

St Pancras

March 2024



Free (One copy per household)

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Cover: Resurrection of Christ and Women at the Tomb, By Fra Angelico- 13th C



Editor's note:

As we embark on another edition of our parish magazine, I am filled with gratitude for each and every one of you who contribute your time, effort, and creativity to make this publication possible. Your articles, stories, and reflections breathe life into our pages, enriching the experience for every reader. I want to extend a special request to all our contributors: please consider typing your articles instead of handwriting them. While handwritten submissions are cherished, transcribing them into the magazine layout consumes a considerable amount of time. By typing your pieces, you not only streamline the process but also ensure that your words are presented as eloquently as you intended.

I would also like to express my heartfelt gratitude to our new proofreaders, Theresa Cleary and Anne Abbott. Their willingness to lend their expertise and cast their eyes upon the magazine is invaluable. Their dedication ensures that each issue maintains the highest standards of quality and accuracy.

Additionally, I kindly remind everyone of the importance of adhering to the submission deadline. Once the magazine layout is finalised and some articles are integrated, it becomes challenging to accommodate late submissions without disrupting the entire design. However, rest assured that any articles received after the deadline will be featured in the subsequent issue. I want to take this opportunity to wish every one of you a blessed and happy Easter. Looking ahead, let us keep in mind that the deadline for the next issue is Sunday 16th June. Once again, thank you for your unwavering dedication and commitment to our parish magazine.

Yours, Tilly Rampley

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Faith

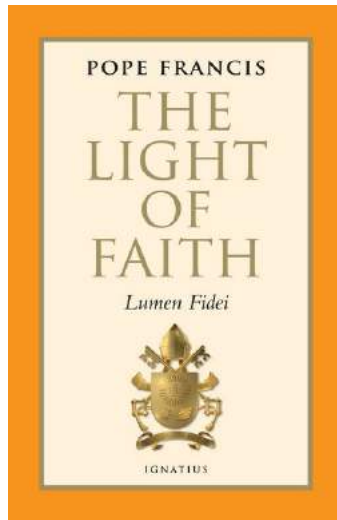
The first in a series of three talks on the theological virtues of Faith, Hope, and Charity, given by Fr Joseph during Lent 2024.

Pope Benedict XVI was as fully alive as anyone, and rather more so than most, to the current crisis in the Church and in the world. But whilst many – politicians, celebrities, and an increasing number of ordinary people – seem to have found a voice through the crushingly enslaving social media outlets, the Pope offered no trite solutions designed chiefly to boast of a cleverness or to paper over the cracks in our increasingly fractured societies.

Yet neither did he attempt to put forward a new theological vision, or even to proffer philosophical causes and resolutions, and still less did he pretend that there was a simple remedy to the ills of our day: it is not, for example, a question of simply returning to a more traditional liturgy, or of re-introducing this or that practice in the Church. Instead, said Pope Benedict repeatedly, the crisis in the Church and in the world today is a crisis of faith: there is, at the most basic level, a lack of belief in the reality of the supernatural.

In response to this crisis, Benedict adopted what a politician might have called a back-to-basics approach to his work of evangelization. Rather than concentrating on developing an elaborately composed theological explanation of all that is going wrong in our day, he focused on the very foundations of our Catholic Faith, the three theological virtues of Faith, Hope, and Charity.

To this end, Pope Benedict wrote just four encyclicals, three promulgated during his pontificate and one during that of his successor: *Deus Caritas Est* (2006) on love, *Spe Salvi* (2007) on hope, *Caritas in Veritate* (2009) offering some principles on how the Church's teaching on love might be put into practice at a global level, and finally, with a couple of paragraphs added by Pope Francis and promulgated as the new Pope's first encyclical, *Lumen Fidei* (2013), on faith.



This evening, in the first of a series of three talks, I would like to explore the nature of faith using, as a springboard into our subject, the fourth of those encyclicals, *Lumen Fidei*, 'The Light of Faith'. Some of you will be familiar with the old penny catechism definition of faith as a supernatural gift of God which enables us to believe without doubting whatever God has revealed.

Picking that definition apart can help us to understand not just the nature of faith but our response to God's revelation, both in terms of what our response should ideally be as well as what our personal response actually is. First then, faith as a gift of God. So often we are taught that faith is something vested in ourselves, that faith is something we do, something we give to God. With such an emphasis on our efforts, it is no wonder that this gift is so little understood, and that we so frequently feel our faith to be weak.

These days, with regard to the Sacrament of Confirmation, we usually hear how we are making a commitment to God and to being a disciple, confirming the decision as an adult that had been made, for most of us, on our behalf by our parents and godparents at the moment of our baptism. In fact, this is to get everything the wrong way round.

Like the other six sacraments, Confirmation is chiefly about what God gives to us, what God does for us, more than it is about what we give to, or do for, Him. In Confirmation, one of the things that happens is that God gives to us the gift of the Holy Spirit – or the seven gifts of the Holy Spirit – thereby confirming in us the gifts He originally gave us in Baptism. God seals in us a gift which orders our souls, which orients us spiritually if you like, towards a particular end.

As it says in the Psalm, 'Confirm, O God, what thou hast wrought in us' (Ps 67:29), a line that was used in the traditional ceremony of Confirmation but which was dropped in the 1969 changes. He renews within us the gifts of Faith, and Hope, and Charity, given when we were infants, affirming within us a sacramental predisposition, as it were, towards His love, a predisposition which does then, in turn, enable us to respond in order to become more loving, more generous, more devout, and more passionate disciples of Christ, soldiers in the war against sin and disbelief, and ever more ardent bearers of the Gospel.

By its very nature, the Sacrament of Confirmation can only be given to one who has been Baptised, for without the first set of gifts there is nothing within the individual's soul which may be confirmed or sealed and renewed. But in a similar fashion Baptism is also a gift, as are the gifts that accompany it. When someone is baptised his soul is infused with the three theological virtues of faith, hope, and charity.

'Confirm, O God, what thou hast wrought in us.'

In contrast to the acquired virtues, for example patience, which we acquire and nurture throughout the course of our lives by continually practising them with the help of God's grace, the infused virtues are bestowed directly and gratuitously by God. To understand the nature of these infused virtues, or indeed of any virtues, let's pause and consider what a virtue is.

The Dominican Herbert McCabe famously defined virtues as habits which make it easier to do what you want to do (whereas a vice is a habit which makes it harder not to do what you do not want to do). But here is an important distinction: basing his argument on St Thomas Aquinas, McCabe says that when we act out of a habitus, a habit, we do so not because it is easier but because it is what you really want to do. For example, those with the virtue of justice act not because they find it easier to be just, but because their will, their love, is set on justice, (see 'Virtue and Truth' in *The Good Life*, ed. Brian Davies OP). McCabe goes on to explain that those who lack the virtue of justice may indeed still do what is just but they will do so, not from the love of justice, but from, for example, fear of retribution. To this extent, he concludes, they are less free.

On this view, a habit is an infused or an acquired disposition, a leaning, an inclination of the will in the soul, towards a particular end. In a habit, the will is set on that particular end. In the habit of patience, the will is set on patience, on being patient. Each time patience is practised, the will becomes more set on patience; the soul, as it were, leans more towards patience, is more disposed towards being patient.

Transferring this view to the infused virtue of faith, we can see how, once the soul has been infused by God with faith at the moment of Baptism, the will of that person is given a supernatural disposition, a supernatural leaning or inclination, towards God and the things of God. That person's will is set on God. Now, of course, this virtue has to be nurtured and nourished, in the first instance by the child's parents and godparents, so that the will may continue to be set on God and the things of

God. Prayer, teaching, and example, are the three main ways of developing this virtue of faith. But as the child grows older, bit by bit, and age-appropriately, the child must begin to take responsibility for the nurturing of his own faith until, as an adult – and this is partly what being mature means, of course – he is in a position to develop further his own relationship with God, and to respond to God's gifts according as God calls him, and according to his state in life.



By Francesco Trevisani-16th C

In the encyclical *Lumen Fidei*, the value of the gift of faith is seen principally as a light, a light that envelopes, that surrounds, that shines upon every aspect of life, and that illuminates everything that the human mind tries to see and understand. The difference between having faith and not, is the difference between a sunny day and a foggy day, between being out in the sunshine or being underground, between daylight and night-time.

However, and somewhat paradoxically, faith has often come to be seen as a darkness that obscures, in no small part because of Nietzsche's stance regarding the incompatibility of belief on the one hand and seeking on the other. Either one can believe, and be at peace and be happy, or one can seek and become a follower of truth, suggests the philosopher.

This juxtaposition has come down to us in the twenty-first century

as an antagonistic opposition between those willing to accept and believe what they are told, and those who are willing to embrace the possibility of discomfort as they set about rejecting assumptions and inherited beliefs in favour of a search for the truth.

But the two are not incompatible. As with so many facets of our religion – although not all, of course – it is not so much either/or but both/and. Faith is not a matter of either believing or seeking the truth, but of both believing what God has revealed and continuing to seek the fulness of a relationship with God. But the false dichotomy handed to us by modern philosophy leads us not towards and into the yet still clearer light of truth but into an ever thickening fog of a rationality that narrows our horizons, bedims our view, and blocks our search for all goodness, beauty and truth.

Because we must be willing to receive the gift of faith with a humble heart, and because we must be willing to co-operate with that gift, to nurture that gift, and to respond to it with generosity, we can begin to see that faith is in fact a two-fold reality: it is both a gratuitous gift from God and it is our response to that gift. It is this mutuality, if you like, that forms the bedrock of a living and lived relationship between the creature and the Creator, between the sinner and the Saviour, between the un-holy and the Sanctifier.

By living continuously in the light of this gift, and by continuously responding to it – or, as the seventeenth century Carmelite, Br Lawrence of the Resurrection, puts it, by practising the presence of God – we can enter into an eternal present where faith may be seen as both a light that comes from the past and at the same time a light that comes from the future. The light from the past shines from the faith of Abraham, and from the faith of God's people, Israel. When Abraham first directly encounters the living God it is not a god of a particular and limited place or time such as the pagans believed in: gods of stone or sun, for example. Rather, Abraham hears God's voice: Abraham hears a spoken word, the word of a person, addressed to a person.

In other words, instead of hearing the voice of a distant and uncommunicative god, Abraham encounters a personal God, a God who speaks and listens, a God who forms a relationship with the one to whom He speaks.

When Abraham's hand is stayed, and he lowers his arm at God's command and releases Isaac from his bonds, God shows the patriarch that, in sharp contrast to the pagan religions around him whose gods demand human sacrifices, this God reveals the value of human life, the value of sonship, and the nature of Himself (that is, God) as a person who wills to lead not through fear but through love; as a God who wills to shepherd His people, not tyrannize or bully them. Remember, so many of God's chosen ones are shepherds, for example, Abraham, Moses, and David to name but three. This sense of relationship is deeply underscored by Our Lord when he reveals the nature of the Good Shepherd as recorded in John's Gospel.

