

THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

Deum diligere et quæ sunt Dei

'To love God and the things of God'

The Presbytery
1 Orwell Place
Ipswich
IP4 1BD

Tel: 01473 252596
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www.stpancraschurch.org.uk

Parish Priest:
Fr Joseph Welch

Sundays: Yr B
Weekdays: Yr 2

July is dedicated to the
Most Precious Blood



Sunday 28th July 2024

17th Sunday of the Year

09:30 — Private int. (Rosa Patten)

11:00 — Pro Populo

Monday 29th July

St Martha

10am — Guild of St Pancras

Tuesday 30th July

Bd Everard Hanse

8am (TLM) — Deceased Clergy of
the Parish

Wednesday 31st July

St Ignatius of Loyola

6pm — Benefactors of the Parish

Thursday 1st August

St Alphonsus Liguori

12:15pm — Catenian Foundation Mass

Friday 2nd August

St Peter Julian Eymard

10am — Holy Souls

Saturday 3rd August

Our Lady on Saturday

10am — Dr Maire Heley RIP

Vigil of 18th Sunday of the Year

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: 11th August.)

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

PARISH BBQ

Sunday, 11th August from 1pm



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

FIVE SERMONS ON THE HOLY EUCHARIST

Mark's Gospel is short (just sixteen chapters). So, for five Sundays during the summer in Year B we have extracts from John's Gospel, chap. 6. on the Bread of Life. This week we hear about the Feeding of the Five Thousand, and how Our Lord has come to feed the hungry, that is, to satisfy the spiritual yearnings of His people with a superabundance, an extravagance, of grace.

HOW DO WE BEHAVE TOWARDS THE BLESSED SACRAMENT AS CATHOLICS?

First, we must always remember that the Blessed Sacrament—the Holy Eucharist, the Sacred Host—does not represent the presence of Our Lord: it is the presence of Our Lord. We have before our eyes God Himself! It is true that He appears to us under the Sacred Species of Bread and Wine, but the consecrated Host is bread no longer. It is the sacramental presence of the Incarnate Son of God Himself! So we worship Him!

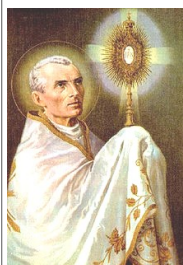


So, whenever we come into church, having blessed ourselves with Holy Water on the way in, we **genuflect** towards the tabernacle as an act of homage—an act of worship—towards the living God who is present in the tabernacle.

Indeed, we genuflect whenever we move across the church, crossing the path, as it were, of the Blessed Sacrament, from one side to another. We genuflect as we enter the pew and as we leave the pew. We may end up genuflecting several times during the course of a single visit to the church.

'Come in, let us bow and bend low: let us kneel before the God who made us'

Ps 94:6



St Peter Julian Eymard

Saint of the Blessed Sacrament

St Peter's feast day is on Friday. Founder of the Blessed Sacrament Fathers, his devotion to Our Lord in the Holy Eucharist knew no bounds. He said, amongst other things, *'In one day the Eucharist will make you produce more for the glory of God than a whole lifetime without it.'* And he added, *'Let us never forget that an age prospers or dwindles in proportion to its devotion to the Holy Eucharist.'*



No cash for the
collection? Use
our QR code.

Please consider making a **STANDING ORDER** instead of a weekly cash contribution to the parish. Barclays Bank account name and no. St Pancras Catholic Church 00775843. Sort code: 20-44-51
Our parish is part of the East Anglia Roman Catholic Diocesan Trust: registered charity no. 278742

CHANGES FOR AUGUST

Adoration from 5pm to 5:45pm on Saturday afternoons will be suspended but Confessions will continue.

The 11am Mass will be a said Mass in English with hymns as the choir members take a break.

The Pancratius, our monthly newsletter for younger readers, will take a break during August.

Deo volente ('God willing'), everything will return to normal in September.

First Friday Confessions: 2nd August, 6pm—7pm.

Parish Magazine The latest edition of the parish magazine is now available free of charge.

Book Club Monday, 9th September at 7pm: *A Comedian's Prayer Book* by Frank Skinner.

Accommodation sought Mature man (handy at DIY & gardening) seeks room to rent. Please contact Rachel Patten: 07592 811058.

A parish on-line calendar may be found at: stpancraschurch.org.uk/calendar/

Sunday sermons are available on the homepage of the parish website (although we're having a little trouble uploading files to the website at the moment, for which, apologies.)

