

St Pancras

June 2024



Free (One per household)



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Editor's note:

I would like to express my gratitude to all the contributors who have made it possible to create this magazine. As always, our parish magazine is filled with a plethora of interesting articles, essays, and more. This month, we are privileged to feature two exceptional articles by renowned authors, Dr. Peter Kwasniewski and Dr. Tom Worner. After reading these articles some time ago, and finding them captivating, I reached out to the authors who very kindly granted permission for St. Pancras parish magazine to reproduce their work.

I would also like to bring everyone's attention to the Q&A section of the magazine, where Father Joseph answers our questions of the Catholic faith. Regrettably, this section of the magazine has not received as many responses as we had hoped. Surely we all have some questions related to our Catholic faith, So don't be shy and give us your questions!

I trust you will find enjoyment in reading the magazine, and I look forward to receiving further articles from you for the September issue. Kindly keep in mind that the submission deadline is Sunday 15th September. As usual, please send your articles via email to:

Matilda79r@gmail.com

*Yours,
Tilly Rampley*



Cover: Coronation of the Virgin, by Peter Paul Rubens, 16th C

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Hope

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

We saw last time that a *habitus*, as St Thomas Aquinas says, is a disposition of the soul, a leaning or inclination towards something which, as Herbert McCabe OP then added a few hundred years later, makes it easier to do the things you want to do, in the case of virtuous habits, and harder not to do the things you don't want to do, in the case of vices. St Paul's helpful comment on habits runs: 'I do not understand my own actions. For I do not do what I want, but I do the very thing I hate... I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do', (Rom 7:15, 18-19, RSV).

If we are ever anxious about trying to break bad habits then we know we are in good company. There are acquired habits, which we acquire by practising them and getting better and better at them, for example patience. We can also acquire bad habits too, of course, by repeatedly practising the same bad behaviours, such as swearing or lying. Think of a drug addict. Once he has taken his first fix, it is harder for him not to take a second, and then a third. So, the more he practises his bad habit, then in fact the less freedom he has when it comes to choosing how he behaves next time. Although each act of bad behaviour then carries culpability, that culpability may be compromised if his freedom of will has been compromised. Gradually, he becomes less free.

When we practise good habits, we free ourselves up and make ourselves even more easily able to choose how we behave the next time. If I get into the habit of holding doors open for other people, then it will eventually become, as they say, second nature. This, in turn, enables me more freely to choose whether to hold a door open for someone. The practice of virtues, then, makes us freer and freer. Or, as Our Lord says, 'The truth will make you free', (Jn 8:32, RSV). As well as acquired habits, there are also infused habits. These are directly infused into the soul by God.



By Samuel van Hoogstraten, 16thC

We don't have to practise them to acquire them, although we do have to do something with them if we are to benefit from them fully. The infused virtues are faith, hope, and charity, and they are infused at Baptism. They are also called the theological virtues because they have God as their direct source and their goal. Another important distinction is between natural and supernatural virtues. Natural virtues may be acquired by anyone who chooses to practise them, but they have the self as their source, and the self as their goal. We acquire and make progress in them as a result purely of our own effort.

No one can get to heaven exclusively by the practice of natural habits alone for two reasons: first, because salvation is a gratuitous gift from God, and we cannot get to heaven under our own steam; and, second, heaven is being in the presence of the Beatific Vision, it is union with God, and that cannot be attained on the natural plane and as a result solely of natural endeavour.

There has to be supernatural input to attain a supernatural end. Supernatural virtues, then, are those that either have God as their source and their goal (as with the three infused theological virtues), or (as in the case of the acquired supernatural virtues) have God's grace as the means of acquiring and perfecting them, as well as having God as their goal. It is as a result of growth in, and the perfecting of, the supernatural virtues that we may finally attain heaven.

Of the three theological virtues, Faith is moderately easy to discuss and understand, Charity seems pretty straightforward, but Hope can often appear a little more enigmatic. St Paul, in his Letter to the Hebrews, defines hope as 'a sure and steadfast anchor of the soul', (Heb 6:19, RSV). But in order that we might understand where this anchor is secured he continues, 'a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf', (v.20).

The curtain is a clear reference to the veil of the temple torn asunder at the moment of Our Lord's death on the Cross. Behind the veil is the holy of holies, the inner sanctum, where, historically at least, the Ark of the Covenant was housed. The veil is torn in two when Christ dies to reveal that this earth-bound holy place is no longer the source and summit of our liturgy, as it was for the Jews, nor is the presence of God on earth confined to this one sacred place. Instead, the Mass becomes the focus of our worship, and Our Lord, in the form of the Blessed Sacrament dwells in our tabernacles and, in the form of sanctifying grace, lives within our souls.

But St Paul is also making it clear that 'behind the curtain' is a reference to the inner shrine into which Christ entered upon His Ascension back into heaven where He now 'is seated at the right hand of the throne of majesty... [as] a minister in the sanctuary and the true tent [tabernacle] which is set up not by man but by the Lord', (Heb 8:2). In other words, having torn the veil in the temple asunder, Christ, through His resurrection and ascension, has now entered into the heavenly tabernacle and, what is more, and by virtue of uniting our human nature to His divine nature at the Incarnation, and by incorporating us into His own mystical body through Baptism, takes us up into this inner sanctum too.

What this means in practice is that when we are in a state of grace, we, too, are already participating in Christ's presence at the right hand of the throne of majesty. Or, to put it another way, when we are in a state of grace our souls are anchored already in heaven, so that we may say that we have one foot in heaven even before we have completed our lives on earth. The Catechism of St Pius X defines hope as, 'a supernatural virtue, infused by God into our soul, by which we desire and expect that eternal life that God has promised to His servants, as well as the means necessary to attain it'. Fr John Hagan's commentary on the Catechism adds that hope is a supernatural and divine gift which, 'elevat[es] the will and enable[es] it to desire and confidently expect' eternal life and the fulfilment of God's promises.



The Mass of St Gregory the great, by Adriaen Ysenbrandt, 15thC

The addition is important. The definition of Faith is a "supernatural gift from God that enables us to believe without doubting all that God has revealed". How do we believe without doubting? Faith, as a supernatural gift, inclines or disposes our souls to accept and to believe what God has revealed. As with any other virtue, we have to do something with Faith if that supernatural gift is to bear fruit. We have to water the seed of Faith with prayer, and nourish it with good works. Similarly with the supernatural gift of hope: we have to water this seed, also, with prayer, and nourish it with an ever deepening Faith. The gift of hope elevates the will from a natural to a supernatural level, enabling the will to desire not just natural things but supernatural things, the things of God. When we desire eternal life and the fulfilment of God's promises then we know we have the supernatural theological virtue of hope.

Contrast this with two other eventualities. First, contrast this with a desperate need to escape this world, and a need for rest because the tribulations of this world are too much. This is not so much a desire for eternal life as a despair in the promises of this world. Second, contrast this with an authentic belief in, and desire for, God and the things of God but which just happen to be accompanied by no feeling of hope. In the first of these circumstances there is no hope, only a desire for escape; in the second there is genuine hope even though there is no lightening of the emotions.

The distinctions are important. The supernatural gift of hope enables this movement of the will towards God and the things of God. This gift is in sharp contradistinction from, and consists of something of greater substance than, and which transcends, the vague wishful thinking that we often refer to as hope. This greater substance is nothing less than the glory of heaven. St Thomas Aquinas tells us that there is no real difference between sanctifying grace on the one hand and the heavenly glory of God on the other insofar as both are, in fact, one and the same thing. When we are in a state of grace we are already participating in the glory of God in heaven, we just happen to call it 'grace' in this world and 'glory' in the next, but both terms refer to a participation in the glory of God's eternal presence. If, then, we have the supernatural gift of hope – a gift that anchors our soul in heaven – then, truly, we can say that we already have one foot in heaven. We are anchored in the things of God, and so long as this remains a stable state (irrespective of what we actually feel) then our soul will not come adrift from the God who is 'my rock, and my fortress, and my deliverer... in whom I take refuge', (Ps 17:2, RSV).

The infused virtues are faith, hope, and charity, and they are infused at Baptism. They are also called the theological virtues because they have God as their direct source and their goal.

Before moving on to consider what Pope Benedict has to say about hope, we might pause to explore the two principal sins against hope, despair on the one hand, and presumption on the other. As part of this consideration it is worth remembering that whilst these two vices are at opposite ends of the spectrum, nonetheless the truth – contrary to popular reasoning – does not lay mid-point between the two. Truth is not a synthesis of errors! God forbid! Rather, Truth lay neither at one end nor the other of this spectrum, but somewhere on a plane above the level of error, as high above falsehood as God is above the earth.

This is important because we should not think, with regard to the virtue of hope or indeed of any other virtue or truth, that if we can just avoid the dangerous extremes and stay somewhere in the middle then we shall be okay. Instead, we must look upwards, above this natural world, beyond natural virtues and empirical truths, if we are ever to attain to the final glory of the Beatific Vision. St Augustine goes so far as to say that all lost souls are lost because of these vices of despair and presumption. Despair is a defect in the virtue of hope and presumption is an excess of hope. Despair is a voluntary and deliberate renunciation of abandonment of all hope of eternal salvation, or of the means necessary to obtain it.

Please note, this is something quite different from the fits of melancholy or certain gloomy phases of the imagination that people often refer to as despair but from which even the good – perhaps even the saints – are not wholly exempt. These feelings are temptations, but are not the real thing. However, they can become the real thing if we indulge them, if we give them house room. Presumption is the sin of rash expectation, a too great reliance on one's self.

This includes the sins of thinking I can do good, even lasting good, without God's help; of expecting God's graces without complying with the conditions God has set for the fulfilment of His promise of grace; of avoiding evil but without going out of one's way to do good; of thinking I am not susceptible to the faults found in others; of a reliance on external acts of piety, even including the observance of Sunday Mass, without the practice of other virtues; and, worst of all, such an emphasis on the goodness and mercy of God as to lead to sin and/or impenitence. In *Spe Salvi*, "Saved in Hope," the first encyclical letter of his pontificate, Pope Benedict both broadens and deepens our understanding of the virtue of hope. Traditionally, the first encyclical of a newly elected pope sets out the agenda, the programme if you will, for the rest of the pontificate.

Pope Benedict made it clear right from the start that he would be addressing the fundamentals of our Faith – a sort of back-to-basics, as it were – by looking at the three theological virtues. But why start with hope when the customary order is Faith, then Hope, then Charity? Because, as St

Paul writes to the Romans, "in hope we are saved", (Rom 8:24). The Pope continues, 'redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present', (n.1). Elsewhere Pope Benedict, and whilst still a Cardinal, had lamented the current crisis in the Church and in the world, and exhorted Christians to pay attention to the dire state of affairs and to act now to do something about it.

But although matters seemed to be getting desperate – and many things have got worse since he was elected in 2005 – nonetheless by addressing the question of Christian hope, first the Pope was teaching us that far from there being cause for despair, there is instead every reason to live in hope 'if the goal [towards which the Christian journey of faith leads] is great enough to justify the effort of the journey', (n.1). In *Spe Salvi*, Pope Benedict sets out to explore the nature of this hope, the value of the goal towards which our hope tends, and the virtue by which we can face the present, no matter how distressing it sometimes appears.

Pope Benedict points out that, in a number of scriptural passages, faith and hope are interchangeable terms. To have faith in Christ is to have hope in His promises. Critically, hope means to have faith in a future, to know that there is a future, to know that life will not end in emptiness (cf n.2). The encyclical continues, 'Only when the future is certain as a positive reality does it become possible to live the present well', (ibid). One is reminded of the dystopian novel by PD James, *The Children of Men*, in which mankind has become infertile, the last human to be born is now twenty-six years old, and, because of the lack of a future for the human race, society is rapidly crumbling into corruption and chaos.

The lack of hope has shaped people's expectations, beliefs (any new-born animal is christened and pushed around in prams and pushchairs), and behaviour. For Pope Benedict, faith in Christ is not merely informative about God, about the Good News, about a set of moral teachings, it is, rather, performative, that is, it makes things happen, it is life-changing: 'The dark door of time, of the future, has been thrown open. The one who has hope lives differently. The one who hopes has been granted the gift of a new life'.



