

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 A
Weekdays: Yr 1

January is dedicated to
the Holy Name of Jesus



Sunday 8th January 2023

- * *Sanctæ Familiæ Iesu Mariæ Ioseph*
8am (TLM) — Holy Souls
- * *The Baptism of Our Lord*
09:30 — Mathilde Bacarin da Silva
11:00 — Pro Populo

Monday 9th January

Feria
10am — Tony & Maureen Convey

Tuesday 10th January

Mass of Dom. I post Epiphaniam
8am (TLM) — Shirley Green RIP

Wednesday 11th January

Feria
6pm — Danielle Holmes

Thursday 12th January

S. Aelred of Rievaulx
12:15pm — Rory & Maureen Elston & family

Friday 13th January

S. Hilary
10am — Marius & Eileen Convey & family

Saturday 14th January

Our Lady on Saturday
10am — Susan McShea
Vigil of the 2nd Sunday of the Year
6pm — Rosaleen Fallon & family

CONFESSIONS:

Mon — Sat: 30 minutes before each Mass
& Sat: 5pm — 5:45pm
1st 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: 2nd Sunday of the month at 8am. (Next 2nd Sunday Mass: 12th Feb.)

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EPIPHANY CHALK



Epiphany chalk has now been blessed. Please take a piece from the back of church and inscribe the lintel above your front door so that everyone who passes into your home—those who live there as well as visitors—may receive Our Lord's blessing throughout the year.

20 + C + M + B + 23

The numbers denote the year. The letters stand for the names of the Wise Men, Caspar, Melchior, and Balthasar. But they also stand for *Christus Mansionem Benedicat* which means, ‘May Christ Bless this House.’

POPE EMERITUS BENEDICT RIP

A personal recollection

Before he was elected to the Chair of Peter, Cardinal Joseph Ratzinger would often say Mass at the Collegium Germanicum, the German College, in Rome. The Mass was open to the public, and the Cardinal would usually stop and chat to members of the public afterwards. It was a privilege to be introduced to him on one such an occasion. There was little opportunity to ask him questions because he was more interested in asking questions of me! He wanted to know where I was from, and what I did (I was not yet a priest). And when he learnt that I was a school teacher he asked about the school: was it a Catholic school? what was the religious education like? what was my role in the school? and so forth. Altogether, we chatted for about ten minutes before he managed to disengage himself with graciousness and without any sense on my part of having been dismissed. He left me with the sense that I had just met a very humble man who held a genuine interest in the lives of the people whom he met.

An opportunity to meet the same man a second time—this time as Pope Benedict XVI—came when John Henry Newman was beatified in Birmingham. Some of my community from the Oratory in Oxford attended the Mass in Cofton Park whilst others of us waited in the Birmingham Oratory on the Hagley Road to form a welcome party when the Pontiff visited Newman's rooms afterwards. The Pope greeted several of us. This time the meeting was much more brief: a handshake and a blessing before he moved on. Yet I was left with the same impression of a man of peace, graciousness, and humility. I had met a man of God.

A particular debt of gratitude is owed to Pope Benedict for promulgating the document, *Summorum Pontificum*, which allowed a more generous use of the Traditional Latin Mass. This one document alone changed the way the old rite of Mass was seen throughout the Church. And although there have been more recent developments, nonetheless many more Catholics have, by now, encountered the traditional liturgy and have come to find in it a simplicity and beauty not to be found elsewhere. In this way, at least, the Pope Emeritus leaves a remarkable legacy for which the Church, in times to come, will be deeply grateful.

*Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.
May he rest in peace. Amen.*



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

Thursday Lunch will take place this week (12th January) at 1pm in the parish hall. All welcome. Free lunch, but donations are invited for Mary's Meals.

The Catholic Young Adults (CYA) group for 18-35 year olds will meet this Friday, 13th January, the 2nd Friday of the month, at 7pm. We will meet in the church for prayer, followed by a catechetical discussion in the parish hall. Bring something to eat and drink!

Second Collection There will be a second collection at all Masses next weekend as our parish's contribution towards Bishop Alan's retirement gift from the diocese.

How long does Christmas last? Traditionally, trees, cards, and decorations are taken down after Twelfth Night (the feast of the Epiphany on 6th January) whilst cribs remain in place until the feast of Candlemas on 2nd February. This makes Christmastide as long as Lent (40 days) but includes the season of Epiphanytide from 7th January to 2nd February. It's a little confusing because on the Sundays of Epiphanytide (which we now call Sundays of the Year) the priest wears green vestments, the white vestments of Christmastide being put away after the feast of Our Lord's Baptism.

