

# 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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Parish Priest:  
Fr Joseph Welch

Sundays: Yr C  
Weekdays: Yr 2

August is dedicated to  
the Immaculate Heart of Mary

## Sunday 7<sup>th</sup> August 2022

19<sup>th</sup> Sunday of the Year

09:30 — Pro Populo

11:00 — Fr James Walsh

## Monday 8<sup>th</sup> August

S. Dominic

10am — for the election of a bishop

## Tuesday 9<sup>th</sup> August

Vigil of S. Lawrence

8am (TLM) — Anne Abbott's int.

## Wednesday 10<sup>th</sup> August

S. Lawrence

6pm — Holy Souls

## Thursday 11<sup>th</sup> August

S. Clare

12:15pm — Holy Souls

## Friday 12<sup>th</sup> August

S. Jane Frances de Chantel

10am — Holy Souls

## Saturday 13<sup>th</sup> August

Our Lady on Saturday

10am — Holy Souls

Vigil of the Assumption of the BVM

6pm — Holy Souls

### CONFESSIONS:

**Mon — Sat:** 30 minutes before each Mass

**& Sat:** 5pm — 5:45pm

**1<sup>st</sup> Friday:** 7pm — 8pm

**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.*

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## SAINT OF THE WEEK — ST. LAWRENCE

Under the Emperor Valerian, in the year AD 258, the Deacon Lawrence was caught up in the persecution of Christians. The Emperor demanded that Lawrence hand over all the treasures of the Church. Lawrence went around the city of Rome gathering up the sick and the poorest people, and duly presented them to Valerian. Needless to say, the Emperor was enraged. Although many other clergy had been beheaded, Valerian reserved a special form of torture for the Deacon. Stretched out on a gridiron, Lawrence was burned to death, reportedly even saying to his executioners at one point that they could turn him over as he was done on that side. The saint's holy death inspired many conversions to the Faith, and Lawrence has always been an especially popular saint. His name appears in the Canon of the Mass (Eucharistic Prayer I), and his image can be seen on the reredos in the Slipper chapel along with St Catherine of Alexandria, patron saint of pilgrims. In 1557 King Philip II of Spain won the Battle of St. Quentin, between the Spanish Empire and the Kingdom of France, on 10<sup>th</sup> August, the feast of St Lawrence. As a result, Philip II built his new



monastery and palace, the Escorial, in the shape of a gridiron, and named it after the saint. He was such a popular saint that, until 1969, his feast enjoyed the privilege of having a Vigil on 9<sup>th</sup> August when, as on the vigil of all other feasts, the Faithful would fast and do penance in preparation for such a great feast. (The images show St Lawrence dressed in a dalmatic, the vestment of a deacon, and holding a gridiron, painted by Juan Correa de Vivar in 1559, which is now in the Prado in Madrid; and an aerial view of Philip II's monastery-palace, El Escorial.)

## PARISH BBQ — SUNDAY, 28<sup>TH</sup> AUGUST

A lunchtime BBQ for the whole parish! From 1pm onwards in Bill & Brigitte Newman-Sanders' garden (address to follow). To give us an idea of numbers, please sign the list at the back of church, indicating what dish you can bring (a salad or a pudding) and whether you have any vegetarian requirements. And bring a bottle! All sausages and burgers—meat and vegetarian—as well as chicken pieces will be provided.) There will be some parking on-site, but otherwise on the roadside nearby. Please be considerate to other road users and neighbours when you park.

*All welcome!*

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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**Wednesday Evening Mass** At the moment, the evening Mass on Wednesdays is at 6pm, followed by the rosary and sometimes by catechetical talks. It has been suggested that we move it to 7pm (including on Holy Days), and any catechetical talks would begin at 8pm. Would you be *more* or *less* likely to come at 7pm rather than 6pm? Feedback to Fr Joseph please.

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

**March for Life UK** Saturday, 3<sup>rd</sup> September. See poster in the porch for details or go to [marchforlife.co.uk](http://marchforlife.co.uk)

**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!

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

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

**Washing machine** available free. 8-10yrs old in good working order. Speak to Fr Joseph

**From Sept.** Confessions 7pm—8pm on 1<sup>st</sup> Fridays.

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**Did you know...?** The People of Israel were commanded to keep the Sabbath day holy (Ex 20:8) but Christians moved the holy day to Sunday because it was the day of the Lord's resurrection (Acts 20:7), and instead of calling it the Sabbath, called it the Day of the Lord, or the Lord's Day (Apoc 1:10). Latin countries still call it the Lord's Day, in French *dimanche*, in Italian *domenica*, in Spanish and Portuguese *domingo*, in Romanian *duminică*, in Gaelic *Dé Domhnaigh*. Germanic and Slavonic countries, on the other hand, have followed the Egyptian and Roman custom of calling it after the sun, in South Africa *sondag*, in Danish *søndag*, in Dutch, *zondag*, in Finnish *sunnuntai*, in German *Sonntag*, in Welsh *dydd Sul*. Interestingly, in Croatian Sunday is called *nedjelja* which means 'no activities.' In Arabic countries Christians call Sunday *yaum al-ahad* meaning 'the first day,' and Maltese follows suit, calling Sunday *il-Hadd*.