By Philippe de Champaigne, 16thC

Hope changes how we see the world and everything in it. The pope gives as an example St Josephine Bakhita who, once she encountered God and came to believe in Christ, underwent a complete transformation which enabled her not only not to blame her kidnappers, not only to forgive them, but to thank God for them because they were instrumental in bringing her to a life of faith in Christ. Through her encounter with God she was able to say, "I am definitely loved, and whatever happens to me, I am awaited by this Love. And so my life is good." Pope Benedict goes on, 'Through the knowledge of this hope she was redeemed, no longer a slave, but a free child of God', (n.3).

This hope is founded on the realisation that the goal for which we long is eternal life, along with the realisation that eternal life does not mean 'something interminable [that] frightens us... [filled with what] we know and love and do not want to lose, even though very often it brings more toil than satisfaction', (n.12). To live freed from 'the temporality that imprisons us, to sense that eternity is not an unending succession of days in the calendar', (ibid), this is hope. If heaven were simply a grander, more glorious version of this life, free from trouble and distress though it may be but consisting of an infinite expanse of space and time with which we finite beings could not possibly engage fully – never mind fill – then we would be far more likely to experience despair rather than hope.

'I will see you again, and your heart shall rejoice; and your joy no man shall take from you.'

Instead, our life after death would be like “plunging into the ocean of infinite love, a moment in which time – the before and after – no longer exists... such a moment is life in the full sense, a plunging ever anew into the vastness of being, in which we are simply overwhelmed with joy,” (n.12). This is, after all, continues the Pope, how Our Lord sees it when He says, “I will see you again, and your heart shall rejoice; and your joy no man shall take from you,” (Jn 16:22). It is this idea of an eternal present that gives us hope, not the notion of an infinity that stretches back to the beginning and forwards to an impossibly distant future.



St Augustine between Christ and the Virgin-By Bartolomé Esteban Murillo, 16thC

Coupled with this eternal present is the harmonising into a perfectly restored unity all that participates in the goodness, the truth, and the beauty of God Himself because “life in its totality is a relationship with Him who is the source of life. If we are in relation with Him who does not die, who is Life itself and Love itself, then we are in life. Then we live, (n.27).

'our soul will not come adrift from the God who is “my rock, and my fortress, and my deliverer... in whom I take refuge”



Coming later this year:

The Palm Club for primary school aged children.

There will be two sections to The Palm Club, the St Agnes Section for girls and the St Pancras Section for boys (both of whom were martyred in Rome in the year 304).

There will be a membership, certificate, a members' notebook, prayers to say, activities to engage in, stickers to collect, badges to be worn, and special green, silver, and gold palms to be awarded.

Why palms?

Because when someone dies a martyr's death for Our Lord we say that he or she is crowned with the palm of martyrdom. Palms were a sign of victory or triumph over the things of this world. Palm branches were waved in triumph when Our Lord entered the city of Jerusalem on the very first Palm Sunday. In the early Church, the tombs of martyrs were often marked with a palm.

Watch this space – and the parish newsletter – for more details later in the year!

Standing orders

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Co-incidence

by Theresa Cleary



On the day of the competition for a dish for Our Lady of Ipswich, Sunday 10th September 2023, those of you who were in the hall after the 11am Mass may have noticed me talking to a man whom you probably did not recognise. He was Fr Adrian Howell SJ and was calling in at St Pancras on his way to a little break on Norfolk Broads. Before I describe how this came about, I wish to take you back some forty years to 1984.

At that time I was housekeeper to Canon James Hemming in Epping, Essex. Epping is now the eastern end of the London Underground's Central Line, but in 1984 it still ran on to Ongar, at least in the rush hour. Going back towards central London Epping is followed by Theydon Bois, Debden and then Loughton. Catholicwise, Loughton parish borders Epping parish. At that time there was also a church, St. Thomas More's, in Debden which was a council estate in north Loughton.

Theydon Bois had no Catholic church, but it had a Mass centre which was served from Loughton or Epping at various times. The Immaculate Conception, Epping, had a diocesan priest; but St. Edmund of Canterbury Loughton came under the Jesuits; at that time, its parish priest was Fr Frederick Lane SJ, who would come over to Epping to visit Canon Hemming, who was quite elderly, and to cover the Masses at Epping if Canon was away.

In 1984, Fr Lane was moved to another Jesuit parish, Sacred Heart Blackpool, and before he left Loughton he brought his successor over to Epping to introduce him to Canon Hemming. As I served tea to the priests, Fr Lane said to his successor 'Theresa has a brother, a priest.' As more about my brother, Fr Pat Cleary, emerged, the new priest suddenly lit up and exclaimed 'I know him!'. This priest was Fr Adrian Howell SJ and it turned out that he knew my brother as he, Fr Adrian; who was a friend of Fr Leeder and was one of Fr Leeder's pals who braved the Norfolk Broads on holidays. Incidentally, I had heard that one of Fr Leeder's friends was a Jesuit but I had not met him.

When Fr Adrian Howell SJ became parish priest at Loughton, St. Thomas More's Debden was officially part of the Loughton parish and retired Jesuit priest, Fr Charles Hand, was stationed there. In February 1986, canon Hemming celebrated his diamond jubilee of priesthood, a wonderful occasion, but by the summer Bishop Thomas McMahon of the Brentwood diocese thought it was time that canon Hemming should retire from Epping and arrangements were made for him to live in a house in Chelmsford just down the road from the church of Our Lady Immaculate.

I was to move with him and a date was fixed -30th October 1986- and a removal van hired, but Fr Hand at Debden suddenly died on 23rd September and the result was that Canon and I would go to Debden instead, and he could say Mass in St. Thomas More's but relieved of full parish duties as Debden came under Loughton, so Fr Adrian Howell SJ would be our parish priest. We kept the date and the removal van, and I wondered how often a removal firm having been hired for a particular date and address was told to keep the date but head to a different address!

Debden and Loughton were wonderful Lourdes parishes (as shown on a photo of Canon Hemming and me outside St. Thomas More's as parishioners set off for Lourdes on pilgrimage). Canon and I were only at St Thomas More's for just under two years. In the first year he said Mass in church but by summer 1987 his health was failing and in our second year there, he could only say Mass privately in his bedroom on a card table. I used to get all he needed together and I formed the congregation of one.

On Monday 12th September 1988, as he prepared to say Mass he said he'd offer it for himself but I reminded him that Ada -one of our parishioners- had given a Mass offering for her granddaughter who had just started secondary school and was not settling in very well, so he changed the intention to that. That was the last Mass he

said. When I took his cup of tea in next morning I discovered that he had died peacefully in the night. I rang Fr Adrian Howell SJ who came over straight away and did all the necessary things. Later that day, he drove me back to Ipswich to stay at home until Canon's funeral arrangements were complete. On Wednesday night, 14th September, my father was taken ill and went to hospital. He died on Saturday 17th September 1988.

His and canon's funerals were on consecutive days, my brother Fr Pat coming to Wantstead where Canon had been for many years, for his funeral and driving me back to Ipswich for our Father's funeral the next day at St Mary Magdalen's, Ipswich. Fr Adrian Howell SJ and canon Charles Loughton who was then at Epping travelled together to be at my father's funeral. Canon Hemming was buried in St Patrick's cemetery just by Leyton station.



CONCELEBRANTS of the Mass, honouring Canon James Hemming's 60 years as a priest: (left to right), Bishop Thomas McMahon of Brentwood, Canon Hemming, and Bishop Patrick Casey, the previous Bishop of Brentwood.
Carl Herald 28.3.1986 Photo credit: Harlow Star

Dynamic 60 years

A HAPPY event occurred on 27 February at the Church of the Immaculate Conception of Our Lady, Epping, when the Parish Priest Canon James V Hemming celebrated the Diamond Jubilee of his ordination to the priesthood.

Born in Birmingham in 1901, Canon Hemming joined the Diocese of Brentwood as Secretary to Bishop Doubleday soon after his ordination. After four years in Barking, 20 years in Rayleigh and 19 years at Wantstead, he came to Epping in 1970, since when he has been a prominent character on the local scene.

Since 1966 he has been a Canon of Brentwood Cathedral and for 25 years was Director of the Diocesan Altar Servers' Guild; he has been Director of the Catholic Women's League since 1960.

At the reception which followed Mass, over 200 guests heard Mr Charles Ward make the presentation of a cheque to Canon from priests, relatives, friends and parishioners. There were also other presentations, including a Papal Blessing and a Spiritual Bouquet, together with a personal message from Cardinal Basil Hume.

He had said Mass every day of his priestly life of 62 years (except for Good Fridays!). What an amazing achievement! Fr Pat did our dad's funeral at St. Mary Magdalen's Ipswich, and joked that that was the first time that our dad had been at the front of the church! He was very much a back bench man and had been involved with organs and church choirs over many years, which are usually at the back! So, Fr Adrian Howell SJ continued to go on the Norfolk Broads with Fr Leeder over the years and he would call in on me when he stayed on at St. Pancras' presbytery.



He was very sad at Fr Leeder's death in 2022 and still liked to call in at St. Pancras' once a year for old times' sake, which explains his presence here on 10th September 2023. Since this article contains and is entitled 'co.incidence', let me finish with one more: Rev John Thackray of St. Mary Elms CofE church -one of the judges of the dish for Our Lady of Ipswich-, and who used to be at Loughton at the same time as Fr Adrian was. So they got to renew their friendship here in our hall that day.

A brief history of Gregorian chant from King David to the present

By Dr. Peter Kwasniewski

In reality, Gregorian chant it is anything but plain, except in the sense that its beautiful melodies are meant to be sung unaccompanied and unharmonized, as befits the ancient monastic culture out of which they sprang. What we call "Gregorian chant" is one of the richest and most subtle art forms in Western music – indeed, in the music of any culture.

The tradition of chanting Scripture, a practice known as cantillation, began at least 1,000 years before the birth of Christ. Various Old Testament books, especially the Psalms and the Chronicles, testify to the central function of music in temple worship. Some Gregorian melodies still in use are remarkably close to Hebrew synagogue melodies, most notably the "Tonus Peregrinus" used for Psalm 113, In exitu Israel; the ancient Gospel tone; and the Preface tone.

Since the Psalter of David was composed for the very purpose of divine worship and was seen as the messianic book par excellence, we find Peter, Paul, and the Apostolic Fathers citing it heavily in their preaching. The first Christians spontaneously chose the Psalter for their "prayer book." The Christian liturgy as a whole, then, sprang from the combination of Psalter and Sacrifice. The psalter is the "verbal incense" of our prayers and praises, the homage of our intellects. The bloody sacrifice, the death and destruction of an animal, is the total surrender of our being to God. In the Mass these two are wondrously combined into the rational sacrifice consisting of the perfect offering of Jesus Christ on the altar, who unites our prayers and praises to His and makes them

worthy of the Ever-Blessed Trinity. Chant developed prodigiously in the first Christian millennium. By the time we reach Pope St. Gregory the Great, who reigned from 590–604, a body of chant already existed for the Sacrifice of the Mass and the daily round of prayer (Divine Office). Even as he gave final form to the Roman Canon, which is the defining trait of the Latin rite, St. Gregory organized this musical repertoire, as a result of which the chant ever afterwards has been honored with his name: "Gregorian."

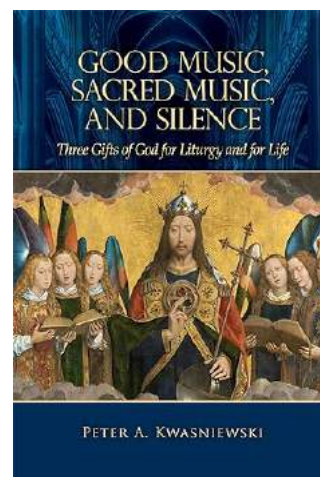
Over time, not just the psalms and their antiphons were cantillated, but also the Scripture readings, orations, intercessions, litanies, instructions (e.g., "Flectamus genua"), and, in general, anything meant to be proclaimed out loud. The core of the Gregorian chant repertoire dates to before the year 800; the bulk of it was completed by the year 1200. Since chant was the music, custom-made, that had grown up with the Church's liturgy, wherever the latter traveled, the former traveled with it.