Two Picture Frames were left in the porch immediately before Christmas. If they belong to you, they may be collected from the sacristy.

Dates for your Diary 2023

Septuagesima Sunday—5th February
Tavern Evening—11th February
Shrove Tuesday Pancake Party—21st February
Ash Wednesday—22nd February
Passiontide begins—26th March
Palm Sunday—2nd April
Good Friday—7th April

Our Crib collection this year is, once more, for Aid to the Church in Need (ACN). Please be as generous as you can. Thank you.

The Book Club will meet next on Monday, 13th March to discuss *The Cross and the Beatitudes* by Fulton Sheen published by Angelico Press.

Sick List Prayers are asked for Rosemary Pease, Jim Convey, Simon Marriage, Mary Driscoll, Leighton Scott, Bernie Wood, Graham Wilding, Larry Crowley, Brian Price, and Judy Fell.

Of your charity Please pray for those who have died recently, as well for all whose anniversaries occur at this time: Leigh Ennis, Dennis Lyons, William Craig, Catherine Bennett, Louis Borg, Michael Field, Jessie Bilby, Regina Scott, James Shevlin, Cecilia Prime, Bernard Brennink Meijer, Henry Jackson, Albert Skinner, Eglantine Smith, Constance Monaghan, Frank Harkin, Thomas Barham, Agnes Wardley, Myra Shirra, Lawrence Philips, Alfred Zagni, George Kelly, Ian Galuin, Mabel Westerling, Violet Fox, John Geraghty, Ronald D'Cruz, James Scannell, Lilian Cornish, Jan Wasik, Winefred Garlick, Henry Kane, James Lynch, Isobel Manthorpe, Samuel Ward, Angelina Phillips, Barbara Bird, and Roy Mulliner. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: In the seventh part of our series on the Creed we continue our lengthy consideration of the nature and work of the Incarnate Son of God.

THE ONLY BEGOTTEN SON OF GOD, BORN OF THE FATHER BEFORE ALL AGES

The Creed now makes use of several phrases to emphasize the equality of the Father and the Son. Most theological errors spring from a misunderstanding of who and what Jesus is.

Before the creation of the universe, there was only God. The Father knew Himself perfectly and, to put it in human and analogous terms, He had in His mind a perfect knowledge, or Thought, of Himself. When He gave voice to this Thought, He uttered a Word that was a perfect likeness of Himself. This Word came forth from, was fathered by, or – as we more properly say – was *begotten of*, the Father. This Son of God is the perfect image of the Father (Col 1:15). He has everything that the Father has, and is everything that the Father is, except that the Father is not the Son, and the Son is not the Father (Jn 16:15, 17:7).



Insofar as the Word of God is the perfect image of the Father, there can never be a second Word or second Son of God. If there were a second Word, it would mean that it would have, or be possessed of, some-

thing not possessed by the first, and the first would be possessed of something not possessed by the second. In which case, neither of them would be perfect because each would be lacking something that the other one had. If they were both the perfect image of the Father, then the two Words would, in fact, be one and the same person.

Therefore we may say that the Word of God is the *only* Begotten Son of the Father. What is more, we use the word 'begotten' in order to distinguish the Word from creatures made by the Father. The Word is most emphatically not a creature. He was not created by the Father. He is equal to and with the Father. He has the same divine nature as the Father. He is the perfect image of the Father. The Father is God, and the Son is God.

In God there is no potential, that is, there is no possibility of His becoming something more (or less) than what He already is. He cannot change. In addition, and as a result, there is no past and no future in the Godhead, only an *eternal present*. It follows, then, that there was never a time – not even the merest fraction of a millisecond – when the Father existed without the Son. In His *eternal present*, the Father has always known Himself perfectly, and there was, therefore, no time when the Son was not begotten. Indeed, because God lives in an *eternal present*, we can say that the Son is being eternally begotten. There is not a moment when the Son is not being begotten. And it is in this sense that the Son may be said to have been born of the Father before all ages, that is, begotten of the Father before there was any time at all.

*Above: detail of Holy Trinity
by Hendrick van Balen the Elder (c.1575-1632)*