But chiefly, the light of faith that comes to us from the past comes from the birth and life, from the sufferings and the death of Christ two thousand years ago. Our Lord's Incarnation and Passion shine a powerful light upon the mysteries of being, and help us not just to understand but to see – to live in the presence of – a reality that escapes mere human understanding when that understanding is left to find the answers to life's great questions on its own.

When we say, as we do week by week in the Creed, that we believe in the Son of God who became Man for us and for our salvation, we are not just ticking off a list of doctrines that just happen to have been drummed into us as children, or that have taken our fancy as adults. The Creed is not some panglobal party political manifesto. When we profess our faith, we are confessing, we are proclaiming, that we hold ourselves to be in a personal relationship with the living God of Abraham, Isaac, and Jacob, with the God who created us, who has led us through the desert of sin and redeemed us from the consequences of our fallen nature, and who seeks no longer to call us servants but

friends (see John 15:15). In other words, we are confessing, proclaiming, our faith in a light that is personal. Jesus does not just shine His light on us; He is the light. Jesus does not just teach us the truth; He is the truth. Jesus does not just show us the way; He is the way. Our God is not made of molten metal, having eyes that do not see and ears that do not hear (see Ps 113); our God is a living person who has sought us out, and in whose light we can find our way home. For us, Faith is not only a gift from God, and our response to that gift, it is also a condition, a state, in which we live and move and have our being (see Acts 17:28).

Once we have the gift of faith, and if we choose to go on nurturing that faith, then we live with our eyes already opened to the supernatural reality which is otherwise hid from our eyes behind the wall of this material universe. The light of faith that comes from the future comes from the reality of Our Lord's resurrection and ascension. Although these are concrete events from the past, nevertheless they have opened for us a gateway into the future, into our promised land of Heaven and the Beatific Vision.

The light of faith that shines on us from the past would in fact cast only a long, dark shadow were Christ not risen from the dead (see 1 Cor 15:14). By being the first born from the dead, Christ does not just rise to the life that He had before He was crucified. Rather, He rises to a life which has put on incorruptibility (see 1 Cor 15:53). He rises to a new form of life, a life that cannot be conquered, a life over which the power of sin and death, over which the devil himself, has no power. This is not some sort of superman power which would see Our Lord as alive but only more so; which would see Him the same as He was before He died but with a few extra and supernatural powers. No, following His resurrection Christ's body participates in – is the first born of – a new creation, a new created order. He is, as St Paul calls Him, the New Man (see, for example, Rom 6:6).

Our faith, the light of faith that shines from the future, is a light that shines on us from within this new creation, and which in turn bids us to enter into this light, into this new created order. In other words, and once again, we can see faith as a condition, a state in life, which enables us not just to see but to enter into a new reality, a reality that goes beyond the material universe with which we are much more familiar (and, too often, much more comfortable!)

Nor should it surprise us that the light of faith shines from both the past and the future because we know that, in fact, God lives in an eternal present, and what seems to us to be past and future is, in reality, a participation of that one reality which is the life of God Himself. Through our Baptism, through our encounters with God in the sacraments and prayer and the liturgy, through our nurturing of His presence within our souls by a life of virtue, we can sustain a life lived in the presence of God, illuminated by this light which gives light to the whole world, namely Christ our Lord. Living within the bosom of the Church, we can be surrounded, enveloped, by this light, and can come to proclaim with the psalmist, 'In your light we see light' (Ps 35:10).

Wrapped in light as in a garment (see Ps 103:2) we can both see and approach the world, with its joys and delights, along with its tribulations and sorrows, in an altogether different way from how those without the light of faith can. It is almost as if we walk in a halo of light, if this is not too fanciful an image. But if we accept this image we must be careful not to become isolated but to remember that we are called – under pain of divine displeasure – to reach beyond that halo, to touch others with our faith, and our hope, and our love, and help to draw others into a participation of that same divinely lit eternal presence. This is the faith that can both challenge and change us for the better, a faith that can alter the way we respond to other people and to the everyday circumstances in which we find ourselves, a faith that gives us meaning, clarity of vision and purpose, and, of course, hope.

Praying the Rosary for the people of St Pancras and all in Ipswich

By Pat Ware

The Rosary Crusade is launched at St Pancras, praying for the conversion of souls in Ipswich and beyond. Many of us have family members and friends, who have lapsed or have never known Christ. So we include them and also pray for the people of our town and country. People who walk past our church every day and never give Christ a thought, as well as all those who are searching for Christ but do not even know that it is He for whom they are searching.

We pray for those whom Christmas is simply a special celebration of tinsel, baubles and presents, and for whom Christmas will be over by the end of Boxing day! We gather such people up in our intentions and add them to our spiritual bouquet of rosaries; that we shall lay at the feet of Our Lady of Ipswich on Her feast day which is on 15th May 2024.

If like me, you are able to attend the Mass and devotions to Our Lady of Ipswich every Saturday following the Mass, you will appreciate that this crusade has already started and we are being asked to make totals of the number of rosaries we are able to add to our devotions each week. In fact, it is sometimes simple to add another rosary whilst at a bus stop or going to a shop!

I am not a fan of the addition of the mysteries of light, as I had always imagined the 150 Hail Marys to be the simple person's 150 psalms. And it is nice to associate them with the original joyful, sorrowful and glorious times of Our Lady's life and concerns. Since my early school life, I have had several touching moments which showed me how we can rely on Our Lady's upbringing to appreciate that a single prayer is never wasted.

I always saw my father right into his eighties kneeling down at his bedside to pray his night prayers. During the Blitz we had to be evacuated and my aunt and uncle asked us to go and live with them in Abbots Langley (The birthplace of Nicholas Breakspear who became the only English Pope as Adrian IV in 1154).

In their home, I estimate the good influence this whole time in my life was to me; going to the little local convent school at the age of five and seeing my relatives go often to daily Mass and join together in the rosary each evening around the fire. Also my aunt played the harmonium in the parish for Benediction so we were always there and learned all the Latin responses and phrases.

Another significant happening which affected my early life, was being chosen as the May queen in 1950. Of course in truth we knew that Our Lady was The Queen of May and we were only partakers in the ceremonies. As it happened, after practising my part in the crowning, we had a parish visit of the statue of Our Lady of Fatima to our church and this meant me having to climb up three more steps behind her to place the crown on Mary's head!

During that year, my family joined in a visit to Aylesford in Kent; where the friars were having their celebratory return to the friary which had been gradually brought back into use. This is where St Simon Stock, the Carmelite friar had a vision of Our Lady on July 16th 1251, when she held his working garment the scapular and told him this would be the means of salvation.

'We pray for those people who walk past our church every day and never give Christ a thought, as well as all those who are searching for Christ but do not even know that it is He for whom they are searching'.



The friars were forced to leave in 1538 where they had lived since 1242. In July 1251 it is believed that the Virgin Mary appeared to St Simon Stock and gave him the brown scapular, part of his habit and said that those who wore the brown scapular and who died wearing it, would be saved. I have worn the brown scapular since the age of twelve and it is a reminder each morning to me, both that Our Lady watches over me, and that I am charged with a message to use me today; which Father Malachy instilled into us when he enrolled us.

Many times I will come to the evening Mass and realise that certain events during the day had inspired me to pray and share some times with people whom I did not realise I would meet on my way. Now that we have that inspiring statue of Our Lady of Grace in St Pancras' Lady chapel, there is more reminders that the world is in need of our prayers.



Note: Rosary crusade slips can be found in the church by the entrance door.



Parish events diary



March

Thursday, 28th

Maundy Thursday

Mass of the Lord's Supper at 8pm followed by Watching before the Altar of Repose until midnight, with Compline at 11:45pm

**Friday, 29th
Good Friday**

Children's Stations of the Cross at 11am

Liturgy of the Passion at 3pm

Stations of the Cross at 7pm

Saturday, 30th

Holy Saturday

Polish blessing of food (in English!) at 11am

Easter Vigil at 9pm

Sunday, 31st

Easter Sunday

Masses at 8am (TLM), 9:30am, and 11am.

May

Sunday, 5th

May Procession in honour of Our Lady at 3pm

**Monday, 13th
Feast of St Pancras**

with our parish Confirmation Mass at 7pm celebrated by Bishop Peter Collins

Wednesday, 15th

Feast of Our Lady of Ipswich

Blessing of our new statue of Our Lady of Ipswich at Mass celebrated by Bishop Peter Collins at 7pm

**Thursday, 30
Traditional feast of Corpus Christi**

TLM Mass at 8am

June

Sunday, 2nd

Feast of Corpus Christi

Adoration of the Blessed Sacrament 12 noon till 3pm

Procession & Benediction at 3pm

Sunday, 9th

First Communion Mass at 9:30am

(The 11am Mass starts at 11:30am today.)

Friday, 14th

Deadline for copy for the summer issue of the parish magazine

Monday, 10th

Book Club

St Mark's Gospel: A Commentary for Believers by Fr Thomas Crean OP

July

Thursday, 4th

Mass with the Guild of Our Lady of Ipswich at 12:15pm

Regular Parish events:

Blessed Carlo Acutis Group (14-17 year olds)

Thursdays at 7pm: 11th April, 2nd May, 6th June, and 4th July.

Catholic Young Adults (18-35 year olds)

Fridays at 7pm: 12th April, 10th May, 14th June, and 12th July.

Catholic Mothers Group

Mondays at 11am: 8th April, 13th May, 10th June, and 8th July.



All parish events are also accessible through the parish website.

Life in Maison Jessie, or the incident of the red tin

By Jessie and Alex

The other day Dad was making a strange droning sound. He calls it 'humming' and does it when he is happy! Everyone seems better in the spring, I just love to feel the warm sun on my back when relaxing on my bed by the French window. Musing there one afternoon, I had an idea : how about a tour of Maison Jessie? So, welcome everyone and step inside! Here we are in the hall in the dark, then Dad presses a switch and it is bright. Notice the rug on the floor it has a picture of a stag on. Once when I was stretched out on the rug, Dad took a picture and said 'Jessie, you've got six legs!' Oh, well, he has to have his little jokes, I humour him!

Now, we come to the living area where food and water is left out for me by the door. The store of dog treats is under the sink, human treats are on a ledge. If I want to relax, I have my armchair next to Dad's, a bed and the corner sofa is sooo comfy for a good stretch. Just a moment, I must tell you about something that happened in this room. As I was dozing and dreaming of my favourite snacks 'salmon strips', I heard a noise, it was Dad putting on his coat. I started wagging my tail out of delight and jumped up ready to go. 'Sorry Jessie, I am off to Sainsbury's, I hate that place!'