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**St John Chrysostom said**, 'Pride is a terrible rock where wild beasts lurk that would tear you to pieces every day.'

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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: Nigel Curtis, Phoebe Farebrother, James Corrigan, Marie Bradley, John Winthrop, Albert Thompson, Giuseppe Dedona, Patrick Callan, Stephen Father, Josephine Ahmed, Rose Chadwick, Winifred Moore, Jessie Barham, John Ware, Catherine Quinn, Arthur Quantrill, Jean McKean, Florence Whitwood, John Packham, Edith Price, Clara Breslaver, Nancy Cooper, and Frederick Banks. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt XXXXVIII** We are coming towards the end of our series on the Mass. Over the next two weeks (Parts 49 + 50) we shall look at a couple of summaries, but today we shall gather up the last couple of strands of the Mass itself.

Following the ablutions, when the chalice and the paten are purified after Holy Communion, the priest prays the Post Communion prayer as we saw last week. During Lent, there is an additional prayer, the 'Prayer Over the People.' This dates back many centuries and, unlike almost all the other prayers of the Mass which use the first person singular or plural—'I' and 'We'—the Lenten 'Prayer Over the People' uses the second person, 'You,' or the third person if addressing God. This prayer, more clearly than almost any other, makes it clear that the priest is acting as a mediator between God and His People. The 'Prayer Over the People' almost always stresses the need for permanence in the protection God bestows, and emphasises the humility with which the people await this protection.

Then comes the final blessing and the dismissal. The words of the dismissal in Latin, *Ite, missa est*, give us the origin of the word for the Mass itself. In translation, the *Ite, missa est* means 'Go, this is the dismissal.' But the word 'dismissal' comes from the same Latin root as *missio*, the sending away or sending forth. Our English word, 'mission,' has the same origin. So, the words *Ite, missa est* can also mean, 'This is the sending forth,' which in turn refers to the idea that we, having received so many blessings from God during the Mass, must now go forth as disciples and take to others what we ourselves have just received. As disciples of Christ, we cannot keep to ourselves the graces He has given us, like the man in the Parable of the Talents who hid his single talent rather than investing it and making it fruitful (Mt 25:14-30). At the very least, we must grow in awareness that, if we are in a state of grace, we carry the presence of Christ within our souls wherever we go, and we may be the only person at home or in our workplace who does so. As ambassadors of Christ (2 Cor 5:20), we must always try to leave other people thinking, after they have met us, that they have met Christ Himself!

In the Traditional Latin Mass (TLM), that is, the old Tridentine Mass, there follows after the final blessing what we call The Last Gospel. It is made up of the Prologue of John's Gospel, Jn 1:1-14, and famously begins, *In Principio erat verbum...*, 'In the beginning was the Word.' In itself, it is arguably the most beautiful meditation on the Word-made-flesh. The language is lofty, raising the mind to great heights and enabling us to ponder the Mystery of the Incarnation. It is this loftiness that gave rise to St John being symbolized by an eagle (the other Evangelists being symbolized by an angel in the case of Matthew—or sometimes a man—a lion for Mark, and an Ox for Luke). Having its origins in a private devotion, the Last Gospel came to be seen as a fitting conclusion to the Holy Sacrifice of the Mass in which the Incarnate Word of God had just come down upon the altar in sacramental form. When we get to the words, *Et verbum caro factum est*—'And the Word was made flesh'—the priest and people genuflect in homage of so great a reality, a practice continued in the Mass when we say the Creed (although in the English Mass we only do this on the feast of the Annunciation and on Christmas Day) as well during the recitation of the Angelus.

It is said that every priest should say each Mass as if it were his first, or his last! And it is worth remembering that whenever you go to Mass, you will do nothing as wonderful for the rest of the day. However often we go to Mass, all the time between Masses should be lived as a thanksgiving for the wonder of having been at Mass, and a preparation for the next one! *Ite, missa est*.