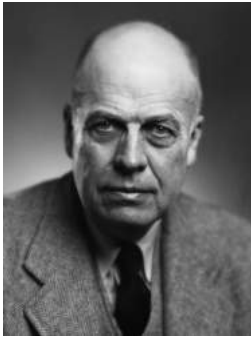
No one dreamed of separating the texts of the liturgy from their music; they were like a body-soul composite, or a happily married couple. Or one could compare the chant to the vestments worn by a liturgical minister. Once this ceremonial apparel had developed, no one in his right mind would get rid of the chasuble, stole, alb, amice, and maniple. These are the garments that the ministers of the king are privileged to wear! So too, the chants are the garments worn by the liturgical texts. The Council of Trent (1545–1563) reaffirmed the place of chant in the

liturgy and discouraged the use of excessively complex polyphonic music, especially when it was based on secular tunes. Nevertheless, over time the old chant melodies became abbreviated or corrupted, as they were forced to conform to a regular beat like the metered music of the day. By the beginning of the 19th century, chant was in a state of serious disrepair and neglect.

Restoration of such an immense treasure of the Church – and such an integral part of her solemn liturgy! – was bound to come sooner or later. It came through the combined efforts of a monk and a pope. Dom Prosper Guéranger (1805–1875) founded Solesmes Abbey in 1833 and built it up into a powerhouse of monastic observance, including the fully chanted Divine Office and Mass. The monks of Solesmes pored over ancient manuscripts in their work to restore the chant's distinctive melodies and rhythms..

Courtesy of Dr. Peter Kwasniewski
From the book pictured below:





Edward Hopper

By Brian Price



One of my favourite artists is Edward Hopper, an American who was active until the late 1960s. One critic remarked, 'His work has been subjected to Marxist, Freudian, and semiological analyses, as well as cultural studies of social history, power and gender relations', Whatever. I just like the paintings. I like Hopper because many of his works seem to tell a story but we can all have a different opinion as to what that story might be. I have chosen paintings to write about paintings which can be found on the internet but those of you without computers will have to sneak into Waterstones and see if you can find a book about Hopper there.

Let us start with his most famous painting, "Nighthawks". This is so well known that it has been parodied at least 20 times, for example with Simpsons characters and Sesame Street characters as the customers; I believe Elvis Presley and Marilyn Monroe have been seen in that diner as well. It is a late night scene and you can make up any stories you like about the people in there. Critics have observed that there is no door suggesting that "the painting is a revelation that each of us is alone in the world, unable to come or go, but to simply exist".

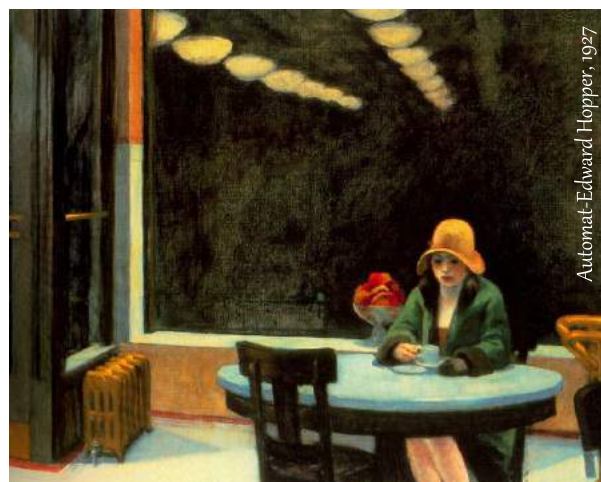
My view is that the door is to the right but Hopper did not have enough room to put it in the painting. 'Office At Night' is a painting which lends itself to various interpretations. Hopper himself suggested that it reflected the isolation in a late night office environment, having seen many such offices when riding on the 'L' train but I do not see it that way. There seems to be some sort of sexual tension here. The secretary's dress implies that she has been poured into it and forgot to say 'when' and she is looking at the man, not at the filing cabinet.

Now who fancies whom or who, if anyone, has transgressed the boundaries of an office relationship I do not know; again, make up your own story. Isolation does seem to be a recurrent theme of Hopper's and 'Automat' and 'Compartment C, Car 293' are examples of this. The model for the woman in 'Automat' is Hopper's wife, Josephine Nivison, though he chose to alter her face so that she would appear younger. The obvious question, 'Why didn't he use a younger model?' leads us neatly onto the relationship between Hopper and Jo. Some of Hopper's works feature female nudes but Hopper had only one model for his nudes, Jo.

I always understood that this was because she disliked the idea of Hopper working with other women but I now think this does her a disservice. Josephine was an artist herself but when they married she gave up her own career and focused all her energies on supporting him. He was reclusive and their lives centred around their city home in Manhattan and summers in Cape Cod. Helen Hayes said of Hopper, 'I never met a more misanthropic, grumpy individual in my life'. So maybe his wife was the only person willing to work with him.

If we compare 'Girlie Show', from 1941, with 'A Woman In The Sun' from 1961, it is easy to see that it might be the same person, just 20 years older. Jo said of the first painting, 'Ed beginning a new canvas...and I posing in front of the stove with not a stitch on'. Such is the reality of life for an artistic muse. If you choose to search for 'Girlie Show' online please include the word Hopper in your search or you may find something different. Sunday definitely allows you to make up your own stories about the solitary figure and it would be less compelling without the figure.

However, though 'Gas' does feature a person, or at least half a person. I think it is the scene itself which is most compelling. 'Early Sunday Morning' has no figures in it and is typical of another strand of Hopper's work, an everyday scene in which nothing special is happening. 'Drug Store' and 'Dawn In Pennsylvania' are examples of this. When surfing the net I clicked on the link "What is interesting about Edward Hopper?" The answer that came up was, 'Edward Hopper was born in 1882 in Nyack, New York. In 1913, he took an apartment in Greenwich Village in Manhattan. He lived there until his death in 1967. From 1900 to 1906, Hopper studied at the New York School of Art'. That is not very interesting! It is the paintings that are interesting.



Automat-Edward Hopper, 1927

Why I like birdwatching

By Gerry Elliott

There are two types of birdwatchers. The first are called Birder and the second type are called Twitchers. The twitcher is a type who is only interested in chasing rare birds that arrive in the UK. I am not one of them I am a birder. I have been birdwatching for many years, and in my time lead a local group, with which I had monthly trips to some interesting places in Suffolk, Essex and Norfolk. I also took this group away from the UK to places like Poland, Bulgaria, Romania, Texas in the USA as well as Spain and Holland.

I love birdwatching because it gets me out of the house and into the beautiful countryside that is in East Anglia. If you join one of the many bird groups in East Anglia

you soon meet lots of nice people and they soon become your friends. I enjoy helping new starters to recognise the birds they are looking at. Another side that I used to do is conservation work, and surveys that hopefully will improve the environment for birds. But birds are not the issue. I realise that over the past several years, I have divided the year up. There are obvious birding seasons.

Winter watching for residents and visitors; spring excitement as summer visitors fly in or fly by; summer breeders raising confusing chicks; autumn weather brings down passers-by who feed up before the long flight south. The issue is finding places that will satisfy my other nature



needs. Apart from gazing at the sea and seeing the seals. I have got into a pattern of looking for orchids and other flora. Life is never boring when there are so many things to find on the many trips that are taken.

The new lectionary

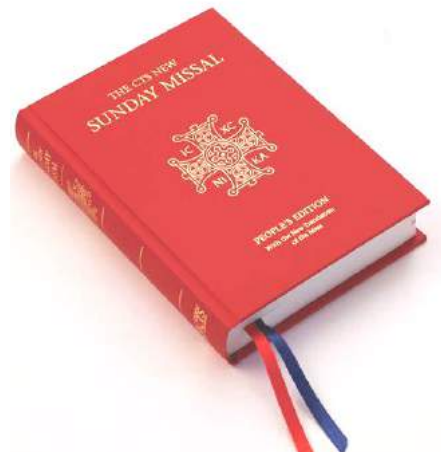
By Father Joseph

The lectionary is the book which contains all the readings at Mass. It is usually published in several volumes covering Sunday and weekday Masses as well as all the readings available for feast days, weddings, funerals, and other occasions such as Masses for the conferral of the Sacrament of Confirmation, and so on. For several decades, the Church in English speaking countries has made use of the Jerusalem translation of the Bible for the lectionary, and we have all become very familiar with many of the phrases that we have heard, Sunday by Sunday, for thirty or forty years.

For several years now, the Church has been considering a revision of the lectionary and, after much deliberation and prayer, a decision has finally been made to move to the English Standard Version (ESV) of the Bible.

The changes are intended to make the biblical translations more faithful to the original languages, using better and more up-to-date biblical scholarship, and to use a text which is more proclaimable. So, from the beginning of Advent this year, all readings, at Masses in English speaking countries across the world, will be drawn from the ESV translation of the Bible. This means, among other things, that our parish will need to buy new copies of the lectionary before Advent begins. It will also mean that if you are used to having your own Sunday or Weekday missal, and following the readings during Mass, you will need to buy a new missal too.

Unfortunately, they are not cheap, but they can be bought from the Catholic Truth Society (CTS) in London. Please go to their website at: ctsbooks.org.



In the meantime, if you would like to buy a new Bible to make sure you have the same translation of the Bible at home as the new lectionary will make use of, then look for an English Standard Version – Catholic Edition bible (ESV-CE), available from several different publishers and in several different bindings.

Can you help with our costs?

This magazine although written and edited by volunteers, is professionally printed. Similarly our church leaflets/booklets are professionally produced. Currently this is paid for from the church funds, but any donations are welcome to cover costs.

What is a Domus?

By Father Joseph

*'Domus mea domus orationis
vocabitur'.*

'My house shall be called a house
of prayer'.

Is 56:7

The Upper Room in Jerusalem, the perfect House of Prayer. Some of you may have heard about the new Domus in our parish, or you may have seen them mentioned in the weekly newsletter. But what is a Domus? Here are some frequently asked questions, along with some answers. What is a Domus? A Domus is a household consecrated to the Sacred Heart of Jesus where the members – be they an individual or a family – have made a commitment to pray every day so that their home becomes a house of prayer in the midst of a world created by God but which knows Him not (Jn 1:10). What's the idea behind the Domus?

A Domus is a desert place away from the crowds of the modern world. Or we can think of a Domus as a hidden cloister of calm, a stronghold against the assaults of the devil, or even as an oasis of spiritual life amidst the barrenness of today's society. However we think of it, a Domus is a house of prayer in which the Sacred Heart of Our Lord and the Immaculate Heart of His Blessed Mother are sovereign. Who can become a Domus? Individuals or entire households can become a Domus.

What are the 'entry requirements'? Anyone (or any Catholic household) can become a Domus who regularly worships at St Pancras, believes in and upholds the Catholic Faith, who attends Mass every Sunday and Holy Days of Obligation (unless legitimately impeded, for example, because of sickness), who goes to Confession at least once a month, fosters Catholic devotions, strives to live a life of virtue, and who nurtures a love of God and the things of God. How is a Domus connected to the parish?



Domus are gathered as satellites, as it were, around the hub of the parish church. Domus (which is the plural as well as the singular) serve the prayer life of individual households but can also feed into – and, in turn, draw upon – the life of the parish as a whole. For example, and in addition to the contribution that all prayer makes to the building up of a parish, there will be occasional Masses, days of recollection, or events aimed at drawing all the Domus together to strengthen and deepen their love of all things Catholic. But what if I am already an oblate or a member of a third order?

That doesn't matter. Being a Benedictine Oblate, for example, or a member of a Third Order does not stop someone from becoming a Domus. The Daily Prayer of the Domus complements your existing prayer life and, at the same time, strengthens your bond with other households in the parish. If, on the other hand, you do not yet have a routine of prayer, becoming a Domus may help you to set one in place.

Is there a period of preparation? Yes there is. It takes a novena of nine weeks of prayer to become a Domus. During that time you – or if an entire household is becoming a Domus, then everyone in the household – says the Daily Prayer of the Domus each day, and on the Fridays of each of those nine weeks you will also need to say the Litany of the Sacred Heart. What happens at the end of the nine weeks?

At the end of the novena of nine weeks of prayer, you, and everyone to be consecrated, must go to Confession and make a devout Holy Communion as part of your final preparation to be consecrated to the Sacred Heart of Jesus. Do I need to make any special preparations at home? Yes. You need to get a picture or a statue of the Sacred Heart of Jesus, and one of the Immaculate Heart of Mary, as well as a picture or statue of St Pancras. These will be blessed as part of the consecration ceremony. Does becoming a Domus involve making a commitment? Yes it does.