Dad avoided my pleading stare and left! Disgusted and rejected, I slunk back onto my armchair. 'What could I do?', it was pay back time! I lifted my head and sniffed the air, suddenly, the most glori-

ous aroma grabbed my nose. It spoke to me of woofingly, wonderful and delicious goodies. I got up and followed the scent to the kitchen, then stood up putting my front paws on the ledge. There I saw a large square tin. I nudged it, 'Could this be tricky?', but I am clever and resourceful. With dogged determination, I managed to push the end of my nose under the handle on the top. The tin was heavy but the prize was pawsome. With a great effort, I carried the tin over to my bed and dropped it. Crash! The lid came off and biscuits scattered across the floor. I checked them carefully.



Jessie's friend, Lou Lou



Jessie and her six legs!



Some were round with holes in the middle and some were smaller with little points. I chace the smaller biscuits and ate them, yummy! After enjoying my feast, I settled down into my armchair. Later, Dad came in, at first he didn't notice and sat down next to me. Then he noticed the damage! 'How ever did you carry the tin Jessie?', Of course I put on my it wasn't me look. 'Well' said Dad, 'You are a lady of state, you have eaten all the M&S shortbread stars and left the coconut rings!'. He picked up the tin which he called 'exhibit A', then said he would get a camera put up in the flat.

I don't think that will stop me! Dad says there are cameras in the street to stop criminals, all they really need is me and my K9 friends! We are so much better than humans at finding and catching. Some dogs are specially trained to help the police. They know many words just like me. Mind you, I am not going to volunteer, life is so comfortable with Dad at Maison Jessie. Ever curious, I have researched many famous detectives in books. I am sure you know what is coming up on this issue's quiz, or as the most famous sleuth of all time would say 'The game's afoot!'

Heavenly raspberry Easter drink! By Tilly Rampley

Ingredients:

- One bottle of pink lemonade
- One bottle of sparkling wine
- Raspberries

Pour your sparkling wine into a champagne flute or wine glass, filling it two-thirds full. Start with pink lemonade, leaving space for a few raspberries. Adjust the ratio for less alcohol if desired.



Confessions of a dabbler

By Brian Price

Years ago, I acquired a book entitled *'How To Paint And Draw Practically Anything'*. I am not sure if it is still in print but there is a wealth of resources available on this topic. That book got me started on art as a hobby and I am happy to admit that after years of practice I am nearly as good as when I started. So, I am sharing some of the things that I have learned about being an artist. I am focusing on drawing because that is the easiest and least expensive way to get started. A piece of paper and something that will make a mark on are sufficient.

Paper is a little more complex than you might expect. There is no need to start with the expensive cartridge paper but beware of very cheap drawing pads. Paper with a shiny surface is a nightmare because you cannot make a mark on it very easily. All drawing paper should have a bit of a tooth, i.e. a surface that grips the mark. I often use printer paper and occasionally the back of wallpaper but Crawford and Black Drawing pads are inexpensive.

What can be used to make a mark on that paper? Pencil obviously. I do not use HB pencils; I prefer the softer grades like 2B, 4B and 6B, because they make a stronger mark. Be careful if you opt for the

likes of 2H, 4H etc., because though the marks are easier to rub out than the soft pencil marks, they make a dent in the paper and that will not rub out.

Rubbing out? Some artists can make the correct line on the paper at first attempt, some artists prefer a drawing made up of lots of lines, the rest of humanity uses erasers. I find a softer rubber is more effective than a harder one. Putty rubbers are often recommended because you can mould them to any shape.

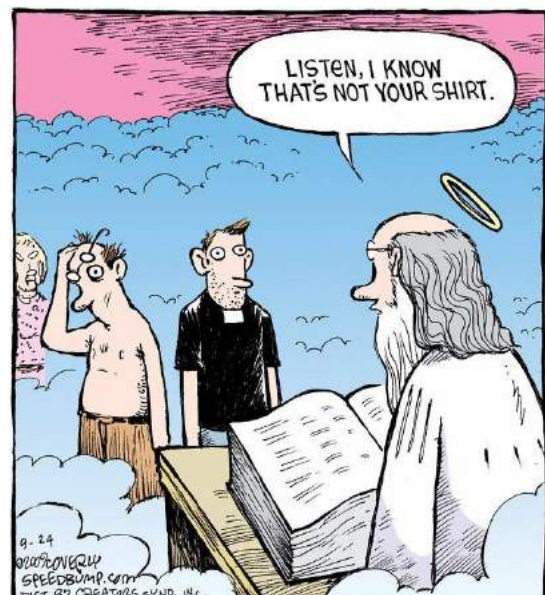
What else makes a mark? Coloured pencils are much brighter than ordinary lead pencils but rubbing out is less easy. Pens are best suited to those with a good eye and a steady hand or those who like multiple lines in a drawing. Rubbing out is virtually impossible.

Charcoal is a great favourite. It is easy to use and very forgiving; you can erase marks, up to a point, or simply make something in the drawing darker so that something else will appear lighter. Charcoal is easily smudged to create shadows and a 3D effect.



You need paper with a bit of tooth and something to fix your drawing, i.e. to stop the charcoal rubbing off; hairspray works fine. You must not mind getting your hands dirty, literally, and your eraser may soon become too grey to be effective.

Chalks and pastels make wonderful marks and whenever I see a good pastel drawing I always think, 'I wish I could do that'. If you opt for chalk or pastels, you might also prefer coloured paper, which is readily available. Chalk and pastels, like charcoal, can be smudged, rubbed out, drawn over. Again, the words tooth and fix are important. If you fix your drawing you can then draw more lines without changing the lines underneath. Pastel does require a bit of practice but the rewards can be great. A final thought. A TV artist used the catchphrase, 'Have some more fun' and that is what art should be about.



Diocesan Safeguarding Event – Wymondham, 2nd March 2024

By Sue Manley

You will have seen in the bulletin that the Diocese of East Anglia has been awarded a judgement of 'Comprehensive Assurance' by the Catholic Safeguarding Standards Agency (CSSA), and you may have wondered what this might mean. The CSSA is the independent regulator for safeguarding standards in the Church in England and Wales. It replaced previous arrangements in 2020.

It is there to review and monitor safeguarding, and – crucially – to share its findings. Our Diocese volunteered to be the guinea pig for a comprehensive audit of safeguarding standards which has since been rolled out across England and Wales. 'Comprehensive Assurance' is the second highest level of compliance with the standards and, in a fascinating talk by Steve Ashley, CEO of the CSSA, we learnt that that was the

best grade they were prepared to give to the guinea pig.

As a Diocese, we are now aiming for the very highest level: Exemplary. Of course, one of the biggest safeguarding concerns most of us have is online safety, particularly for children and young people. Our speakers on this issue were 'The Two Johns', Essex-based experts in the field of e-safety, John Woodley and John Staines, who showed us that, whatever we thought we knew about our own and our children's online safety, we knew virtually nothing. We cannot recommend too highly the resources on their website:

<https://esafetytraining.org/>

Throughout the day, victims and survivors of abuse were remembered in prayer and at the Mass, offered by Bishop Peter,

prayers were offered for the Parish safeguarding representatives and everyone working to keep our parish communities safe. Just to remind you that: your parish safe guarding representative is Mim MacMahon, whose contact details appear in the bulletin. At the Diocesan level, safeguarding Co-ordinator is Mick Thurley and safeguarding administrator is Rebecca Bretherton.

Safeguarding information is available on the Diocesan website: <https://www.rcdea.org.uk/safeguarding/>

The CSSA website is:

<https://catholicsafeguarding.org.uk>

Parish

By Stephen Griggs



As I'm writing this, the Passiontide has started and purple coverings have been placed over the statues, crucifixes and pictures. This is very poignant and sets the tone for the next two weeks. A word of thanks to all those who ironed the veils and to the seamstress for altering and repairing the large veil that covers the statues above the altar.

I say over the altar, it is of course where the altar was originally sited. It is still intended to replace the altar with one which is similar in size and design of the original and sympathetic to the architecture of the church. This will take some time to ensure its completion provides a lasting solution. The Lady chapel in which our greatly admired statue to Our Lady of Grace sits will be redecor-

ated at some point to provide an area of beauty for devotion to Our Lady. Don't forget Bishop Peter will be coming to a special dedication service on 15th May, please come along and show your support. I am pleased to report that the guttering around the church roof has been professionally cleaned; this is expensive as the high level guttering to the rear requires the hire of a 'cherry picker' to provide access.

Due to the high population of pigeons and gulls this needs to be performed; regularly. If not, the gutters get blocked with debris and vegetation and water runs down the walls damaging the brickwork. Other minor repairs have been carried out in an effort to stay on top of maintaining the church and hall.

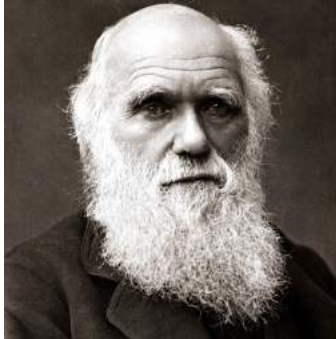


We currently await a decision on a planning application to move the fire exit in the hall. This will provide a safer and more efficient fire exit route and allow the rear garden to remain secured. This year we are required to have a quinquennial survey performed, this will no doubt raise further issues that need addressing. Finally the heating for the hall and church is complete and outstanding issues have been addressed.

Science and religion

Three famous scientists who believed in God

By William Newman-Sanders



Darwin:

Charles Robert Darwin, an English naturalist, geologist, and biologist, is renowned for his significant contributions to evolutionary biology. In his autobiography, he reflects on the Theory of Evolution and shares another source of conviction regarding the existence of God, which he finds more compelling due to its rational nature rather than emotional appeal. Darwin emphasises the immense complexity of the universe, including humanity with its capacity for retrospection and foresight, and finds it incredibly challenging, if not impossible, to conceive of it as merely the product of random chance or deterministic processes. Reflecting on this, he feels compelled to acknowledge the existence of a First Cause, possessing an intelligent mind somewhat analogous to that of humans, leading him to identify as a Theist.

'Ignorance more frequently begets confidence than does knowledge.'

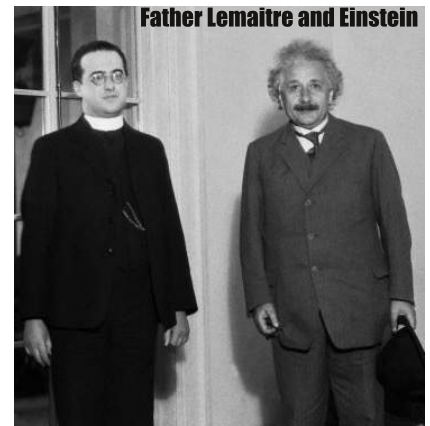
Charles Darwin, *The Descent of Man*

Einstein:

German-born theoretical physicist. He stated that he thought that there is a 'lawgiver' who sets the laws of the universe. In his Theory of Relativity, he writes: 'The quantum mechanics is very imposing. But an inner voice tells me that it is still not the true Jacob. The theory yields much, but it hardly brings us nearer to the secret of the Old One. In any case I am convinced that he does not throw dice.'

