the wine and second the remainder of the water from the cruets. Meanwhile, the priest prays,

*Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.*

'May Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. Amen.'

Once again, both the beauty and the sense of this prayer are clear. In each case, the prayer helps to emphasise not chiefly, funnily enough, the act of Holy Communion in which the priest has just participated so much as his participating in—and benefitting from—the Holy Sacrifice which he has just offered up. It is the re-presentation of the Sacrifice of Calvary that brings about the presence of Our Lord's Body and Blood in the Eucharist, and it is Our Lord's presence in the Sacrifice that causes the Sacrament to be cleansing to the priest's soul, granting him (and anyone else who receives Holy Communion of course) a share in the *eternal* remedy for sin.

Similarly, the Post Communion Prayer—traditionally, at least—was more a reference to and a thanksgiving for our participation in the Sacrifice of the Mass than for the Gift received in the Sacrament of Holy Communion. To this end, the Post Communion Prayer was, once upon a time, called the *Oratio ad complendum*, the 'Prayer to complete,' or we might say, the prayer to perfect the Eucharistic Sacrifice. Even so, as time has passed, the Post Communion Prayers have gradually incorporated a thanksgiving for the Sacrament received in addition to a thanksgiving for being allowed to take part in the Sacrifice.

But whatever the emphasis, these three prayers—the two said by the priest during the ablutions, and the Post Communion Prayer—serve to stress the nature of the Holy Eucharist as both Sacrifice and Sacrament.