You will be committing yourself to praying the Daily Prayer of the Domus every day so that your home becomes a house of prayer. (Although there is a ceremony of consecration, nevertheless this commitment does not bind under sin, which means that if you forget to say the Daily Prayer you do not have to mention it in Confession). So how do I get started? Speak to Fr Joseph before you start the novena of nine weeks, preparation. He will give you a copy of the Daily Prayer of the Domus. Once you start the novena, you will become 'a Domus in formation.'

**'A Domus is a desert place
away from the crowds of the
modern world... Or a hidden
cloister of calm, a stronghold
against the assaults of the
devil'.**

The Book Of Days, by Francesca Kay

A book review by Rosaleen Palmer

I first became aware of this book through Professor Susannah Lipscombe's podcast series called 'Not Just The Tudors', when she interviewed the author Francesca Kay. Appetite well and truly whetted, I bought myself a copy and it is a little gem! The story opens in April 1546, the dying days of Henry VIII's reign, in a manor house in an English village.

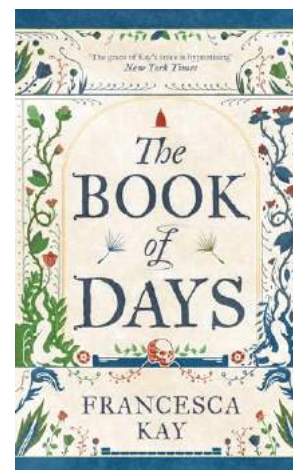
The narrator is Alice, a young wife mourning the loss of her six month old baby, her husband is also dying from an unspecified illness. The household consists of a stepdaughter Agnes, and an assortment of family members and retainers, with other characters coming and going. The story begins in the village church where a grand tomb monument and chantry have been commissioned by Alice's husband. There is to be a large stained glass window and much elaborate stone masonry and carving.

Older elements of the church are being destroyed to make way for the new works, foreshadowing the far greater destruction which is to come. The activity in the church forms the backbone of the novel, against which human relationships and tensions play out, and behind it all are the momentous changes being worked by what we now know as the English Reformation.

The story runs from April 1546 to June 1548, seen through Alice's eyes, filtered through her feelings of bereavement and uncertainty, cycling through the church year and the turn of the seasons. The building works progress as the outside world begins to intrude and the villagers sense a change coming.

There are countless historical novels set during this period in history, but I don't believe I've read any that capture so well the rupture of ordinary lives caused by the Reformation. As a Catholic herself, Francesca Kay has a deep understanding of church custom and ritual and how deeply it was woven into the lives and psyche of pre-reformation communities. In particular, she conveys the sense of bewilderment felt at the loss of the intercessionary powers of the saints - 'stepping stones to God'.

Through Alice she describes a space 'where the living and the dead met', where the dead, although 'invisible and speechless, were present in prayer and imagination'. It occurred to me as I was reading that you could argue that Protestantism stripped away the 'female' aspect of the Church - devotions to Mary, candles, flowers, rosary - and ushered in a more muscular, masculine religion.



Francesca Kay has very skillfully imagined herself into the life of a sixteenth century gentlewoman; Latin prayers are threaded throughout the book, time is punctuated by saints' days and church seasons, the natural world is beautifully depicted. Alice's future is uncertain, as a potentially childless widow, precarious as all women's lives were. Anxiety about what is to come underlies the story. The author's writing style is movingly lyrical and the attention to detail is meticulous. Supporting characters are convincingly drawn and appear authentic to their period. There is light and shade in this story and I found it a most satisfying read which left me pondering for quite a while.

The Book of Days
Published by Swift Press, 2024.

Woofs and barky greetings

By Alex and Jessie



It is just glorious to sit by the French window and feel the warm sunshine on my back. Dad says people often go on holiday at this time. I know this means a break from work and a chance to travel. Me, I'm always on duty looking out for Dad but a change of scenery is fun. I'm proud to say I have been on the train. I get tail waggingly excited when we arrive at the railway station. I even pull Dad along to the Help Desk.

The man knows me and comes to take us over the bridge and get on the train. A whistle blows - ouch my ears, we're off. Now I can stretch out on Dad's coat and relax. The train or is it the fields and houses rush by? There are also many pairs of shoes walking

past my nose - pooh! Later, a man comes along and asks Dad something. That worries me what is happening? Hackles up I make ready to defend; 'It's the ticket collector Jessie, don't worry.' Well, all right, back into relaxed mode. Suddenly we arrive. We get off the train and I trot along the platform beside Dad. It's sooo good to have a leg stretch! More excitement, a ride in a car to the house.

My little friend Loulou the bichon goes everywhere with Mum and often visits me. She is always telling me about her adventures. She likes the train best because she finds lots of delicious snacks under the seats, bits of crisps are her favourite. Once on a very hot day a kind man gave everyone a



bottle of water, Loulou included. She was delighted! Buses are not as fun as trains. They are very squashy and crowded and I don't know where to put my paws. Loulou doesn't mind, she just sits on Mum's lap. Dad tells me that people who travel to far away places sometimes cross the sea on a ship. Well I like to keep my paws on the ground. As for going up in the sky, I'll leave that to the birds!

Have a look at page 15 for the quiz, no prizes for guessing what it's about - transport of all kinds!

The Councils of the Church

By Anne Abbott

A few months ago, we studied with Fr Joseph the general councils of the church, beginning with the Council of Jerusalem c.48 -50, which is mentioned in Chapter 15 of the Acts of the Apostles. St Peter and the Apostles met together to discuss the mission to evangelise the Gentiles and the question of whether they needed to follow the Mosaic Law and be circumcised when they became Christians. Though it was not a general ecumenical council, it set the pattern for all the councils to come. Because, as St John said, not everything Our Lord said and did could be written down, and because of the vast quantity of books that would have to be written, the Apostles, and later the Bishops, met together to discuss the finer details of Our Lord's teaching. This is how the Sacred Tradition of the Church was formed. The very first council of the Church was the First General Council of Nicaea (Iznik, Turkey), in 325 AD, when Arius, a Libyan priest, declared that Our Lord, the 2nd Person of the Trinity, had been created and was less than the Father.

As well as declaring the consubstantiality of the three persons of the Most Holy Trinity, the council promulgated twenty canons, including the readmission to the sacraments of those who had apostatised during the many years of persecution under the Roman emperors. After that there followed 19 general ecumenical councils up to the First General Council of the Vatican in 1869, the first eight being held in the East, the remaining twelve in Europe. After the First General Ecumenical Council of Constantinople in 381 AD, the Nicene-Constantinian Creed was created, the one we still use at Mass today. The deliberations and teachings of the church councils can be complex and difficult to follow, so perhaps a rhyming mnemonic or doggerel would help in remembering the main points. For example, the 3rd General Council, of Ephesus, 431, defined Mary as Mother of God, whereas the Archbishop of Constantinople, Nestorius, called her Mother of Christ and not of God. He punished his priests who were faithful to the Theotokos definition.

*The Council held at Ephesus was generally uproarious,
the cause of all the shouting was the heretic Nestorius.
By splitting quite asunder, with his eloquence and thunder
What should never be divided - thus the council has decided.*

Included in this council was the British theologian Pelagius, who predated Martin Luther by 1200 years in saying that man could be saved not so much by the grace of God as by his own efforts and faith. Before the 4th general council of Chalcedon, there was a gathering at Ephesus in 449 AD, convened by Emperor Theodosius II, which was so irregular that it was nicknamed the 'Robber Council' by Pope Leo the Great.

*Eutyches the monk wished to appeal his condemnation,
So the Emperor called a council where he gave a fine
oration.
The bishops on the papal side were not allowed to vote for
him -
Pope St Leo named the whole debacle a Robbers'
latrocinium.*



No 4, at the Council of Chalcedon, 451 AD, the primacy of Peter was affirmed:

*The Council of Chalcedon put all heresies to flight,
For Pope St Leo was the Pope and what he said was right.
In matters disciplinary, 28 canons were approved: No
slavery, wandering bishops, minor/major orders were un-
moved.*

(Then, in 1972, with Pope Paul VI's Motu Proprio Ministeria Quaedam 1972, minor orders and the subdiaconate were suppressed, 1521 years later.) No 7, the Second general Council of Nicaea, 787 AD, dealt with iconoclasm.

*Strongly influenced by outsiders who do not believe in
Christ,
Came a band of bold iconoclasts smashing statues left and
right.
Since Our Lord Himself is icon to an infinite degree,
We adore the Second Person of the Blessed Trinity.*

No 8, the 4th Council of Constantinople, 469 AD, considered that the Holy Spirit proceeded from the Father and the Son.

*When Photius the Patriarch denounced the Pope of Rome,
He himself was excommunicated and the Truth more clearly
shown.
The Holy spirit is breathed forth from the Father and the
Son.
The 'filioque' in the Creed makes the Trinity better known.*

And finally, the general councils move to Europe, to the First Lateran Council in 1123, No. 9.

*When simony and nepotism and lay investiture were rife,
Even Benedict the IX was not immune, which caused some
strife.
German Emperors versus Popes until Worms Concordat gave
us hope,
Now only Cardinals in Rome could henceforth elect a pope!*

Then there was the Second Lateran Council in 1139, the 10th.

*Two rivals for the papacy, two feuding families to be
reckoned,
It needed Bernard of Clairvaux to give us Innocent the
Second.
Priests' marriages were invalid but to strike them meant
expulsion.
Tournaments and jousts and wieldy catapults were
forbidden.*

Since that's only half-way through, there are ten more councils to consider, including the remarkable Council of Trent, which condemned the errors of the Protestant Reformation. Philip Hughes's *The Church in Crisis* (2020) gives a history of the general councils up to 1870 and there is also Fr Joseph's excellent summary.

Image description: The ecumenical First Vatican Council, convened by Pope Pius IX (center, seated on throne) on December 8, 1869.

A politician dies, and has to spend just one day in hell

Selected by William Newman-Sanders

A politician dies and ends up standing in front of the pearly gates. Saint Peter looks at him for a second, flicks through his book, and finds his name. 'So, you're a politician'. 'Well, yes, is that a problem?'

'Oh no, no problem. But we've recently adopted a new system for people in your line of work, and unfortunately you'll have spend a day in Hell. After that however, you're free to choose where you want to spend eternity!'

'Wait, I have to spend a day in Hell?!' says the politician. Those are the rules', replies St Peter, clicks his fingers, and WOOMP, the guy disappears. He awakes, curled up with his hands over his eyes. knowing he's in Hell. Cautiously, he listens for the screams, sniffs the air for brimstone, and finds nothing. Just a smell, is that fabric softener? And cut grass, this can't be right?

'Open your eyes!' says a voice. 'C'mon, wakey wakey, we've only got 24 hours!' Nervously, he uncovers his eyes, looks around, and sees he's in a hotel room. A nice one too. Wait, this is a penthouse suite... And there's a smiling man in a suit, holding a martini. 'Who are you?' The politician asks.

'Well, I'm Satan!' says the man, handing him the drink and helping him to his feet. 'Welcome to Hell!'

'Wait, this is Hell? But... Where's all the pain and suffering?' he asks. Satan throws him a wink. 'Oh, we have been a bit mis-represented over the years, it's a long story. Anyway, this is your room. The minibar is of course free, as is the room service, there's extra towels next to the hot tub, and if you need anything, just call reception. But enough of this! It's a beautiful day, and if you'd care to look outside...'

Slightly stunned by the opulent surroundings, the man wanders over to the floor to ceiling windows through which the sun is glowing, looks far down, and sees a group of people cheering and waving at him from a golf course. He then returns to the pearly gates where he is woken by Saint Peter.



By Luca Giordano - 16th C

'So, that was Hell. Wasn't what you were expecting, I bet?' 'No sir!' says the man. 'So then,' says St Peter. 'You can make your choice. It's Hell, which you saw, or Heaven, which has choral singing, talking to God, white robes, and so on.'

'Well... I know this sounds strange, but on balance, I think I'd prefer Hell', says the politician. 'Not a problem, we totally understand! Enjoy!' says St Peter, and clicks his fingers again. The man wakes up in total darkness, the stench of ammonia filling the air and distant screams the only noise.

As he adjusts, he can see the only light is from belches of flame far away, illuminating the ragged remains of people being tortured or burning in a sulphurous ocean. A sudden bolt of lightning reveals Satan next to him, wearing the same suit as before and grinning, holding a soldering iron in one hand and a coil of razor wire in the other. 'What's this?' He cries. 'Where's the hotel? Where's my wife? Where's the minibar, the golf courses, the pool, the restaurant, the free drinks and the sunshine?' Ah', says Satan. You see, yesterday, we were campaigning. But today, you voted.'