Georges Lemaître:

Belgian Catholic priest and theoretical physicist, who first posited the Big bang theory. It happens that, thanks to one of his friends, Einstein had read Lemaître's paper. Walking along the alleys of the 'Parc Léopold' in Brussels, close to the building where the Congress took place, Einstein and Lemaître discussed the 1927 paper on this subject. Einstein had nothing to say to the young Abbé about the mathematical part of his paper, technically it was perfect, but he completely disagreed with him concerning its physical interpretation. Einstein said very crudely: 'from the point of view of Physics this seems to me abominable'. What was the reason for such brutal reaction? In fact Einstein did not admit at this time an expanding universe. Einstein later came to accept Lemaître's theory and apologised to him. Only Lemaître believed in God as we know him to be. Science points towards the existence of a creator. Even David Attenborough calls us 'creatures' which implies a creator.



Father Lemaître and Einstein

Us:

In our body we have about 10 to 29 atoms (10.....plus 29 more zeros). A few years ago an article in the New Scientist explained the size of the CD needed to contain the information to place all the atoms and molecules in the right place (If they weren't, our body would not exist let alone work properly). It would need to be at least a light year (5,865,000,000,000 miles) in diameter. This information is actually contained in a sperm and egg which we can hardly see with our naked eye.

No Designer? No intelligent being? No creator? No God? Remember you grew in your Mother's womb whether she liked it or not. She just provided the raw materials. Many of us older people learnt the Church's teaching from the Penny Catechism (A question and answer method of learning.) The first question was: who made me? Answer: God made me. From what science has told us it is hard to deny this.

Standing orders

Please consider making your donations as a standing order instead of in cash.

Account name: St Pancras Catholic Church, Barclays Bank.

Account number: 00775843

Sort Code: 20-44-51



Another gardening year ahead!

By Peggy Ayres, St Pancras' very own gardening expert.



Purple sprouting broccoli: There was nearly a major disaster with this on the allotments. The wind lifted a neighbour's greenhouse and dumped it onto my broccoli. I was concerned that there would be broken glass and someone could cut themselves on it. Luckily the windows were plastic so danger averted. A neighbour helped me stake the plants and although sad looking they have produced something edible. Luckily I had planted the left over plants elsewhere and they are producing in spite of the pigeons attacking them.

Home made bird scarers into action! Garlic was poor last year but I have planted some at home in my raised bed and it is looking very promising. Broad beans planted in November looking good. Variety *Aquadulce Claudia*. Tomatoes coming through in trays on bedroom windowsill.

Also French marigolds where I harvested the seed from the plants last year. Leeks and beetroot still to show through but I have planted them a bit early. Potatoes (seed ones from Scotland) In cardboard trays under the sofa to get them started. Blueberries. Several years ago I bought really cheap blueberry plants from a supermarket. They have been such a success and paid for themselves time and time again.

Sadly two have died. I have looked in nurseries and catalogues for replacements, but they are so expensive I will wait and see what my local supermarket offers this year. These plants do well in a pot using Ericaceous Compost. Use this compost for Camellias, Daphnes, and Azeleas too. i.e. acid soil loving plants.

Jostaberries: Several years ago my sister in law introduced me to these fruit bushes. They are a mix from blackcurrant and gooseberry. They look like gooseberries and have a good flavour but no thorns! Jo from *johannisbeeren* German for blackcurrant and *Sta* from *stachelbeeren* (German for gooseberry).



Strawberries: I need to replace one of my strawberry beds. This should be done every three years but I have gone a lot longer than that. Years ago I went to an organic growing course and the teacher grew *Mara Des Bois* so I have grown the same. They have a hint of wild strawberries and crop twice in the same year. Delicious to eat and make good jam.

Raspberries: (Autumn variety) Were cut down to ground level in November This should be done in February but they seem to be surviving and starting to shoot. Although called Autumn they do produce fruit late July onwards. I grow both red and yellow varieties.

Apples: Mine were very poor last year so fingers crossed for a better crop this year.

I wonder how you all did with your fruit and veg last year ?



Bacalhau da consoada - a Portuguese Easter meal - by Tilly Rampley

Ingredients: - Smoked Cod 6-8 fillets -1 1/2 pounds potatoes -1 large head cabbage cut into 8 pieces
- 8 eggs sliced in half

For the sauce: 1 cup olive oil or to taste - 1 clove garlic -6 teaspoon white wine vinegar or to taste

Fill a large pot with boiling water, covering the fish by several inches. Let the cod soak for 45-60 minutes. When ready to cook, place cod, potatoes, and cabbage/collard greens in a deep pan, covering with water. Cook for 15-20 minutes until tender. Boil eggs for 10 minutes. For the sauce, heat olive oil, fry minced garlic until golden, then add vinegar to taste and keep warm. Drain cod, potatoes, and cabbage, removing any skin or bone. Arrange on a platter with halved eggs. Serve hot with sauce on the side. Optionally, garnish with black olives or chopped greens.





Veggie nut roast

By Peggy Ayres



Almond and sesame nut roast:

Ingredients:



- 2tbsp sesame or olive oil
- Small onion, finely chopped
- 60 grams (2 oz) risotto rice
- 300 ml (1/5 pint) vegetable stock
- Large grated carrot
- Large finely chopped leek
- 2 tsp toasted sesame seeds
- 90 grams (3 oz) toasted chopped almonds
- 60 grams ground almonds
- 90 grams strong cheddar cheese
- 2 eggs, beaten
- 1 tsp dried mixed herbs
- Salt and pepper
- Sprigs or flat leafed parsley to garnish
- Fresh vegetables to serve



Method:

- 1- Gently fry onions for 2-3 minutes, add risotto rice and cook gently for 5-6 minutes.
- 2- Add stock, bring to boil and simmer for 15 minutes or until rice is tender (add extra water if needed).
- 3- Add carrots, leek, sesame seeds, almonds, cheese, eggs and herbs to the mixture, mix well and season.
- 4- Transfer mixture to a 500g (1lb 2oz) greased loaf tin, levelling the surface. Bake in preheated oven at 180°C (350°F), mark 4, for about 1 hour or until set and firm. Leave in tin for 10 minutes.

Sauce:

- 25g (1oz) butter
- Small chopped onion
- 25g plain flour
- 125g chopped mushrooms
- 300 ml (1/5 pint) vegetable stock

Method:

Melt butter in a saucepan, fry onion until golden brown, add mushrooms and cook for another 2 minutes. Stir in the flour and cook gently for 1 minute. Gradually add the stock and bring to boil stirring constantly until thickened and well blended. Season to taste.

Serving suggestion:



Turn out the nut roast, slice and serve on warm plates with fresh vegetables, accompanied by the sauce, and garnish with parsley.

Vessels and Utensils Used at Mass

By Father Joseph

In the last edition of the parish magazine we looked at the vestments a priest wears at Mass. Now we turn our attention to some of the utensils or vessels used at Mass. The most important is the chalice (or cup) into which the priest pours wine and a tiny drop of water at the Offertory. On top of the chalice sits the paten (a plate) on which is the large Altar Bread which will become the Blessed Sacrament at the consecration of the Mass.

The purificator is a rectangular piece of linen with a cross in the middle. It is folded into three and laid lengthways across the top of the chalice until the priest needs to pour the wine and the water into the chalice. The purificator is used to purify or cleanse the chalice before the Offertory and after Holy Communion. On top of the paten sits a pall. The pall is a square piece of card covered with linen and marked with a cross in the centre. It is used to keep the dust off the chalice during Mass.

The chalice stands on a corporal throughout Mass. When it is not being used, the corporal is folded into three and then into three again (so that it looks as though it has been creased to form nine squares).

The corporal is a square piece of linen designed to catch any fragments of the Body of Christ that might accidentally fall onto the altar during Mass (hence the name *corporal* from the Latin *corpus* meaning body). When the corporal is finished with, it is folded up and placed in the burse which is made of two pieces of card attached together at one edge so as to allow it to open at the opposite edge.



At the start and end of Mass, the chalice and paten, along with the purificator, are covered with a chalice veil, and the burse is placed on top. The burse and the chalice veil are always the same colour as the priest's vestments. All the other pieces of linen (purificator, corporal, and finger lavabo towel) towel are white. The cruets are used to hold the water and wine until they are needed at the Offertory.

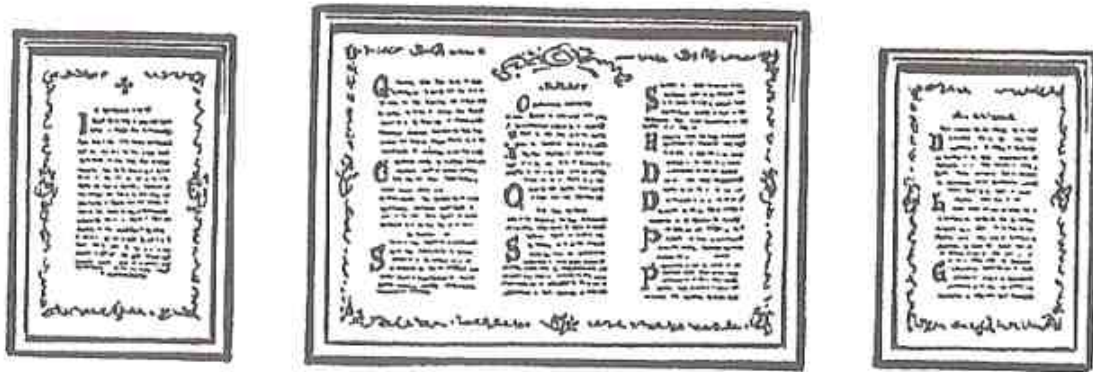
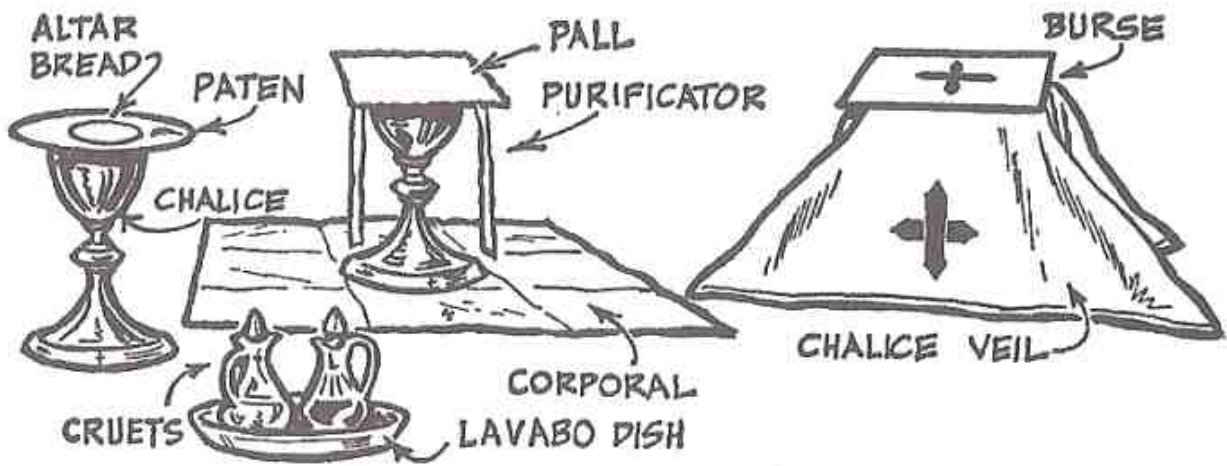
A ciborium holds small Altar Breads which become the Blessed Sacrament at the consecration during Mass and are given to the faithful at Holy Communion. There is usually a ciborium containing the Blessed Sacrament in the tabernacle (a cupboard-like place, often covered with a coloured veil, in which the Blessed Sacrament is reposed between Masses) in church. The difference between a chalice and a ciborium is that the ciborium has a lid but the chalice does not.