Lists of suggested Catholic reading are available on the homepage of the parish website.

Masses may be booked using our Mass offering envelopes found at the back of church. A typical Mass offering is £10 for each Mass requested. (Please note that if you wish to have a novena of nine Masses there still needs to be a Mass offering of £10 for *each* Mass.)

Readings at Mass The bishops of England & Wales have decreed that, from the start of Advent 2024, we shall use the English Standard Version—Catholic Edition (ESV-CE) instead. If you would like to buy a new Sunday Missal containing the new translations of the readings, go to: ctsbooks.org/product/sunday-missal/

Sick List

Prayers are asked for Jim Convey, Larry Crowley, Paul Cummings, Alan Cutbush, Ciro Dellabella, Evelyn Flach, Halina Gajewska, Linda Mitchell, Rosemary Pease, Brian Price, Leighton Scott, and Bernie Wood.

Of your charity

Please pray for the souls of all who have died recently, and for all those whose anniversaries occur at this time: Larszlo Schaar, Violet Chinery, Florence Scaife, Mavis Westerling, Kerry Petten, Carlo Tortonese, Mary Sheridan, William Hardy, Ena Smart, Henrietta Herbert, Michael Hurley, James Sharpe, Fr Patrick McHugh, Francesco Cannone, William Simpson, Honora Herridge, William Brennen, Annie McMahan, Hugh McCallion, Laura Parker, Bernard Fox, John Barry, Kenneth Valentine, and Anne Billam. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: This week we begin to look at the Mass.

THE SACRAMENTS PT 26: THE MASS – THE NATURE OF SACRIFICE

The word *sacrifice* comes from the Latin words, *sacra* meaning holy, sacred, something set apart, and *facere*, to perform, to do, or to make. In other words, a sacrifice sets something apart and renders, or makes, it holy. A religious sacrifice, then, is the ceremonial or cultic offering of a gift (an oblation) to a god which involves the slaughter (immolation) of a living being, or the surrender of a possession, in order to set someone or something apart and render them, or it, holy or sacred.

The offering of a religious sacrifice is intended to establish or to restore a right relationship of a person, or a society, to a god who has been offended by the person's, or the society's, wrongdoing. Or it is offered simply to maintain that right relationship when things are going well. The sacrifice is usually offered by a priest, that is, someone who acts on behalf of others in their relationship to the deity as an intermediary or mediator. Sacrifices have been offered from the earliest times and across all manner of societies.

There are three key concepts involved in religious sacrifices: *expiation*, *propitiation*, and *atonement*.

First, *expiation* is the act of making amends or reparation (repairing the damage done to a relationship) for guilt or wrongdoing. Sin is the wrongful *conversion* of the heart to a creature and *away from* the Creator. That is, we prefer something God has made (usually ourselves) instead of God Himself. This turning from God is properly called an *aversion from* God.¹ Properly speaking, *expiation* is the *aversion from the wrongful conversion*, that is, the turning away from the creature and back to God. Expiation involves a voluntary suffering on the part of the sinner that removes his alienation from God.

In other words, *expiation* means turning away from our preference for a creature over the Creator, and making up for it through voluntary suffering which replaces the punishment which would have followed if expiation had not been made.

Second, *propitiation* is the act of appeasing, or pacifying, the anger of God. Throughout the Old Testament we read about God's anger, and the need to pacify Him. We use this imagery because we do not really have a better one, human language being very limited when it comes to describing infinite realities. However, our Christian God does not have emotions as we do. God does not become happier or more cheerful, or moody or angry, depending on what we do. Instead, appeasing God is, more accurately, about setting right the injustice done to God as a result of our failure to give God what we owe Him, a failure which has consequences in the form of harm to self, to others, and to our relationship with God.²

Propitiation is the act of making up for that failure, and helping to set the scales of divine justice right again by giving to God what is owed to Him.

Finally, *atonement* is the overall act of reconciliation between, on the one hand, people who have been alienated from their god through wrongdoing, and, on the other, the deity who has been offended.

¹*In modern usage we normally think of having an aversion to something which repels us or which we find repugnant. But the word comes from the Latin, avertere meaning to turn away from, whereas conversion comes from convertere meaning to turn about or to turn to.*

²*Justice is the virtue by which we give to others what is owed to them, Religion is a subset of justice: it is the virtue of giving specifically to God what we owe God.*