Bavarian apple tart

Selected by Tilly Rampley

INGREDIENTS:

1/2 cup butter
1/3 cup white sugar
1/4 teaspoon vanilla extract
1 cup all-purpose flour
1 (8 ounce) package cream cheese
1/4 cup white sugar
1 egg
1/2 teaspoon vanilla extract
6 apples - peeled, cored and sliced
1/3 cup white sugar
1/2 teaspoon ground cinnamon
1/4 cup sliced almonds

Directions:

- 1- Preheat the oven to 450°F (230°C).
- 2- Cream together the butter, sugar, vanilla, and flour. Press the crust mixture into the bottom of a 9-inch springform pan and set aside.
- 3- In a medium bowl, blend the cream cheese and sugar. Beat in the egg and vanilla. Pour the cheese mixture over the crust. Toss the apples with sugar and cinnamon, then spread the apple mixture over the cheese layer.
- 4- Bake for 10 minutes. Reduce the heat to 400°F (200°C) and bake for an additional 25 minutes. Sprinkle almonds over the top of the torte and continue baking until lightly browned. Allow to cool before removing from the pan.





Gardening news

By Peggy Ayres

I have nothing to harvest at the moment. Normally I would be pulling lots of rhubarb but I think it doesn't like so much rain. Hopefully it will pick up soon. Broad beans and first early potatoes looking very good at home and I can't wait to harvest them ; Not just because they taste so good but because I want the space they are taking up. I have lots of small beetroot plants in the greenhouse in plugs which I would like to plant out soon. I did plant a few of these seeding in one of the pots round a tomato plant and they are doing really well and should be ready to eat in a month at the most.

Someone gave me a tip about planting a row of leeks and then a row of carrots and alternating them like that. The leeks should help to deter carrot fly and the carrots should work against rust on the leeks. When planting leeks I use my dibber and make a hole then just drop a leek into it. I then water them and that gently fills up the holes. I do not firm up the soil around them. This enables them to thicken up and create nice wide leeks instead of spindly little things. I notice a leek from last year has gone to seed in my strawberry patch at home. Not only does this look very attractive but will also self seed. This has happened to me before and produced very good strong seedlings.

Sweet corn. I haven't grown this for several years but have decided to have a go again. The biggest problem for me is digging up the roots and disposing of them and the stems which can be like mini tree trunks. Luckily I have someone who will help me now. My first attempt produced one plant. My second produced two plants and my third produced another two. At the moment I have several kernels on damp kitchen roll in a plastic dish. So far eight are showing signs of life and I will put them in Compost very soon. Do not plant sweetcorn in a row.

They should be planted in blocks so that the tassels can touch each other for pollination. Cobs will be ready when the end tassels on the cobs turn brown. I believe that in South America sweetcorn squashes, and climbing beans are

planted together and called The Trinity. The squashes grow round the bottom of the sweetcorn and the beans grow up them, raspberries growing well but some of the leaves are a bit yellow. I bought a box of Epsom Salts from a garden centre and have sprinkled them round the roots. From past experience this should soon turn the leaves a healthy green colour. Seeds for courgettes, cucumbers, and squashes should be planted on their sides and not flat. However it might be too late to do that this year. Next year perhaps ?



In the autumn I dug up a beautiful yellow Dahlia from the allotment which had been there several years. I had a strong carrier bag with straw in the bottom , put the tubers in and then more straw. I stored it in the garage. Luckily the tubers were shooting when I looked at them a month ago so I split them up and planted them in pots giving me four healthy looking plants to share with others.



I used to have lots of different coloured dahlias which I left in the soil over winter for several years until the rats started to eat them, they obviously didn't fancy the yellow ones!



Arum lilies on allotment looking stunning this year, I split some off and spread them about and they are flourishing. My all time favourite flower So perfect, Penstemons. I cut these down to half size in the Autumn and planted quite a few of the cuttings. Now I have loads of good plants to fill in gaps and also share. Sweet Williams which I sowed last year are in bloom at the moment and I hope they will last for a couple of years. Just in case they don't I have sown some more although they are very good at self seeding. Larkspur and cornflower seeds strewn in gaps in flower beds. Coffee gourds scattered under pink hydrangea bought as a blue one in an attempt to get it back to blue.



I was horrified to see the price of tomato plants this year. Often £2.00 each. My daughter in law would like a green house but in the meantime uses clear stacker boxes with lids to germinate her seeds. This has worked really well for her and she takes the lids on and off as required by the weather. My grandson Max has grown a pumpkin called Big Max which is destined for the allotment as they don't have enough room for what we hope will be a big pumpkin. It is so good that my grandchildren are enjoying my allotment too.

Jessie's transport quiz

By Alex and Jessie



1- What is a rickshaw and where would you find one?

2- In which hymn do the words 'Bring me my chariot of fire' appear?



3- Where was 'the slow boat' going (song)?

4- What did Noah and his sons build?

5- In which song do these words appear : 'They paved paradise and put up a parking lot'?



6- What is a coracle?

7- What was a penny farthing?

8- Which song by the Tom Robinson Band includes the words : 'Drive my truck midway to the motorway station'?

9- Who invented the hot air balloon?

10- Where would you most likely see a gondola?

11- According to the song, how much is the fare from 'Golders Green to Finchley Central'?

12- What was a trireme?

13- Which large animals crossed the Alps with Hannibal Barca?

14- Where was the world's first underground opened?

15- What is the name of the signature tune for the shipping forecast?

16- According to the song when and where would you put your camel to bed?

17- Which country has the fastest train in the world?

18- What was the R101 and what happened to it?

19- Where are the TT Races and what are they?

20- What was the name of the train on 'track 29' (song)



21- What is the longest railway line in the world?

22- Which BBC sitcom was a comedy about the railways running from July 1996-Sept 1997?

23- What was the name of the first crewed rocket to land on the moon?

24- According to the poem what did the owl and the pussy cat travel in?

25- What were the names of Columbus' three ships?



Elderflower Fritters (Recipe from Peggy's school days at Northgate School back in 1958)

By Peggy Ayres

Ingredients:

- * Heads of elderflowers
- * Batter mix
- * Oil for frying
- * Icing sugar
- * 2 oz flour
- * 1 egg
- * ¼ pint milk
- * Pinch of salt



Method:

- * Mix all ingredients together
- * Shake Heads of Elderflowers but do not wash .Leave some of the Stem on for holding
- * Drop into Batter mix
- * Deep Fry until golden
- * Remove and cut off stem
- * Sieve Icing sugar over and serve!

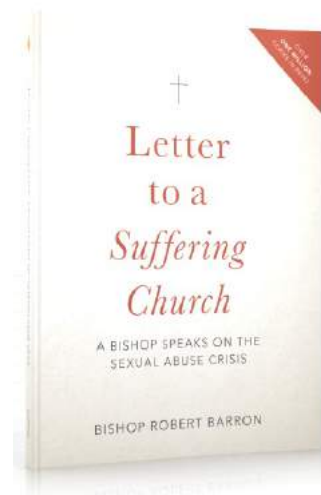
Reading suggestion

By Tilly Rampley

In this captivating book, Bishop Robert Barron, founder of Word on Fire Catholic institute, argues that now is not the time to abandon the Church, but to remain and fight. By examining the current crisis through the perspectives of Scripture and church history, Bishop Barron demonstrates that we have endured similar severe scandals in the past, with the Church's spiritual treasures safeguarded by holy individuals who renewed their commitment to combating evil. He outlines a clear path forward for us today. A very good read for all, especially those grappling with their faith and seeking encouragement and hope, this book provides compelling reasons to stay and fight for the Body of Christ.

'But above all, fight by your very holiness of life; fight by becoming the saint that God wants you to be; fight by encouraging a decent young man to become a priest; fight by doing a Holy Hour every day for the sanctification of the Church; fight by coming to Mass regularly; fight by evangelising; fight by doing the corporal and spiritual works of mercy'.

Bishop Robert Barron



First published by Word on Fire Catholic Ministries.
2019

Mothers Group Update

By Rosalinda De Pasquale-Patten

Here is a summary on what has happened at the monthly Mothers Group, at St Pancras, since the last article. April was a lovely meet up because we met on the transferred feast of the Annunciation. We started with tea and coffee and then Father Joseph gave us a talk about the Annunciation – he mentioned Our Lady's docility in her fiat yet reminded us that it was by no means a passive docility; Our Lady 'did something about it!' Father continued his talk, by talking about the consecration of Our Lady to God and the puzzlement that this may have caused the Blessed Virgin Mary when she was told she will bear the child, Jesus.

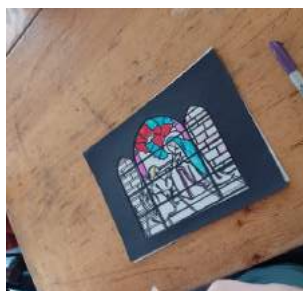


This led to discussions and questions, which in turn led to an impromptu art appreciation given by Father Joseph using the beautiful painting by Giovanni de Fei (c.1400) of The Presentation of the Blessed Virgin Mary. For our activity we made a suncatcher using an image of the Annunciation. In May, our group met on another transferred feast, the feast of St Pancras. After our chat with coffee and tea, together with Father Joseph, we went into the church to say the prayer for St Pancras (the prayer card can be found at the back of the church) and were privileged to be able to venerate a

relic of St Pancras that we have here at the church. After receiving the blessing, we sang the seasonal anthem which was the Regina Caeli.



As May was the month of Our Lady, we made handmade corded rosaries for our activity alongside a colouring page. For this month, June, as our meet up followed soon after the Sacred Heart of Jesus on Friday and the feast of the Immaculate Heart of Mary on Saturday, and the month is dedicated to the Sacred Heart of Jesus, it was fitting to have our group dedicate the gathering to these two devotions. Thus, after chats and a hot drink, we all went into the church, where Father Joseph led the Litany of the Sacred Heart and the fifth decade of the sorrowful mystery of the rosary (with intentions for the reparation of sins, and for friends and family- especially those who have fallen away).



The children then lit a candle at the Statue of Jesus, and we then returned to the hall for a colouring activity of the two Sacred Hearts. I am looking forward to our next meet up on the 8th July! All mothers are welcome to come along to enjoy spending time together with a cup of tea or coffee and learn about how we can pass on our Faith to our children. Links: If you would like to have a go at making a rosary, or start a hobby making rosaries, then I recommend going to www.rosary-making.com – you will find clear and easy-to-follow instruction pages (for both wire and corded rosaries) and everything you need to make them!



The Presentation of the Virgin
By Paolo di Giovanni Fei



The most recent edition of the parish magazine, parish calendar, suggested readings and more can be found on St. Pancras' website:

<https://www.stpancraschurch.org.uk/>

St Pancras' Monday Book Club - June 2024

By Brian Price



Our book this time was 'St. Mark's Gospel. A Commentary For Believers' by Fr Thomas Crean. Thomas Crean is a modern theologian and the book itself was published in 2023 and so it is much more recent than anything we have discussed before. Thomas Crean accepts the widely-held belief that St. Mark's gospel was based on the preachings of St. Peter. The gospel was probably written around 65 AD, less than two years before St. Peter was martyred and so the timeline fits. It is generally assumed that St. Mark focused on recording the words of St. Peter as accurately as possible, without error and without embellishments of his own.

This seems a reasonable explanation for the fact that it is the shortest of the gospels. The book is entitled "A Commentary For Believers" in order to distinguish it from the many scholarly commentaries on the gospels which look at them from an historical or other academic perspective. Indeed, it is perfectly possible to write about the gospels while having no particular religious views of one's own. Such commentaries also tend to argue that a particular phrase or description might mean this, that or the other or, indeed, all three at the same time.