A *monstrance* (from the same Latin word from which we get the English word 'demonstrate') holds a large Host during Exposition of the Blessed Sacrament and Benediction so that everyone can see Our Lord.

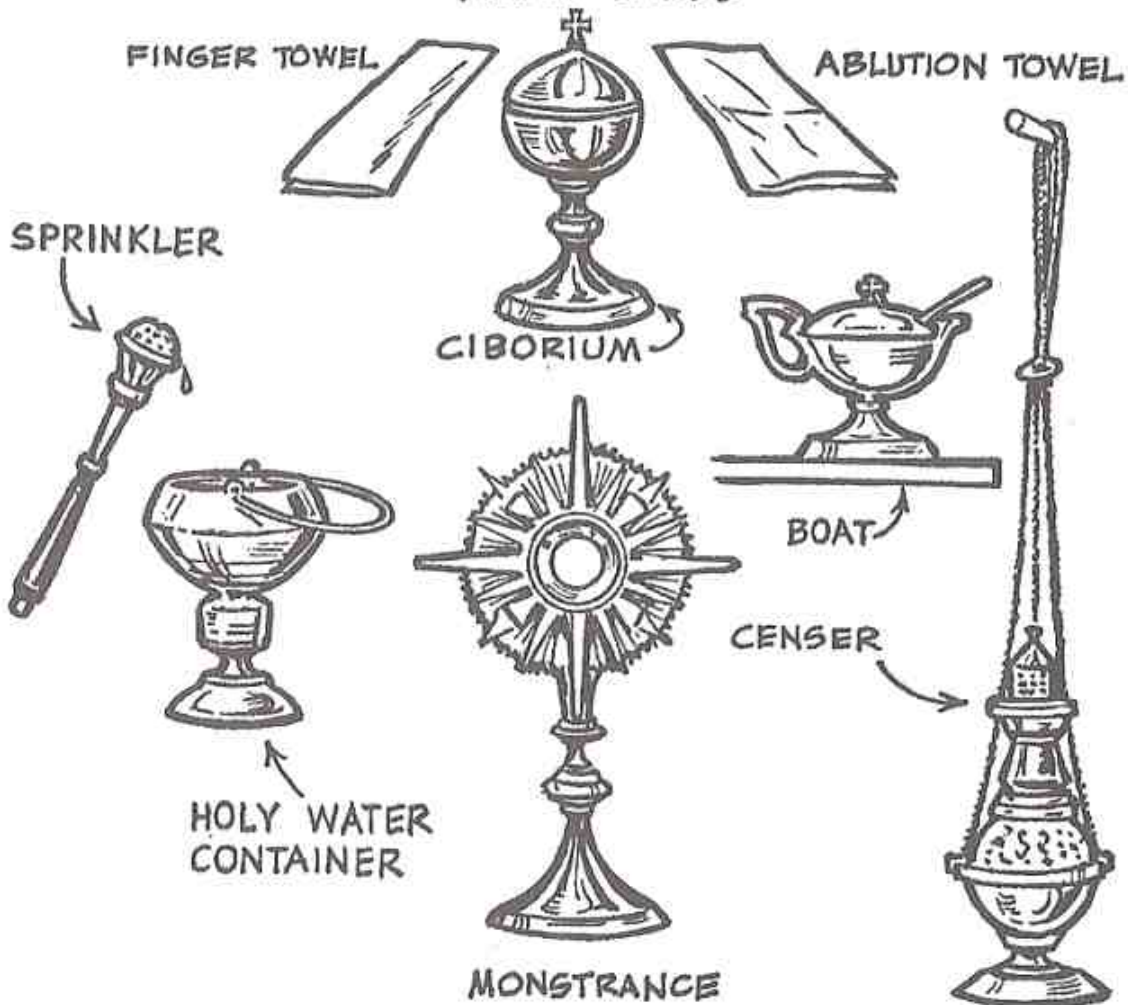
A censer, or thurible, holds lighted charcoal onto which is placed grains of incense during High Mass or Benediction. The smoke from the burning incense smells sweet and represents God's blessing upon us (or whatever is being incensed) as well as our prayers going up to God. The boat contains the grains of incense until they are needed.

Holy water is carried in the holy water container (or bucket). The priest dips the sprinkler (or *aspergillum*) into the water and then sprinkles people with Holy Water, for example during the Asperges at High Mass.

Visual guide on page 15

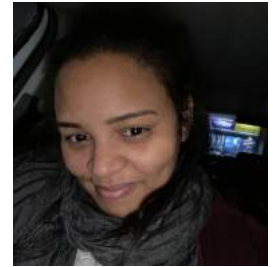


ALTAR CARDS



The Joyful Mysteries – A model for relationships

By Laura Isaacs



When I think about the joyful mysteries it strikes me the beautiful relationships between the saints and our Lord. It is not by chance, I guess that the first mystery is the annunciation which is a model for our relationship with God. The primary and most important relationship should be our relationship with our Lord. 'Be it done unto me according to Thy word'. Mark 12:17 'Give back to Caesar what belongs to Caesar – and to God what belongs to God'.

What is due to God is our everything, Mary perfectly submits. Something I came across on a podcast by Fr. Mike Schmitz was that worship is the problem and the solution. What we do for above all else, this is what we worship. The more we do for this we grow more in love towards this overriding factor. The second mystery is the visitation, and shows us the relationship between Mary and Elizabeth, which is a beautiful model for our relationship with each other. Elizabeth a more senior woman, honours the younger Mary upon her arrival.

Mary walks for miles to visit Elizabeth to celebrate the good news that Elizabeth too is with child. If only we could see each other the way these two see each other. I think if we are unable to see the good in others, perhaps a prayer or two can help us to better appreciate each other. Always think how special it would feel in the presence of Jesus, no wonder His mum is perpetually touched by grace. It's that feeling when we become aware that we are in the presence of the Holy Spirit. The third mystery is the nativity. I had to think a little about this beyond the joy of the birth of one's child.

'There are three things that last: faith, hope and love; and the greatest of these is love.'

I think even those who are not parents understand how special a moment it is when a new baby is born. Our feelings towards a new and helpless fellow little human being, our protective feelings towards them, our sheer joy at their beautiful innocence. This is how we should treat our little babies. Sadly, the world does not always have this correct relationship with new life [and life in general].



But also, part of the nativity is the correct relationship of a Father towards the mother of his child, and his new child, even a child that is not his, [biologically]. Joseph is indeed an exceptional human being. He had the task of caring for Mary and Jesus at His birth, and for keeping our Lord alive. He as a carpenter, would have made a beautiful crib for the little Jesus, but instead needed to keep on the move keeping them safe, to the best of his human ability. The fourth mystery is the presentation of our Lord. The relationship here is the one we have with our community. Again Mark 12:17 is applicable.

Although Mary did not need to go through the purification ritual, she humbles herself and does as the law requires for all. How do we see ourselves in our community? In surrender to His will, I believe, we are able to live out our purpose. Corinthians 13:13 – 'In short, there are three things that last: faith, hope and love; and the greatest of these is love.' The fifth mystery is finding Jesus in the temple.

I wonder if perhaps Our Lord's sense of humour comes into play here... Our 12 year old Lord asks his parents, why did you worry.... So yes, they know who He is, so not incorrect of Him to say this. Our Lord gives us an example by each and everything He has done on His time on earth. As with the parenting of our adolescent children, it is certainly a frustrating and worrying time. They slowly are learning independence, little by little. We parents must keep a safe, open environment, try to understand, and guide them. A home of prayer, and faith is a good conducive space for them to develop into whom they will become.



St Pancras' mothers group

By Rosa Patten

Monthly mothers Group at St Pancras started in March 2024. The group was made up of first-time mothers, those blessed with big and small families, mothers with older children, working mothers and mothers who are home educating their children. The main purpose of the group is twofold; to provide the opportunity for mothers to share, support and get to know each other and secondly to learn and have better understanding of the Catholic faith; so that we can pass on the faith to our children.

The group started with an informal chat over cups of tea, coffee and delicious cakes. It was followed by a talk given to us by Father Joseph pertaining to our Faith. This month the talk was an insightful and thoughtful talk about the forthcoming season of Passiontide.

After this, we went into the church to spend some time in prayer in front of Our Lady of Ipswich statue. The children lit a candle and Father led us with the *Angelus*, followed by our recitation of the short Act of Contrition and the guardian angel prayer. We then went back to the hall for our activity session which was led by one of the mothers.

Activities are centred on our faith and to be enjoyed at home with the family, we all enjoyed- mums and children alike- making a tomb out of dry-air clay which was then taken home to dry, paint and decorate. We are looking forward to next month's group where we can continue to form friendships of support and share.



Next month is the month of the Holy Eucharist, so this might be the theme of our talk and activities. May, the month of Our Lady might see us have a chance to make our own rosary! We are very blessed that Father Joseph has created this group, especially as the work of the mother is important, more so when it comes to educating and passing on our faith to our children- to whom we are more likely to spend the most time with.



As a group we are wondering which saint to have as our patron, Any ideas? Perhaps St Anne? The group meets on the second Monday of each month in the Church Hall after the 10 o'clock Mass and Rosary. All mothers (and children) are more than welcome to come along and enjoy informal chats and meet with other mothers, tea, coffee, delicious cakes are to enjoy while listening to a talk given by Father Joseph.



