

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

November is dedicated to
the Holy Souls in Purgatory

Sunday 19th November 2023

33rd Sunday of the Year

09:30 — Pro Populo

11:00 — Souls in Purgatory (2/2)

Monday 20th November

St Edmund

10am — Children of Mary RIP (F)

Tuesday 21st November

No Mass today

Wednesday 22nd November

St Cecilia

6pm — for the *Domus* of the Parish

Thursday 23rd November

Requiem

12:15pm — November Dead List

Friday 24th November

Ss Andrew Dúng-Lac & Comps.

10am — Lee Carl Porter RIP

Saturday 25th November

Requiem

10am — November Dead List

Vigil of the feast of Christ the King

6pm — Holy Souls

CONFESSIONS:

Mon — Sat: 30 minutes before each Mass

& Sat: 5pm — 5:45pm

1st Friday: 6pm — 7pm

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 Dec.)

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

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NEXT SUNDAY — FEAST OF CHRIST THE KING

Sunday, 26th November

On the feast of
Our Lord Jesus Christ the King
we shall have Adoration of the Blessed
Sacrament from the end of the
11am Mass until Benediction at 5pm.
Please sign the watching list on the notice
board at the back of church.



CHRIST THE KING — PART I

There are two senses in which Christ is King, namely *universally* and *personally*. As universal King, He, as Creator and Saviour of Mankind, is — and has the right to be — ruler of the world that He created and has redeemed. The full meaning of 'thy kingdom come,' which we say every day in the Our Father, includes the teaching that not just individuals but also societies and nations are subject to the reign of Christ the King and must submit to Him accordingly. Laws should be fashioned in accordance with the will of God, as we also say in the Our Father: 'thy will be done on earth as it is in heaven.' All laws passed by rulers, whether they govern by parliamentary democracy or by some other means, should take account of the Commandments and should be ordered to the common good of society, including the spiritual and moral good of its members, and should in particular uphold the basic building block of all societies, the family. It is God's world and it should, therefore, be ordered according to His plan.

Fr Joseph will be away this week from after Mass on Monday morning (20th November) until Wednesday afternoon (22nd). There will be no Mass on Tuesday, 21st November. There will still be Masses on Monday morning and Wednesday evening, and the Wednesday evening talk will take place as usual.

REVERENCE FOR THE BLESSED SACRAMENT



Too sacred to touch: Under the traditional dispensation it was a mortal sin for anyone other than a priest to touch the Sacred Host. In 1976, Pope Paul VI granted a dispensation permitting the faithful in England & Wales to receive Holy Communion in the hand. What is not clear is how a practice can be considered a mortal sin one day and acceptable (and even virtuous) the next.

Fr Joseph strongly encourages everyone to receive Holy Communion on the tongue so that the sacredness of the Host is not despoiled and so that the symbolism of *giving* one's heart to Christ to become His royal throne (more than receiving something from Him) is not lost.

Please remain kneeling in the presence of the Blessed Sacrament, and especially after receiving Holy Communion until Our Lord is reposed in the tabernacle and the door is closed.

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

Wednesday Evening Talks Our series of talks continue at 7pm. We are looking back at the first twenty Ecumenical Councils of the Church and exploring exactly what it is that Tradition teaches us. All welcome.

November Dead List envelopes are available at the back of church. Please write on a piece of paper the names of deceased loved ones for whom you would like a Mass said, pop it into the envelope along with your Mass offering, and return it to the sacristy or the presbytery. (A typical Mass offering is £10 per envelope, not per name!)

Recollections this Tuesday, 21st November, here at St Pancras, both led by Fr Paul Diaper of Opus Dei. The **Women's** group will begin at 2pm and the **Men's** group will begin at 7pm. Newcomers welcome.

Advent Devotions will take place after the evening Mass each Wednesday in Advent. Watch this space.

Bd Carlo Acutis Group (14-17year olds): 7pm, Thursday, 7th December.

Catholic Young Adults (18-35): 7pm on Friday, 8th Dec.

Rosary Crusade On 8th December we shall launch our Rosary Crusade for the conversion of souls in Ipswich and beyond. Beginning on the day that Our Lady was filled with grace at the moment of her Immaculate Conception, and carrying on right up to the feast of Our Lady of Grace on 15th May, we shall gather a bouquet of rosaries which we shall then present to Our Blessed Lady on the day that Bishop Peter blesses our new statue of Our Lady of Ipswich. Watch this space for details about how you can join in and contribute to this spiritual bouquet.