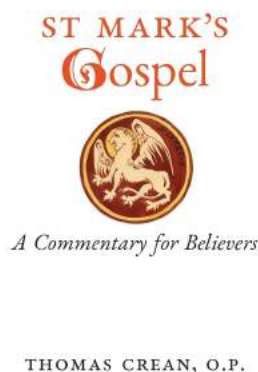
Thomas Crean takes it as given that his readers will be believers and his whole book is written in light of faith. So what did we think of this book? Well, it cannot be described as an easy read; the jokes are few and far between. Of course, there is no reason why the books that are chosen should be easy; sometimes one has to work

at finding the truths that are revealed in the text. It did, however, achieve the same thing that was achieved by our earlier texts, diverse though they were, in that a lively discussion took place. Lively but friendly, no fisticuffs or accusations of heresy. The discussion did move quite a long way from the actual book itself as you can see from the list of topics below, a list that is far from complete, I hasten to add. Why do non-believers study theology? Sadly, we had no one there who fitted into both those camps.

deal but there was some doubt about that in the group. No word in The Bible is wasted. Seeming contradictions in The Bible are not, in fact, contradictions. Studying texts like Thomas Crean's and discussing the issues raised does add something to one's reading of The Gospels. If you were on a jury and the crime carried the death penalty, would you be able to find the accused guilty?

Why is there only one Monopolies Commission? Sorry, I made that one up. As it moves into its second year of existence, the book club seems to be developing a clearer identity. The book chosen is important, of course, but is simply a starting point for a friendly conversation about many things, not just the faith. There is even the lurking suspicion that some members of the group feel free to skip reading the book altogether since this in no way prevents them from contributing to the discussions. September 9 is the date of the next book club meeting.

We shall be discussing 'A Comedian's Prayer Book' by Frank Skinner. I do not wish to make many comments in advance of that meeting but I did check out this book on Google. The genre is listed as 'humor' (American spelling, of course, not my own misspelling) and not 'Religion'. Weird.



There should be a mystical approach to religion - not everything can be explained in natural terms. Is there any significance to the numbers used in Chapter 8, Verses 19 to 21 of Mark's gospel? Thomas Crean was very definite that the numbers meant a great

**A Commentary For Believers by
Fr. Thomas Crean.
Published by Arouca Press, 2023**

Editor's note:

Fr. Thomas Crean OP is an English Dominican friar and priest with a degree in theology and philosophy from Oxford University. He holds a doctorate in sacred theology from the International Theological Institute in Austria. Fr. Crean has published numerous articles in both popular and academic journals, including Antiphon, Augustinianum, Christian Order, and New Blackfriars. His authored works include God is no Delusion, The Mass and the Saints (Ignatius), St Luke's Gospel: Integralism: a Manual of Political Philosophy (co-authored with Alan Fimister). Fr. Crean resides with nine other friars at St. Dominic's Priory in Haverstock Hill, north London.

Visit to La Sainte-Baume

By Jo Shevlin

It seems that not many people know this, but tradition has it that St. Mary Magdalene travelled by boat from the Holy Land to France with her sister St Martha, her brother St. Lazarus and a few other disciples. This was around 40 AD after they were driven out of Palestine due to persecution of Christians at the time. After spending a brief time evangelising souls in Marseille, Mary travelled to a country area near the town of St. Maximin where she spent the final 30 years of her life as a hermit in a grotto high up in the hills at La Sainte-Baume.

In 2023, I adopted St Mary Magdalene as my 'spiritual mother' so it was a joy for me to make a pilgrimage to her shrine in Provence earlier this year with a group of parishioners from the Latin Mass Chaplaincy at Withermarsh Green. We spent a week in the hostelry run by the Dominicans and our Chaplain, Father Henry, was able to celebrate Mass daily in the little chapel. We were blessed with many graces during our visit including the opportunity to hear Mass at the altar in the Grotto containing the relics of St. Mary Magdalene. Not for the faint hearted, though, as the only way to reach the Grotto at the top of a 650m hill is on foot.



Skull of St Mary Magdalene in the Basilica Crypt

I was so exhausted by the time I reached the top that I feared it might be my final journey but I lived to tell the tale! We were also given a warm welcome by the Rector of the Basilica of St. Maximin where we had the opportunity to pray quietly in the crypt in front of the brass reliquary containing the skull of St Mary Magdalene, and to hear Mass at the main altar of the Basilica.



I would highly recommend this little known place of pilgrimage to spend time in prayer and contemplation, to enjoy the glorious scenery, as well as warm hospitality and delicious French cuisine. For those who would like to learn more about this saint, there is an excellent book by Fr. Sean Davidson called 'Saint. Mary Magdalene, Prophetess of Eucharistic Love' which is a treasure of information about the spirituality of the Apostle to the Apostles who 'loved much'.

St Mary Magdalene, pray for us.



St. Mary Magdalene, By Guido Reni, 15thC



Relics Altar in the Grotto

Editor's note: La Sainte-Baume is located 40 km (25 mi) east of Aix-en-Provence, the town is situated at the foot of the Sainte-Baume mountains. In Provençal, 'baume' or 'bama' means cave. The town's basilica is dedicated to St. Mary Magdalene.



The long climb!



Your questions of the Catholic faith answered by Father Joseph

'I must complete what is lacking in the suffering of Christ' (Col:124). How can anyone else complete Our Lord's suffering? Also, what could be lacking from Christ's suffering?

First, we must be clear that Our Lord, and Our Lord alone, is our Redeemer. It is only by His Passion and death on the Cross that we can be saved, as St Peter told the rulers of Jerusalem, 'Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved' (Acts 4:12). Yet, at the same time – and as one of the many paradoxes of our Catholic Faith – we must also play our part in our own redemption, and co-operate with God's freely given grace, as St Paul tells us: 'You are God's building... but let every man take heed how he builds thereupon' (1 Cor 3:9,10). In other words, God has established His Church, but we, as living stones (1 Peter 2:5), must build upon what God has begun.

Imagine a mother building up the real fire in the hearth at home, and her small child, wanting to be helpful, adds a piece of straw. The single piece of straw makes no material difference to the fire, but it is, nonetheless, a willing contribution to the act of building the fire which will heat the house. So our contributions to our own salvation. God alone can save us, yet we have to be willing to contribute our small measure to the salvation of our own souls.

So, what was lacking in the sufferings of Christ? What was missing on Calvary when Our Lord died on the Cross? Nothing... except you and me. We weren't there. So now we have to add our sufferings to those of Christ so that, participating in His sufferings here on earth, we can then share in the glory of His resurrection and live with Him for ever in heaven.

Know our saints!

By Tilly Rampley

Saint. Etheldreda (Aethelthryth) - Feast day: 23rd June

Patron saint of Cambridge university, widows, invoked against throat and neck ailments.

Born in 636, Suffolk, England - Died on June 23rd, Ely, England.

Canonised: Pre-Congregation

Symbols: Abbess holding a model of Ely Cathedral.

Status: Princess, queen, abbess.

Venerated by Roman Catholic church, Eastern Orthodox church, Western Orthodox church and Anglican Communion.



Etheldreda was one of the four devout daughters of the Anglo-Saxon King Anna of East Anglia, all of whom eventually left secular life to found abbeys. At around 16 years old, Ethelreda was married to Tondbert, a local fenland prince. However, as she had already taken a vow of perpetual virginity, the marriage was never consummated. After Tondbert's death, Ethelreda secluded herself in Ely in the Fens. Her father then arranged another marriage for her, this time to Ecgrith, the king of Northumbria. Ethelreda not only refused to consummate this marriage but also became a nun. Fleeing from her husband's lustful wrath, she once again escaped to Ely, where she founded an abbey. After her death, her sister Sexburga succeeded her as abbess, followed by her niece and great niece. Ethelreda is also honoured by the 13th century church of St. Ethelreda in London, which was once part of the palace of the bishop of Ely.

St. Etheldreda church in London: Constructed between 1250 and 1290 as the town chapel for the Bishops of Ely. It was part of Ely Palace, also known as Ely House, their London residence.

St. Etheldreda and William Shakespeare: In 2004, Peter Bridgman published a pamphlet exploring connections between some of Shakespeare's works and St. Etheldreda. Here is an example from *The Winter's Tale*

'Come, you promised me a tawdry-lace and a pair of sweet gloves (4.4.241)

This line is not spoken by an Anglo-Saxon princess; it is spoken by a shepherdess called Mopsa. But the reference to St. Etheldreda is a direct one: 'Tawdry' was a corruption of 'St. Audrey' and a tawdry-lace was a lace necklace sold at St. Audrey's fairs, usually held in late June. In medieval times the necklaces were believed to cure illnesses of the throat and neck. After the cultural revolution that was the Reformation, anything so tainted by the old faith was now 'trish-trash', and the word 'tawdry' was to take on a pejorative meaning. The building next door to St. Etheldreda's is Audrey House'.

Our immediate environs: a glance at buildings and personages from former times

By Richard Staines

Ipswich escaped actual fighting during the Civil Wars of the seventeenth century just as it had done in the contests between the Houses of York and Lancaster. Conflict and contention though were never far away, the town's posture towards the Stuarts inclining heavily towards Puritanism. Yet, some zealous Royalist supporters remained in the town, most notably the Sparrowe family of the Ancient House where tradition has it that Charles II was concealed after the Battle of Worcester in 1651.

Despite the puritanism, which was long-lasting, its severe mores ingraining the town with a seemingly indelible character, a new Playhouse in Tacket Street could play host to a crowd of Ipswich folk and country gentry in the summer of 1741 assembling to witness David Garrick, then an unknown young actor, play such parts as Captain Duretête in *The Inconstant*, and inspiring him with their enthusiasm for his acting prowess to the extent that the young thespian felt he could return to the Capital where he was to take the metropolis by storm with his performance of Richard III at Goodman's Fields (at the theatre once situated at Alie Street, Whitechapel) on 19th October 1741.

Garrick had given his first public performance in Ipswich, (unless we are to believe he had come two years earlier, in 1739, under the assumed name of Lyddal). Besides giving a thumbnail sketch of one of the area's prominent families, the Wingfields, this article glances at the patch surrounding St. Pancras Church: the bustling, pluralist Tacket Street, now invigoratingly multicultural in flavour, with its two churches (at least), assorted retail outlets, hairdressers, friendly cafés and restaurants.

But we are encircled by history, and the puritanism died hard, and arguably still does so, albeit residually, and thus it was entirely in keeping with this mind-set that in 1637 the town's bailiffs paid actors NOT to play in the town, indicative of the fact that it was religion, more than perhaps any

other factor, which, historically, would bring Ipswich into direct and perilous confrontation with ecclesiastical authority and with the Crown. Resistance to the Restoration of the Monarchy in 1660 was stiff. Over the winter of 1662-1663 the antagonism became especially acrimonious when, on October 20, 1662, Royal Commissioners, acting under the Corporations Act of that year, appeared in the town pressurising all office holders and several other men in authority to renounce the Puritan Covenant and to recognise the church's re-established ecclesiastical government.

At least six and no doubt many more refused. In the Tudor period, knights and gentry occupied Ipswich's largest houses alongside those of wealthy local merchants, with dramatic performances often held in the bailiffs' houses and financed by the Corporation who reimbursed the players of Philip and Mary I as well as those of the Duke of Norfolk and the Earl of Leicester. Bears were baited on the Cornhill and tumblers from France, Italy and Turkey excited the townspeople.

When the Ipswich Playhouse fell down a century later, the magistrates interpreted this disaster as a divine providential rebuke; but the brewer who bought Wingfield Mansion in Tacket Street in 1736, turning it into the 'Tankard Tavern' and converting the adjoining site to a new Playhouse, was onto a good thing: the new theatre proved popular and was to be in constant use by such groups as the Norwich Company of Comedians, the troupe having willingly moved to the new site from their customary venue, the Shire Hall, also nearby.

And so the new Playhouse in Tacket Street prospered, undergoing a rebuilding in 1803, and finding ever new leases of life during the season of the Ipswich Races. Puritan sensibilities were not always to have the last word. For much of the eighteenth century Tacket Street was known as 'Tankard Street', giving its name to the Tankard Inn, rather than the other way round. Before and after this period it was indeed known as

Tacket Street, the name possibly deriving from the term 'tackle-maker' describing those who worked in the shipyards. Adjoining the Tankard public house was the Theatre. On this spot, in the time of James II, a Catholic chapel had served for the brother of the poet John Milton, Judge Christopher Milton, resident in the town by 1666 and acting as counsel for the borough by 1670, and by July 1684 as deputy recorder to the corporation under the charter of July of that year whereby Charles II had sought to control the borough in the interests of the Catholic church and royal autocracy, tenets with which Christopher, unlike his puritan and more famous brother, was entirely in sympathy. Christopher attended Mass in Tacket Street on the site later occupied by the Theatre.