Nega Maluca – Brazilian Chocolate Easter Cake

By Tilly Rampley

Ingredients:

- 240g chocolate powder - 200 grams granulated sugar - 250ml vegetable oil - 4 eggs
- 480g self-raising flour - 350ml hot water - 1tsp baking soda

For the icing: -120g sugar - 30g dark chocolate (at least 70%) - 2tbsp butter - 70ml milk

Method: Preheat oven to 375 F/160 C/gas mark 5. Beat eggs in a large bowl, then mix in sugar, chocolate, and oil. Add 2 cups of flour, followed by hot water and baking soda, then mix. Incorporate remaining flour and mix well. Pour batter into greased and floured pan(s), bake for about 40 minutes until a toothpick comes out clean. Let cake cool, remove from pan, and flip upside-down. Prepare icing by heating ingredients until smooth. Poke holes in cake and pour icing over, allowing it to seep into holes and create a glaze. Decorate with your choice of decorations!



A Pilgrimage of Faith:

Reflections on Grace, healing, and acceptance

By Margaret Wright

Have you ever heard the expression, 'Stop the world I want to get off'? Well, to me personally that is what going on pilgrimage is. It is getting away from the world for a week or however long and focusing on Jesus and His blessed mother. It is being quiet, having stillness of soul, giving my time to God Our heavenly Father, meeting beautiful people, people of faith, who all have a story to tell. The first time I went to Medjugorje my son John came with me and the group.

We travelled by coach from Dubrovnik to Medjugorje, it was by night. One scene on the journey I found breathtaking was the moon shining bright on the Danube, with little fishing boats, it was so still and silent. We arrived at the house we were staying in late and tired. That night my son John was very ill, I kept vigil with him all night praying that Our Lady would look after him and ask Jesus not to take him that night and bring us safely back home.

Early next morning I knocked on my friend's door to let her know, she brought us some tea and biscuits, got the priest to come. She prayed for us at Holy Mass. John had the sacrament of reconciliation and anointing of the sick, I can't begin to explain how I felt, I wept. That day John slept peacefully and I wasn't afraid. I didn't know what the rest of the week

would be like, but at that moment, it didn't matter.



Trust and acceptance of God's will for us is a huge grace and we should thank Him for it. John and I went to Holy Mass the rest of the week, plus we went to hear Father Jozo give a talk. One of the things he said was we shouldn't leave Medjugorje without at least trying to climb Podbro. My friend and I decided we would do it with my beloved John and her son. The day before we left we got in a taxi and went to Podbro, climbing with our sticks, when a lovely gentleman went across helped my friend and her son, plus informed her we were climbing up the hard way, we were climbing up on rocks when there was a path. I fell on the way down as it started to rain, but, as I fell on the hard rock, it felt like a soft cushion, I didn't get hurt.

John went straight into Papworth hospital when we came home. He had type one Cystic Fibrosis diabetes. I asked John before we left

for Medjugorje to ask Our Lady to help him, but he said 'No, I am going there to ask for help for my sister Marie. He was only 17, a selfless, beautiful soul and he died in complete peace and joy, the way I want to go. I have so many memories of John, we shared some great laughter, singing in the car on the way home from Papworth, watching the sunset. Some memories are of the terrible pain and sufferings he endured in his very short life, these I do not dwell on, that time has past, it no longer exists.

During all that time I never heard John uttering the words 'Why me'. I am sharing this as it is Lent, a time when we can receive tremendous grace, maybe ask for more trust and acceptance of God's will for you. Going on a pilgrimage is a great gift, but it is not always an easy time. 'Pray, hope and don't worry'. Said Padre Pio. Remember Jesus loves you and died for you.

God bless all of us every day of our lives.



A prayer by St Ignatius of Loyola:

Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To you, O Lord, I return it. All is yours; dispose of it wholly according to your will. Give me your love and your grace, for this is sufficient for me.

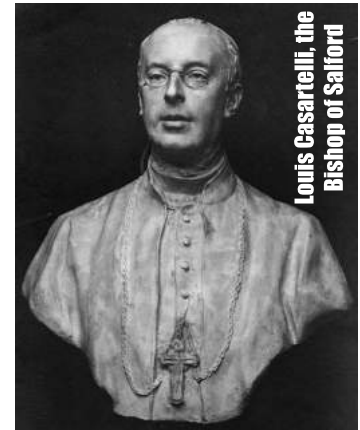
Amen

St Ignatius of Loyola - canonised
on 12th March 1622



What is the Catenian?

By Gerry Elliott



Louis Casartelli, the Bishop of Salford

Catenian life is based on friendship, which is developed through monthly meetings and a varied social programme. There are also social events enjoyed by wives (including non-Catholics) and families.

There are weekends for caravanners and campers, golf tournaments, pilgrimages to Rome and the Holy Land, and opportunities to meet fellow Catenians world wide. We enjoy the good times together and help each other through the bad times. Being a Catenian means you'll get to try out new social activities with a group of new friends. You'll be able to learn new skills, such as events organisation, finance, leadership, public speaking, and many more. These new skills can all go on a CV and help long term job prospects! Through a donation to the Bursary and Benevolent Funds, you can rest knowing that even if life takes over, you have helped other people and made a significant impact.

Catenians help young people in different ways such as running a national public speaking competition for Catholic schools.

And providing support for youth events like Flame; offering grants through our Bursary Fund to 16-24 year olds who volunteer to help others in projects around the world. Catenians help on diocesan and HCPT pilgrimages to Lourdes. Fundraising is not our main aim. However, each local group's president chooses a charity for their year in office. That means on average in the UK we donate about £300,000 nationally to a host of good causes, whilst having lots of fun! Membership is open to whether you are at the beginning of your career, settled in your job, or retired. Catenians ask nothing more of you than your friendship. Our meetings and social events offer an oasis of peace and support for you and your family.

There are Catenians around the world, such as in Africa, Australia, Bangladesh, India, Ireland, Malta and the Holy Land, in addition to the UK. Members are welcome to join their local group meetings anywhere in the world. I have been a member of Ipswich Circle for 24 years this year, and I do not regret one moment that I have joined the Catenians.

Editor's note:

The Catenians trace their roots back to Manchester in 1908, under the guidance of Louis Casartelli, the Bishop of Salford at the time. Initially known as 'The Chums Benevolent Association,' the organisation embodied the characteristics of male societies prevalent before World War I.

Bishop Casartelli, along with other bishops, envisioned Catholic communities transcending the limitations of education, social status, and political influence. Recognising the potential of groups like the Chums, later known as the Catenians, they saw them as agents of positive change and catalysts for action.

The name 'Catenians' finds its origin in *Catena*, the Latin word for 'chain'. Each member represents a link in this chain, symbolising the interconnectedness and strength derived from collective unity. Find out more at: <https://thecatenians.com/about-us/>

Expanding Horizons: Our Parish Magazine Reaches Beyond Borders!

A few weeks ago, I received an email from Wales. A lady named Mrs Sue Crawford inquired whether it was possible to receive hard copies of every issue of our parish magazine. I wrote back to her, and her response to my email is included on the right. I'm incredibly grateful to all the contributors who help making this magazine possible. It brings me great joy to know that our publication is not only cherished by our parishioners but also enjoyed by individuals in other parts of the country.

Tilly Rampley



Mrs Crawford's email:

After more than 70 years since my Baptism in the Church in Wales (later confirmed and married), and after many years of feeling unsettled with the changes there, I received a sudden and profound call from God in September 2022: 'That is the last time you will Worship in that place'. This revelation shook me to my core, leaving me uncertain of my next steps. I turned to prayer, asking, 'What do I do now? Where do I go?'

And now, here I am, having been confirmed as a Roman Catholic at Easter 2023. This transition has profoundly transformed my life. The Catholic church in Llandudno has embraced me with open arms, and I finally feel like I've found my spiritual home. A friend in Ipswich kindly sent me a few of your magazines, which contained articles that have been immensely helpful to me as a newcomer.

Alex and Jessie's quiz



1- What book is considered to be the first English detective novel?



2- What was the actor Basil Rathbone who remains the archetypal Sherlock Holmes, awarded for in WW1?

3- Also a WW1 veteran, who played Dr Watson?

4- Who wrote the adventures of Sherlock Holmes?



5- What do the letters CID stand for?

6- Which TV police series began with the words 'Evening all' and ended with 'Good night all'?

7- Why were the first police called 'peelers' or 'bobbies'?



8- Instead of punishment by maiming or execution, the Anglo Saxon had a system of fines, what was this called?

9- According to the above system, how much was a thumb worth?

10- What was the name of the priest detective created by G.K. Chesterton?



11- Which police series title began with a letter of the Alphabet?



12- Can you name the man who almost succeeded in stealing the crown jewels?

13- What is the name of this long running TV series (1962-1969), which starred Roger Moore?

14- Which children's detective stories feature a small white dog?

15- What is the name of the actor who starred in Bergerac (1981-1991) and Midsomer murders?

16- Which king of England established the jury system?

17- Who is Agatha Christie's famous Belgian detective?

18- In which Sherlock Holmes adventure is there a chase on Gimpfen Mire?

19- Who is the arch enemy of Sherlock Holmes?

20- Which TV detective always had 'just one more thing...' to ask?

21- Can you name the pipe smoking French detective?

22- Who is the Benedictine monk who solves crimes using his knowledge of herbs and keen observation?

23- Which actor played Morse in the popular TV series of that name?

24- In which film does inspector Clouseau appear?



25- Which film ends with the words 'Hang on a minute lads, I've got a great idea'?

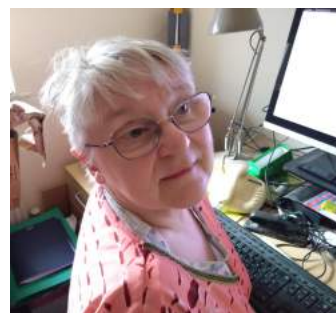


Answers on page 30

Response to music

Agnus Dei from *Fauré's Requiem*, Opus 48

By Mim MacMahon



Fauré's Requiem is a gentle old friend, who has been stealing softly in and out of my life for well over 40 years. I actually can't remember how many times I have been involved in singing all or part of this deservedly loved piece, often drafted in to pad out one of the sections of an already existing choral group (as happened most recently - at the beginning of March, in fact).

I've got one of those useful 'in the middle' voices, as a result of which I've actually sung all the choral lines except the bass. Cringingly, long ago, I squeaked '*Pie Jesu*' at the Suffolk music festival. Let's not go there. First performed in the 1880s, Fauré's Opus 48 is one of those lovely, gentle, short requiems, with no *Dies Irae* to put the fear of God into you, except for traces in '*Pie Jesu*' and part of the '*Libera Me*'. In fact, it started the trend for shorter, gentler requiems that has lasted to our own day.

The '*Agnus Dei*', part 5, starts as soon as the soprano soloist stops.