Book Club: 7pm on Monday, 11th December (*The Screwtape Letters* by C.S. Lewis)

Thursday Lunch If you would like to prepare the next lunch on 14th December please speak to Fr Joseph.

Carols by Candlelight & the Blessing of Cribs will take place on Sunday, 17th December at 4pm.

Advance notice Christmas Eve falls on a Sunday this year and Christmas Day falls on the Monday. Please note that Catholics have **two** obligations to fulfil, namely going to Mass on Sunday **and** going to Mass on Christmas Day.

Sick List

Prayers are asked for Jim Convey, Larry Crowley, Mary Driscoll, Linda Mitchell, Rosemary Pease, Brian Price, Leighton Scott, and Bernie Wood.

Of your charity

Please pray for the repose of the souls of those who have died recently, and for all those whose anniversaries occur at this time: Frank Forsdyke, Keith Sparrow, John Gregson, Philip Paul, Domenico Iannacone, John Molloy, Josephine Humphries, Mary Dallastone, Patrick Morley, William Everitt, Thomas Ainsworth, Alan Gorham, James Riordan, George Kelly, John Shevlin, Marie Doyle, Mary Barham, John Nealy, Joseph Dunleavy, Marie Giudicianni, Pamela Gaffney, Fr Ray Kerby, Mary Emmerson, Sheila Alcock, William Golding, Andrew Foote, Winnifred Cutmore, Florence Mee, and Audrey Kelly. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: We continue our short series on the Church's teaching about Marriage and Human Sexuality.

**Male and female He created them —
pt 3: Procreative & Unitive**

We began last time to look at what we call the two ends (or purposes) of marriage, namely the *procreative* and *unitive* ends. These two ends cannot not be separated from each other even though they are distinct from one another, and even though one has priority over the other.

The *procreative* end of marriage is a reference to the fact that God instituted marriage from the outset as the means by which human beings would become collaboratively involved in His work of creation by choosing to bring new life into the world. It is God's will that we human beings should use our free will, informed by the work and experience of our rational souls, to choose to bring into the world new members of our families so that they, too, can share in the goodness, truth, and beauty of God, a participation which was always part of God's plan when He created the world in the first place.

To this end, the union of man and woman in each conjugal act was always intended by God to be naturally open to the possibility of conception so that new souls could be brought forth. Any deliberate intention to block conception through artificial means, or even the deliberate intention on the part of a married couple to wait before starting a family, would be contrary to God's plan and in fact, therefore, a sin.

This does not mean that Catholics are obliged to have dozens of children. What it does mean is that, first, the conjugal act is intended (as we can see simply from the biological processes and organs involved) for the purposes of reproduction, and was never intended as a form of entertainment or leisure activity. Second, that married couples are called by God to be generous in their bringing forth of new life. And, third, that chastity (the practice of restraint and a virtuous life) should be as much a part of married life as it is for the non-married. It is God's will that we should act according to His plan and practice control over our desires and passions in this matter as in all other things rather than giving way to base instincts or uncontrolled urges of the flesh.

'It is not good for man to be alone: let us make him a help like unto himself' (Gen 2:18). The *unitive* end of marriage is based on God's plan to create us in His image and likeness so that the mutual love—the mutual self-giving—practised in married life would mirror that which is found in the internal life of the Blessed Trinity. Moreover, just as the Holy Spirit proceeds from the Father and the Son as a result of this mutual self-giving, so the fruit of the husband and wife's mutual love will be new life. (Although we must never fall into the trap of thinking that somehow the Holy Spirit was 'created' by the Father and the Son, or that that He is in any way inferior to Them, or that there was ever a moment when He did not exist: Father, Son, and Holy Spirit are all divine Persons of the one God, and are co-equal and co-eternal.)

The *unitive* end of marriage is not less important from the *procreative* end, nor can the two be separated from one another, as we have already said. Nonetheless, because marriage is not chiefly about the affection that the man and woman have for each other, it remains an impediment to marriage if either the man or the woman is known, before the marriage is contracted, to be unable to have children (although in certain circumstances it may be possible to obtain a dispensation to proceed with the marriage even so).