I referred to the Theatre's rebuilding in 1803. On Saturday, July 13, 1799 on the last night of the season, some drunken individuals malevolently activated the fire alarm causing members of the audience to vault from their boxes and from the gallery. Happily no lives were lost. George Rix Clarke's 1830 study, *History and Description of the County Borough of Ipswich*, states that a real fire took place in the new theatre in August 1816, 'when Mr Mason's workshop, adjoining, was burnt to the ground: the flames destroyed some part of the dressing rooms, but the main building was preserved.'

Wingfield Street once housed the Ipswich Maternity Home, the birthplace in 1944 of the author - where my late mother, Ina, who died in 2005, luxuriated, apparently with much enjoyment, for three weeks, fees believed then to have been 6 guineas a week, the building still standing as a substantial red-brick detached house. The little thoroughfare, now much truncated, owes its name to the home of one of Henry VIII's executors: Sir Anthony Wingfield, privy-counsellor, his mansion adjoining the Coach and Horses' yard, where the Tankard pub and theatre once stood.

However, uncertainty persists over the precise position or the mansion belonging to one of other Tudor worthies: Charles Brandon, Duke of Suffolk, believed to have occupied a house on the opposite side of the street where there was later the Coach and Horses' inn (although, as Clarke stated, there is little evidence even to support Brandon's residency in Ipswich).

Less unreliability exists over Sir Anthony's town house originally built by Sir Humphrey Wingfield, his uncle, at which venue the Catholic Mary I is thought to have stayed in 1553 at a crucial moment of her assumption of royal power - the morrow of her successful coup *d'état* against the Duke of Northumberland - but the picture is not entirely straightforward since doubt also remains arising from the fact that the eastern part of the premises was probably used from 1738 by the Tankard Inn, and the western part of the site for the Playhouse: plans are few and detail is lacking.

But despite the lack of clarity over residency in Brandon's case, the Wingfields certainly were resident and had a significant connection with the Brandons since Humphrey's aunt, Elizabeth, had married Sir William Brandon, grandfather of Charles, later duke of Suffolk; Brandon's patronage would form a major influence throughout Humphrey's life. Having acted as the duke's financial agent, he was a leading mourner

at Brandon's funeral in January 1510, later handling the delicate negotiations between Suffolk and Cardinal Thomas Wolsey, becoming Member of Parliament for Ipswich in 1523 and in March 1527, assisting the Cardinal in establishing his college at Ipswich. Wolsey had been a patron of the new learning, but had suppressed a string of small religious houses to endow his colleges at Oxford and Ipswich, thereby providing an example to his protégé Thomas Cromwell and his vengeful master Henry VIII to take the dismantling process to its logical ends.

Wingfield House, already in place at some point between the years 1516 - 1520, was also eventually to undergo demolition, its disappearance though a gradual process over the centuries, but what does remain is a substantial part of the carved oak panelling from the principal room, 'The Great Parlour', which now lines the Wingfield Room in Christchurch Mansion and has done so since the early 1930s. This chamber had some fine painted inscriptions which, together with a richly embellished and ornate heraldic ceiling constituted an exceptionally distinguished example of Tudor East Anglia.

Henry Davy's engraving in George Clarke's 1830 Ipswich study shows the sumptuously panelled interior with its elaborate ceiling decoration still intact at that date but as a public room in the Tankard pub.

Essentially a wedding present, the panelling of this spectacular chamber was commissioned to celebrate the marriage between Sir Humphrey Wingfield and Anne Wiseman in 1502 and had been originally in the main upstairs room in the Tacket Street mansion. But they were to have only ten years of marriage, Anne dying in 1512. The overmantel framing the large fireplace depicts 'The Judgement of Paris', the ultimate story, taken from Greek mythology, of a young man's rejection of both power and wisdom in favour of love.

Coats of arms from the Wingfield and Wiseman families adorn the other panels. Besides the theatre, pubs and fine houses, Tacket Street also had at least one school besides a Sunday School which started in 1801. The number of children who learned how to read and write increased by the establishment of charity schools in the middle to late eighteenth and early nineteenth centuries but the records of Ipswich's educational history between 1709 and 1870 contain only fragmentary references to them: one was the Green-Sleeve School, founded in 1756 for ten boys who attended the Tacket Street chapel and lay under the control of seven directors chosen each year by the subscribers, and it was joined in 1815 by the Green-Gown School for girls where, besides reading, sewing was on the curriculum.

Moonlight Mojito, a refreshing summer drink!

Selected by Tilly Rampley

Ingredients:

- * 6 sprigs of fresh mint
- * 1 teaspoon of grated fresh ginger
- * 2 tablespoons of sugar
- * Juice of 1 lemon
- * 3 ounces of dark rum
- * Ice
- * Soda water

Instructions:

Muddle the mint, ginger, and sugar together in a mortar and pestle until the mixture is well combined. Add the lemon juice and stir until it's fully incorporated. Fill a cocktail shaker with ice and add the rum, mint-ginger mixture, and soda water. Shake it all up until well combined and chilled. Strain the mixture into glasses filled with ice and serve immediately.



Summer pudding recipe

By Peggy Ayres



Ingredients:

- * Stale sliced white or brown bread with crusts removed
- * Mixed fresh fruit e.g. strawberries, raspberries, red or black currants blackberries.
- * Sugar to taste
- * Double Cream or Ice Cream

Traditionally this would be made in a pudding bowl but I use a pyrex oblong dish. That is because the pudding bowl puddings have collapsed on me once too often ! Gently poach the fruit with sugar making sure you create a lot of juice. Put some fruit juice in the bottom of the dish and then cover the bottom and sides with bread. Place the cooled fruit in the dish covering all the bread on the bottom. Now cover the fruit with more sliced bread. Pour more juice from the fruit over the top making sure that all the bread on top and the sides are soaked so the end effect should be a pink pudding. I leave it in the fridge overnight . This also freezes very well. Decorate with sliced strawberries and mint leaves. Cut into squares and serve with double cream or ice cream.

Note: You will need to make your own decision on quantities depending on the size of your dish.

Pilgrimage walk: Sunday 8th September at 3pm

By Jean Johnson

Some recent or younger St Pancras parishioners may not know the origin of this walk. In 1975, Stanley Smith, a well known server at St Pancras, took a large Holy Year pilgrimage to Rome. He had been researching the history of the shrine and statue of Our Lady of Grace, and managed to arrange a day for 80 Ipswich pilgrims in Nettuno, where what we believe to be the original Ipswich statue is now located.

Dr Maire Heley, also a parishioner, was in the group and became interested in the whole story. On the Feast of St John Fisher and St Thomas More in 1977, she and Stanley convened a meeting at her home of local Anglicans, Catholics and Methodists. I'm the only one of them still around! We determined to form a Guild of Our Lady of Grace with the twin aims of restoration of the shrine in Ipswich and of prayer for unity of Christians. It was set up with the knowledge of both Anglican and Catholic bishops.

Soon, through subscriptions of many people, both local and from afar, Stanley was able to publish his research in The Madonna of Ipswich. Bishop Alan Clark, first bishop of the newly created Diocese of East Anglia, wrote in the Foreword that the author be blessed with 'the growth of unity between Christians in a common prayer to plead, through Mary's intercession, that we may be one.' I gave Fr Joseph a copy of this book for the parish.

One of our earliest projects was the Pilgrimage Walk. Cardinal Wolsey planned a walk from his College to the shrine in Lady Lane. The exact route is recorded. A rehearsal took place on 7 September but the walk did not take place on 8 September because it was 'a day of foul weather'. We restored it in September 1978, 450 years to the day since the only day it had previously occurred. It has taken place every year since, and has never been rained off!



We start at 3 pm outside St Peter's Church, near the Waterfront, and continue to the site of the original shrine in Lady Lane, where members renew their commitment to the aims of the Guild and repeat the Guild prayer. We then continue down Blackhorse Lane for a short service at our ecumenical shrine, established over twenty years ago in St Mary Elms church.

This is the nearest church to the original shrine which dates to well before the Reformation. Our statue was carved in Ipswich, in English oak, by Robert Mul-lamphy, another St Pancras parishioner. The church is open every day: drop in sometime to light a candle and say a prayer. Do put 8 September in your diary and join us, along with our Bishop Peter Collins, on the Pilgrimage Walk.

By William Newman-Sanders

1) Climate change:

'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.'

'However, even as human influences have increased almost five fold since 1950 and the globe has warmed modestly, most severe weather phenomena remain within past variability. Projections of future climate and weather events rely on models demonstrably unfit for the purpose.' i.e. Not one of the computer predictions has been correct.

He is well qualified to say this as apart from anything else he teaches climate science and has a lot of experience in computer modelling. The misunderstandings about climate by the majority of our world leaders is unnecessarily causing a lot of hardship amongst poorer people and nations. Just recently a very good video has appeared which features Steve Koonin and many other equally eminent scientists explaining these misunderstandings. People may not agree with everything that is said but it is well worth watching.

2) Transubstantiation:

What are atoms made of? If you let an object go it falls to the floor because the planet below our feet is pulling it there. So there must be something between the planet and the object. There is. We call it gravity. It is there between the object and the planet but can we see it, touch it, taste it or smell it etc? No As with many things in science we are good at giving things a name but don't actually know what they are. We just know it is there and what it does, in this case pulls things downwards.

Using particle accelerators (atom smashers) we try to discover what atoms are made of. They are made of many different particles, the latest discovered being the Higgs Boson. None of these particles is made of stuff any

more visible or solid than gravity. We know what these particles do but cannot 'see' what they are made of. I.e. We cannot detect in any way their substance. We cannot feel it or see it. It is like the gravity 'stuff'. When the priest says the words of consecration at Mass; 'This is My Body' the substance of the bread becomes the substance of Christ's resurrected, Mystical Body (Transubstantiation). We should therefore treat it with the utmost respect. From a scientific point of view transubstantiation is perfectly possible.

As to whether we believe it happens or not is a matter of faith. Faith in what the Catholic Church tells us. It cannot be proved either way because we cannot see or 'get at' the basic substance that the material world is made of. The substance of the bread is now Christ's Body, Blood, Soul and Divinity. Ordinary food when we eat it becomes part of us. When we eat the transubstantiated (consecrated) Host we become more part of Christ in His Mystical Body the Church.

3) Sanctifying our daily activities:

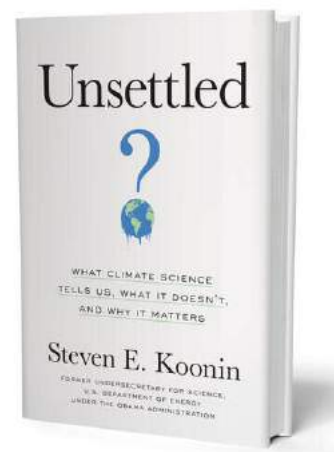
Work is man's original vocation. It is a blessing from God. The Lord, who is the best of fathers, placed the first man in Paradise to operate, so that he would work. Jesus' thirty-three years!...: thirty were spent in silence and obscurity; in submission and work. Before God, no occupation is in itself great or small. Everything gains the value of the Love with which it is done.

That big young man wrote to me saying: 'My ideal is so great that only the sea could contain it'. I answered: 'And what about the Tabernacle, which is so 'small'; and the 'common' workshop of Nazareth?' —It is in the greatness of ordinary things that He awaits us! You are writing to me in the kitchen, by the stove. It is early afternoon. It is cold. By your side, your younger sister — the last one to discover the divine folly of living her Christian vocation to the full — is peeling potatoes. To all appearances — you think — her work is the same as before.

And yet, what a difference there is! —It is true: before she only peeled potatoes, now, she is sanc-

tifying herself peeling potatoes. Let us work. Let us work a lot and work well, without forgetting that prayer is our best weapon. That is why I will never tire of repeating that we have to be contemplative souls in the middle of the world, who try to convert their work into prayer. To study, to work: these are inescapable duties for all Christians. They are means of defending ourselves from the enemies of the Church and of attracting, with our professional prestige, so many souls who, being good, fight in isolation. They are most fundamental weapons for whoever wants to be an apostle in the middle of the world.

Sanctifying one's work is no fantastic dream, but the mission of every Christian — yours and mine. —That is what that lathe-worker had discovered, when he said: "I am overwhelmed with happiness when I think how true it is that while I am working at the lathe and singing — singing all the time, on the outside and on the inside — I can become a saint. How good God is!"



Unsettled, by Steve E. Koonin. First published on 27th April 2021.