Not with the choir, but with a lushly romantic - there is no other word for it - romantic melody for the orchestra, in a major key, which gives it an uplifting feel. This is followed by the line '*Agnus Dei, qui tollis peccata mundi*' for the tenors alone. It helps, actually, if the tenors are French, because there is a sort of poignant quality in the slightly nasal tone of the voice. But, if not, no matter.

The choir comes in at this point, and the effect is of a setting sun slipping behind a bank of blue-purple clouds, the full choir, with an edge of darkness and foreboding, even to these gentle words. As life and light fades, we plead for our loved dead. Then something utterly beautiful happens. There is a single note, the C above middle C. It is sung by the sopranos only, on the single, prolonged syllable, *Lux*. A pure golden beam of light has come straight from Heaven itself. God has heard us. The full chorus comes in with *Lux aeterna luceat eis, Domine*, still in those violet-blue tones, but suffused with rose and amber. *Quia pius es*

Thou art merciful. And the orchestra is back, robust and billowing, and supports us in the words '*Requiem aeternam*' with a gracious genuflection at the end. Now, hopefully, even if you know it well, you will want to hear it. It is, of course, readily available on YouTube.

The King's College version, conducted by Stephen Cleobury, is very approachable, if a bit Anglican for some. The Sixteen and Academy of St Martin in the Fields have lovely strings, lovely tenors and a very golden '*Lux*' from lady sopranos. All the parts are audible. I hope you will forgive my indulgence; Fauré's requiem is a piece I can only describe from the experience of having performed it. And, believe me, you never lose the taste. Particularly for the beautiful sunset that is the '*Agnus Dei*'.

Libera me

Baritone solo

*Libera me, Domine, de morte aeterna
in die illa tremenda
Quando coeli movendi sunt et terra
Dum veneris judicare saeculum per ignem
Tremens factus sum ego et timeo
dum discussio venerit atque ventura ira
Dies illa dies irae
calamitatis et miseriae
dies illa, dies magna
et amara valde
Requiem aeternam dona eis Domine
et lux perpetua luceat eis
Libera me, Domine, de morte aeterna
in die illa tremenda
Quando coeli movendi sunt et terra
Dum veneris judicare saeculum per ignem*

*Deliver me, o Lord, from everlasting death
on that dreadful day
when the heavens and the earth shall be moved
when thou shalt come to judge the world by fire
I quake with fear and I tremble
awaiting the day of account and the wrath to come.
That day, the day of anger,
of calamity, of misery,
that day, the great day,
and most bitter.
Grant them eternal rest, o Lord,
and may perpetual light shine upon them.
Deliver me, o Lord, from everlasting death
on that dreadful day
when the heavens and the earth shall be moved
when thou shalt come to judge the world by fire*

Children's Zone!



Name: _____

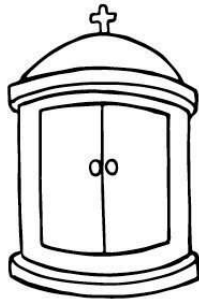
My Catholic Church

SCAVENGER HUNT

look around the church for the items below. Colour and tick the box to each item you discover.



Monstrance



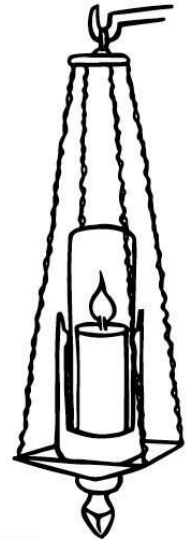
Tabernacle



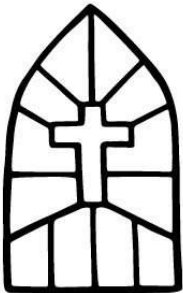
Crucifix



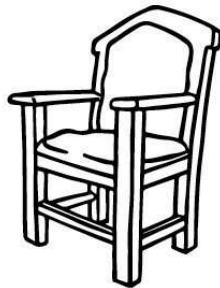
Stations of the Cross



Sanctuary Lamp



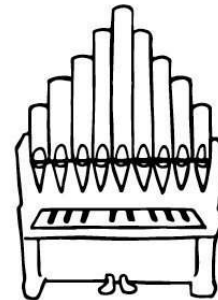
Stained Glass Window



Presider's Chair



Baptismal Font



Organ



Hymnal



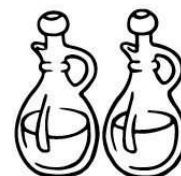
Statue



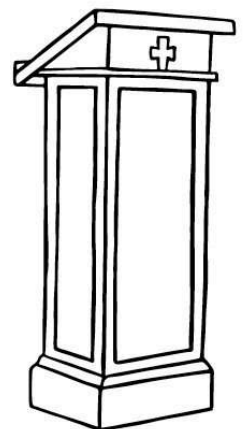
Votive



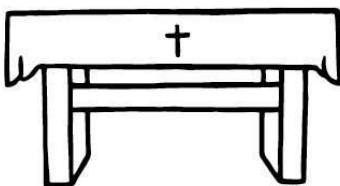
Paschal Candle



Cruets



Ambo



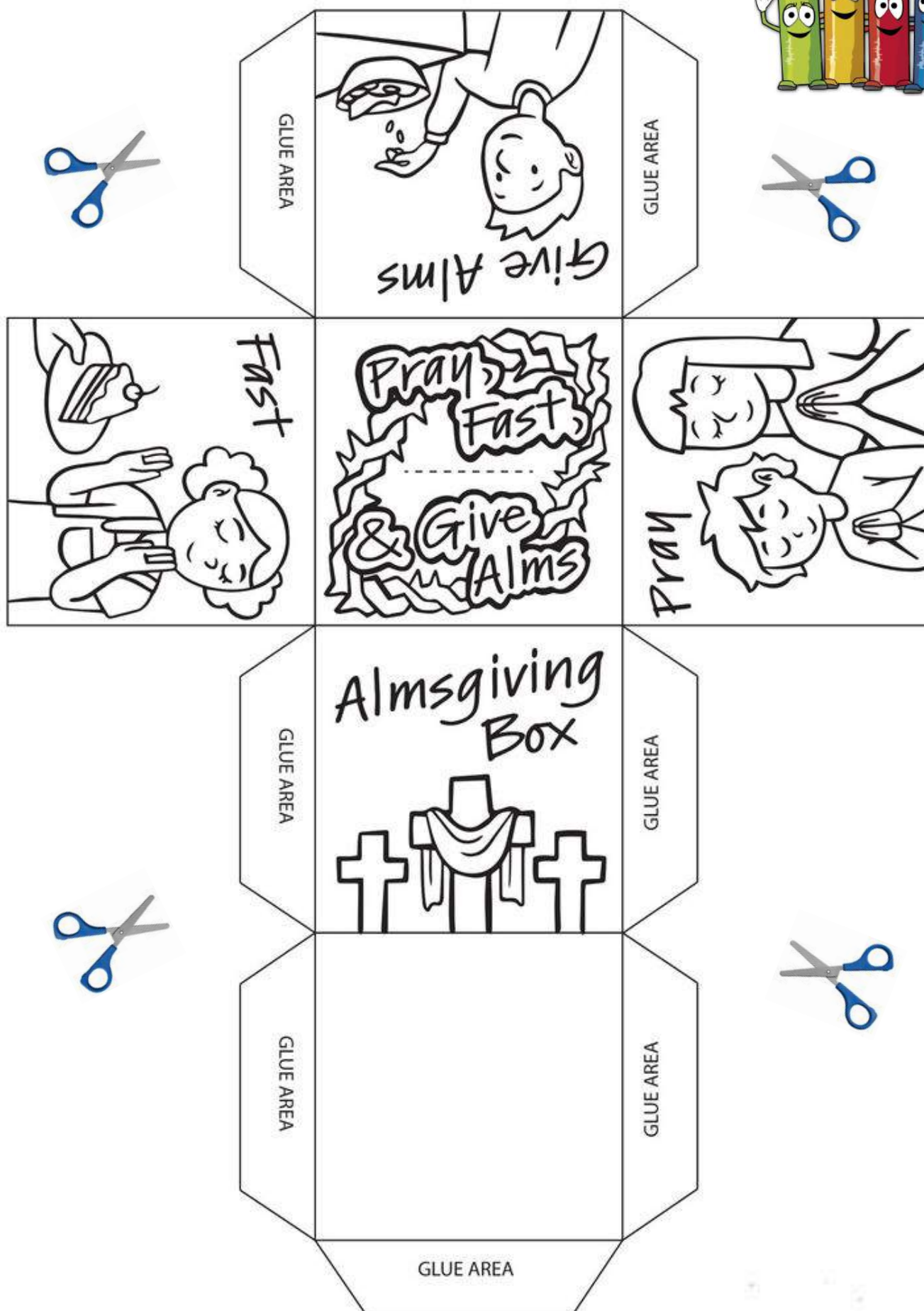
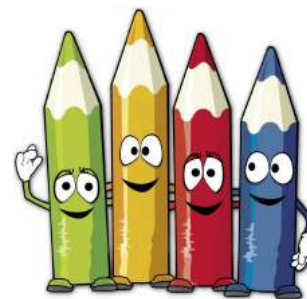
Altar



How many of these items can you find in St Pancras Church?



Colour in and make the Almsgiving cube



A book review

by William Newman-Sanders

Global warming is a topic often discussed by various organisations and individuals, with assessment reports playing a crucial role in shaping the conversation. For instance, in 2019, the American Association for the Advancement of Science (AAAS) released a report titled 'How we respond', which begins with a comprehensive overview of the scientific understanding of climate change.

The report emphasises the urgency of addressing climate change, noting that its effects are already being felt by Americans and will continue to escalate in the coming decades. It highlights how rising temperatures will impact various sectors such as agriculture and urban transit, while extreme weather events like hurricanes, floods, wild fires, and droughts are becoming more frequent and severe across the country.

The report underscores that while addressing these challenges carries risks and costs, the greater risk lies in not taking any action. It emphasises that responding to climate change sooner rather than later will reduce both the risks and the associated costs in the future. However, it's important to note that the views expressed in the report may not necessarily represent the opinions of all members of the AAAS. As someone who has been a member of the AAAS for nearly five decades and has been recognised as a fellow of the organisation, Steven Koonin attests that the statement provided in the report was not subject to review or endorsement by the organisation's 120,000 members.

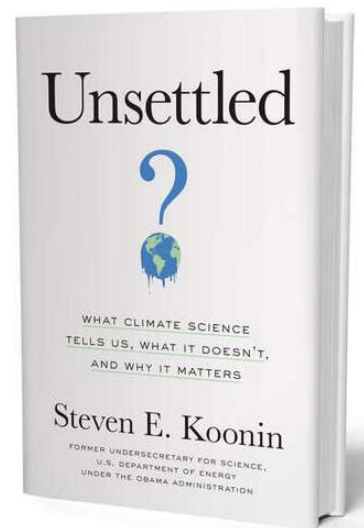
'If given the opportunity to provide input, my perspective would have been slightly different, drawing on my extensive familiarity with assessment reports and the relevant scientific literature.' In his view, the Earth's warming over the past century is attributable partly to natural processes and partly to human activities, particularly the release of

CO₂ from burning fossil fuels. While the impact of human activities on the climate system may seem small in comparison to its complexity, our current understanding and observational data are insufficient to accurately quantify the extent of this impact or predict natural climate variability.

Despite a nearly fivefold increase in human influences since 1950 and a modest warming trend, many severe weather events still fall within the range of historical variability. Furthermore, projections of future climate and weather patterns rely on models that may not adequately capture the complexity of the climate system.

To show that something is scientifically correct you need scientific arguments not majority votes. Remember Galileo was a member of a very small minority of scientists but he was shown to have been correct. We obviously need as much as possible to avoid polluting the planet. However carbon dioxide is not a pollutant. It is essential for any plant growth (very important for vegans).

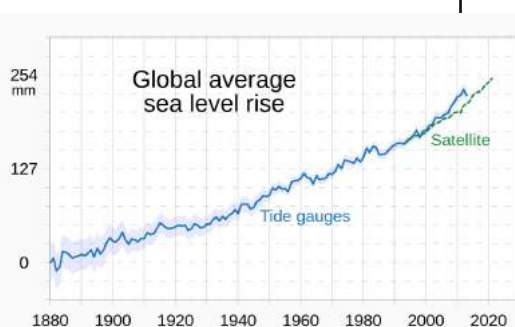
'Politicians obsessed with keeping the Earth's temperature rise below 2°C is worrying because it hits poorer people the most; the cost of heat pumps, electricity and electric cars etc.'



'To show that something is scientifically correct you need scientific arguments not majority votes. Remember Galileo was a member very small minority of scientists but he was shown to have been correct'.

'We obviously need as much as possible to avoid polluting the planet. However carbon dioxide is not a pollutant it is essential for any plant growth (Very important for vegans)'.

Today, some areas on Earth have already warmed beyond 2°C. The *Washington Post* reported in 2019 that 71 counties in the United States have already warmed past 2°C. Temperatures in the Arctic are rising at least twice as fast as the rest of the world. Islands are particularly at risk: The rallying cry for 1.5°C originated from an alliance of 44 small island states that commissioned a study in 2008 and became alarmed that 2°C warming would threaten their survival.



The graph is virtually a straight line which gives a sea level rise of about 2mm per year. Large areas of Holland are 3m below sea level. The Dutch have had no problem dealing with this for hundreds of years. At 2mm per year these island Nations would have 1,500 years to build the required sea walls. Modern engineers would have no trouble at all doing this.

Monday book club - Part two

By Brian Price



Previously I wrote about the St Pancras Monday book club, which meets once every three months to discuss books which are in some ways relevant to Catholicism and to understand what they might teach about the faith. Our latest meeting, on March 11th, discussed 'The Mass in Slow Motion' by Monsignor Ronald Knox. This book is available to be downloaded, free of charge.

I was a little worried about this meeting since I was the person who suggested the book, having thoroughly enjoyed it. However, maybe everyone else would hate it. What if the meeting started at 7pm and finished at 7.05pm because no one had anything to say? 'Thank you, Brian. If you have any further suggestions, do keep them to yourself.' I need not have worried. The discussion was lively, free flowing and, in my opinion, fun.

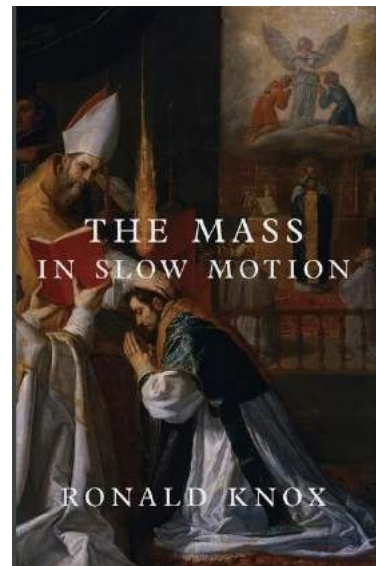
Everyone seemed to identify with Ronald Knox's sense of humour in discussing the Mass. A little about Ronald Knox. His father was an Anglican priest who later became Bishop of Manchester. Knox himself was ordained as an Anglican priest in 1912 but later converted to Catholicism and was ordained as a Catholic priest in 1918. In the 1920s and 1930s, he wrote a number of detective stories and produced '10 Commandments Of Detective Fiction'.

'The Mass in slow motion' is a series of sermons on the Mass (the Tridentine Rite) that Knox delivered to girls who had been evacuated from the Convent of the Assumption in Kensington to Aldenham Park in Shropshire. We cannot be sure that they were a tough audience but several of us had a vivid mental picture of St.Trinians' schoolgirls, complete with straw hats and hockey sticks. Knox wanted to be interesting as well as informative for this adolescent audience and, by extension, is interesting and informative for all audiences.

I have mentioned Knox's sense of humour and C.S. Lewis called him 'the wittiest man in Europe'. I shall content myself with one example, relating to the ringing of a bell in the Mass. It says in the books that the bell is rung at Mass to excite the attention and devotion of the faithful. It seems to me a very queer notion that at High Mass anyhow, when the priest has been singing his way so vigorously through the Preface, and the choir has just started with great chords on the organ to get through the Sanctus, a tiny little bell in the sanctuary should have the effect of waking the faithful up.

I should have thought that kind of faithful would have needed a siren. However, he was equally a man of deep faith as is shown by his reflection on the Mass so much of drama, every day of our lives; and we, how little we are thrilled by it! Ronald Knox published two other books of these sermons, 'The

Creed In Slow Motion' and 'The Cross In Slow Motion'. I found a free version of 'The Creed In Slow Motion's; though it is worth noting that other writers have used the same title. 'The Cross in slow Motion' can be purchased, at an eye-watering price, from Amazon though again there are books with similar titles by other writers. There are many wonderful quotes attributed to Ronald Knox, far too many for me to include in this article, but an internet search 'Ronald Knox Quotes' will yield countless examples of his wit and wisdom. Our next book will be 'St. Mark's Gospel: A Commentary For Believers' by Thomas Crean, who is a contemporary theologian. I am sure that we shall all enjoy our June meeting.



Other books by Ronald Knox:

- **The belief of Catholics (1927)**

- **A retreat for Lay people (1955)**

- **Englising the Bible (1949)**

- **Captive flames: on selected Saints and Christian heroes (1940)**

- **The hidden stream: mysteries of the Christian faith (1952)**

- **The Church on Earth: The Nature and Authority of the Catholic Church, and the Place of the Pope Within It (1929)**

Great Catholic minds

By Tilly Rampley

Father Giuseppe Mercalli, born in May 1850 in Milan, Italy, was a remarkable figure in both the fields of volcanology and priesthood. His contributions to science and his faith were significant and enduring. As a Catholic priest, he dedicated himself to his religious duties while also pursuing a deep passion for the natural sciences.

Mercalli's academic career was distinguished by his roles as a professor of natural sciences at the Seminary of Milan and later as a professor of Geology at the University of Catania. His expertise in geology and his understanding of the Earth's processes led him to develop the Mercalli intensity scale, which revolutionised the way earthquakes are measured.

Unlike the Richter scale, which primarily measures the magnitude or power of an earthquake, the Mercalli scale focuses on the effects of an earthquake on human

habitation and infrastructure. It provides a qualitative assessment of the earthquake's impact based on observed effects rather than instrumental measurements.

Each level of the Mercalli intensity scale corresponds to specific observed effects. For example, a level II earthquake might be felt only by a few individuals at rest, especially on upper floors of buildings, while a level X earthquake could result in widespread destruction of well-built wooden structures and severe damage to masonry and frame buildings.

Father Giuseppe Mercalli's legacy lives on through his scale, which continues to be used worldwide to assess the impact of earthquakes and improve disaster preparedness and response efforts. His contributions to both science and humanity exemplify the intersection of knowledge, faith, and service to others.



Father Giuseppe died tragically in March 1914, in a fire at his home, under suspicious circumstances. Reports suggesting the possibility of foul play, including the suspicion of murder due to missing cash from his residence.

THE STORY OF TWO WOLVES

An old Cherokee is teaching his grandson about life. "A fight is going on inside me," he said to the boy. "It is a terrible fight and it is between two wolves. One is evil – he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego."

He continued, "The other is good – he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you – and inside every other person, too."

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed."



Contributed by Francesca

Answers to Alex and Jessie's quiz:

- 1- The Moonstone by Wilkie Collins, 1868
- 2- The military cross WW1
- 3- Nigel Bruce
- 4- Sir Arthur Conan Doyle
- 5- Criminal Investigation Department
- 6- Dixon of Dock Green
- 7- They were named after Robert Peel the home secretary
- 8- Wergild also known as 'man price'
- 9- For the loss of thumb the fine was 30 Shillings
- 10- Father Brown
- 11- Z cars
- 12- Colonel Blood in 1671
- 13- The Saint
- 14- Tin Tin
- 15- Snowy
- 16- Henry II
- 17- Hercule Poirot
- 18- The hound of the Baskervilles
- 19- Professor Moriarty
- 20- Colombo
- 21- Maigret
- 22- Cadfael
- 23- John Thaw
- 24- The Pink Panther
- 25- The Italian job, starring Michael Caine





From the archive

St Pancras School, March 1959



A. D. MDCCCLXI die 1^{ma} mensis Junii, Leo
Hannibal Epus Northamptonensis consecravit Altare hoc in
honorem S^{ti} Pancratii & reliquias S^{torum} M. M. Paueratii
et Innocentii in eo inclusi, & singulis X^{te} fidelibus hodie
unum annum, et in die anniversario consecrationis hujus
modi ipsam visitantibus quadraginta dies de Nova Indul-
gentia in forma Ecclesie consec^{tae} concipi.

Original document placed in altar of
St Pancras church in 1861. Replaced
by new parchment at consecration in
1961.



Tavern Evening 2024



Meet me on the corner
when the lights are
coming on

And I'll be there, I
promise I'll be there
Down the empty
streets, we'll disappear
until the dawn

If you have dreams
enough to share...

Clouds are drifting across the moon

Cats are prowling on their beat

Spring's a girl from the streets at night

Dirty old town...

In Dublin's fair city

Where the Girls are
so pretty

I first set my eyes
On sweet Molly
Malone...



Swing low, sweet chariot

Comin' for to carry me home...



All around my hat I will wear the green willow

And all around my hat for a twelve month and a
day...



Sweet Caroline
Good times never
seemed so good
I've been
inclined
To believe they
never would...