Notes:

Type into your browser the link below, to watch the video 'Climate The Movie':

<https://remnanttv.com/video/1094/climate-the-movie-the-cold-truth-?channel-Name=RemnantTV>

If you would like a digital copy of the March issue of the parish magazine to read the book review connected to this article, please email the editor.

Prayer of St. Padre Pio After Communion

Selected by Lisa Maria de Pasquale



Stay with me, Lord, for it is necessary to have You present so that I do not forget You. You know how easily I abandon You.

Stay with me, Lord, because I am weak, and I need Your strength, so that I may not fall so often.

Stay with me, Lord, for You are my life, and without You, I am without fervour.

Stay with me, Lord, for You are my light, and without You, I am in darkness.

Stay with me, Lord, to show me Your will.

Stay with me, Lord, so that I hear Your voice and follow You.

Stay with me, Lord, for I desire to love You very much, and always be in Your Company.

Stay with me, Lord, if You wish me to be faithful to You.

Stay with me, Lord, for as poor as my soul is, I want it to be a place of consolation for You, a nest of love.

Stay with me, Jesus, for it is getting late and the day is coming to a close, and life passes; death, judgment, eternity approaches. It is necessary to renew my strength, so that I will not stop along the way and for that, I need You.

It is getting late and death approaches, I fear the darkness, the temptations, the dryness, the cross, the sorrows.

O how I need You, my Jesus, in this night of exile!

Stay with me tonight, Jesus, in life with all its dangers. I need You.

Let me recognize You as Your disciples did at the breaking of bread, so that the Eucharistic Communion be the Light which disperses the darkness, the force which sustains me, the unique joy of my heart.

Stay with me, Lord, because at the hour of my death, I want to remain united to You, if not by Communion, at least by grace and love.

Stay with me, Jesus, I do not ask for divine consolation, because I do not merit it, but the gift of Your Presence, oh yes, I ask this of You!

Stay with me, Lord, for it is You alone I look for, Your Love, Your Grace, Your Will, Your Heart, Your Spirit because I love You and ask no other reward but to love You more and more.

With a firm love, I will love You with all my heart while on earth and continue to love You perfectly during all eternity.

Amen.



Credit: Bizzarecomics.com



Why is having a requiem Mass after we die important for Catholics?

by Father Joseph

At a gathering of Catholic headteachers, each headteacher in turn stood up and proudly declared that his school prepared their pupils for life. When it came to his turn, a Catholic headteacher declared that at his school pupils were prepared for death. How our lives end is the single most important thing about our lives here on earth. A good Catholic end of life (what we used to call a 'good death') involves a priest being at the bedside of someone whose is near to the end of his or her life so that he can administer the Last Rites of our Holy Mother, the Church.

These include the Sacrament of Confession to make sure all the sins of our life have been absolved; the Sacrament of Extreme Unction by which is given spiritual aid, comfort, and perfect spiritual health, preparatory for our final journey; the Viaticum (the name we give to Holy Communion at the end of life) which gives us food for the last journey from this life to the next; the Apostolic Pardon which remits all punishment for sin, enabling us to bypass Purgatory; and, after death, a Requiem Mass, by which the soul of the deceased is lifted up into the arms of Almighty God just as Christ lifted up a fallen human race to the Father by His sacrifice on the Cross.

The requiem Mass is increasingly being neglected these days, but it is the only means by which we may be offered to the Father and lifted up to Him after we have died, and placed into His arms. So, please make sure your family understands this and makes arrangements to have the coffin in church for a requiem Mass, immediately before burial, when your turn comes.

It was always the custom for Catholics to prepare and pray for a good death, especially to St Joseph, the patron saint of the dying (because he died in the arms of the Blessed Virgin Mary and of Our Lord). Needless to say, the best preparation for a good death is, of course, to live a good life! Jesus, Mary, and Joseph, I give thee my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with thee. Amen.



By Johann Friedrich Overbeck, 18thC

Answers to Jessie's quiz

1. A small 2 wheeled cart pulled by 1 or 2 people used in south east Asia.

2. Jerusalem

3. China

4. The ark

5. Big Yellow Taxi by Joni Mitchel 1970

6. A small round boat made by covering a wicker frame with waterproof material.

7. An early type of bicycle

8. 2 – 4 – 6 – 8 Motorway

9. The Montgolfier brothers, Joseph and Etienne

10. Venice

11. two shillings and six pence by the New Vaudeville Band

12. An ancient Greek battleship with three banks of oars.

13. Elephants although sadly they nearly all died because of the harsh weather conditions.

14. London 1863

15. 'Sailing By', composer Ronald Binge

16. The title says it all – 'Midnight at the Oasis'

17. China, 460kph/286mph using magnetic levitation rather than conventional wheels.

18. The R101 was one of a pair of British rigid airships completed in 1929. It

crashed in France on its maiden overseas voyage on 5th November 1930.

19. A series of motorbike races which have been taking place on the Isle of Man since 1911.

20. The Chattanooga Choo-Choo (song by Glenn Miller)

21. The Trans-Siberian Railway

22. 'Oh Dr. Beeching'

23. Apollo 11 Luna Module LM 'Eagle'
24. 'A beautiful pea green boat'

25. The Santa Maria, Nina and Pinta



Children's Corner

Colouring in and Saints word search





Saint Search

<p>Q K J D J J U I E S O R B M A</p> <p>J M B O S C O L B D K R X S K</p> <p>G O G R E H P O T S I R H C X</p> <p>S A N V C J I G N A T I U S E</p> <p>E Y L B X B E N E D I C T M K</p> <p>M R R N Y X M R R Q D B R Q F</p> <p>L E P M M C A N E H P E T S R</p> <p>B L A M B E R T I N I C E L A</p> <p>F W U O J Y U D H P E S O J N</p> <p>F N L U K V T E O I M J D J C</p> <p>D X D A H T I W K A K E T Q I</p> <p>Q E H T B E R N A D E T T E S</p> <p>T S U X W K W Y I O H J Z K E</p> <p>N R E S J S E R R O P Z A P C</p> <p>N D E S E N I T S U G U A K A</p> <p>Q S G S E N G A O X J I K J C</p> <p>N S F N Y R V K S S A V I O I</p> <p>D E P E R P E T U A J K P U N</p> <p>F D F Q E Y W H X M X R D K O</p> <p>P Q D Y U F U Y T J P X E Q M</p>	<p>TEKAKWITHA</p> <p>CHRISTOPHER</p> <p>IGNATIUS</p> <p>PORRES</p> <p>LAMBERTINI</p> <p>SAVIO</p> <p>FRANCIS</p> <p>PAUL</p> <p>THERESE</p> <p>AUGUSTINE</p> <p>BERNADETTE</p> <p>PERPETUA</p> <p>MONICA</p> <p>STEPHEN</p> <p>AMBROSE</p> <p>JOSEPH</p> <p>JUDE</p> <p>AGNES</p> <p>BOSCO</p> <p>BENEDICT</p>
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Two Poems by Maria Giuseppina Patten-age 6 (recorded and typed out by her mum)



The Rose

Oh, the rose so fair,
Lame and fair,
I saw it with my own eyes true,
With blossoms recording everywhere.
So lovely I saw the golden dove flying in the breeze,
Though oh, the buttercups are reciting, they're so white and lovely so.
Daisies in the dream,
Floating by, so fairly.
The elven tease that we may know 'sofaneemaelloiuse'!,
And we know that one day Lord Jesus Christ will rise again,
Of the rose so fairly read,
That we know that she loves us so fair,
That roses are red is an example for a lovely mother and the blue rose is an example for Mary,
Lord
Jesus's mother.
Oh, Mary so fair, so fair,
Mother so dear,
I love you with all my heart and soul that may I laire,
And all the roses that stood by me, I saw within my own eyes true,
There the buttercups will lay down their weary legs and daisies everywhere,
And oh, the lovely the poems that I would write,
About this lovely rose.
Buttercups everywhere and so lovely and fair,
Near the roses so lovely and so beautiful and so red and purple and blue and yellow.

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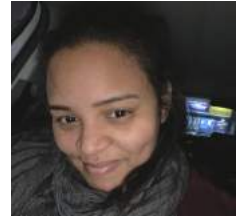
The Dove

Oh, one day I saw a lovely dove,
Floating in the air so fair.
I thought I could see a golden dove so lovely and so fair.
Oh, I saw it with my own eyes flying high in the breeze,
Roses below and doves up high,
I knew that I would love this example, so that is why I read this poem,
So, I could remember this lovely day,
That I must saw this dove and the roses and the buttercups and daisies as well,
as a blossom tree so fairly, Mary contrary.
And Jesus Christ, the Lord, will remember me in heart and soul,
I will love my Lord Jesus Christ in all my heart and soul,
That dove resembles a lovely mother flying in the breeze.



Carlo Acutis group at St.Pancras

By Laura Isaacs



It is just fitting to write something about the parish youth group for 14-17 year olds, as Blessed Carlo Acutis is set to become the first millennial saint. Firstly, a bit about his life. Carlos Acutis was born in London on the 3 rd May 1991, into a wealthy Italian family. Shortly after his birth the family moved to Milan. Aside from a few visits to daycare centres, his early care came from nannies. During one daycare visit he was bullied by other children. One of his nannies who thought him too nice, tried to teach him to set boundaries, to which his response was: 'Jesus would not be happy if I lost my temper'.

In the summer, he would spend days at the beach with his mother's parents, and join older women in the local parish to pray the rosary. At his time in primary school he would walk to school, and took particular interest in home care-takers, stopping to talk with them, learn their names and greet them each personally. He was a nature lover and often picked up litter outside, so his father bought him a device to pick up rubbish so as not to fill his pockets with the litter. He was also an animal lover, and would try to take in as many strays as he found.

On the social side, he worried about friends whose parents were going through separation and divorce and invited them to his home to support them. Also, if friends were fighting he would in-

vite them home to help them reconcile and would defend peers being bullied. In the evenings he would beg his grandma to make a snack for the man who begged near their home, and give him some money for a coffee.



One year on his birthday he donated his birthday presents to children who had no toys. In high school he studied computer science independently and when he was 14, he asked his parish priest if he could create a webpage for his parish, Snat Maria in Milan. He was later asked to create a webpage to promote volunteering in his school, for which he won an award. It was in 2004 that he launched his own website dedicated to cataloguing each reported Eucharistic miracle in the world, and maintaining a list of approved Marian apparitions.
<https://carlosacutis-en.org>

In October 2006, he developed inflammation of the throat, and later diagnosed with an acute form of leukemia. Carlos died on the 12 th October 2006. His final

words to his mother were: 'Mom, don't be afraid. Since Jesus became a man, death has become the passage to life, and we don't need to flee it. Let us prepare ourselves to experience something extraordinary in the eternal life.' On the 23 rd May 2024, Pope Francis recognised a second miracle attributed to the intercession of Acutis, and approved the promulgation of his canonisation. His feast day is the 12 th October. Our youth group meets each first Thursday evening of the month. Our discussions, since we started have been mainly around the big feast days each month, so as to deepen the understanding of the liturgical calendar.

A typical 2 hour session, which goes so quickly, starts with a prayer, usually a rosary. We then discuss the chosen topic, which have really deepened in discussion over the last few months. In a particular session we discussed the Ascension of our Lord, which filled almost all the session! We discussed issues around the importance of the body, and I, myself, who normally struggles on my meditation on the second glorious mystery, could not have imagined our Lord's rising into the sky could inspire the amount of discussion and depth which we were able to share. After discussion we usually play games, which we all enjoy.

Find the following words:

- Father
- Hallowed
- Kingdom
- Will
- Temptation
- Glory
- Sins
- Daily bread



T	A	R	D	S	Y	D	K	H	D
E	E	O	E	R	I	I	X	A	K
V	T	M	O	H	N	M	E	L	R
I	E	L	P	G	T	R	S	L	E
L	G	J	D	T	B	A	X	O	W
B	Q	O	O	Y	A	V	F	W	O
R	M	Q	L	Q	I	T	M	E	P
E	V	I	G	R	O	F	I	D	Q
X	A	X	W	I	L	L	K	O	G
D	L	J	G	F	H	B	A	J	N

From the archive



Suffolk Chronicle, 1st June 1861

OPENING
of the
NEW CATHOLIC CHURCH OF ST. PANCRAS
IPSWICH

THE above NEW CHURCH will be
SOLEMNLY OPENED on WEDNESDAY
the 12th. of June when

PONTIFICAL HIGH MASS

will be Sung by

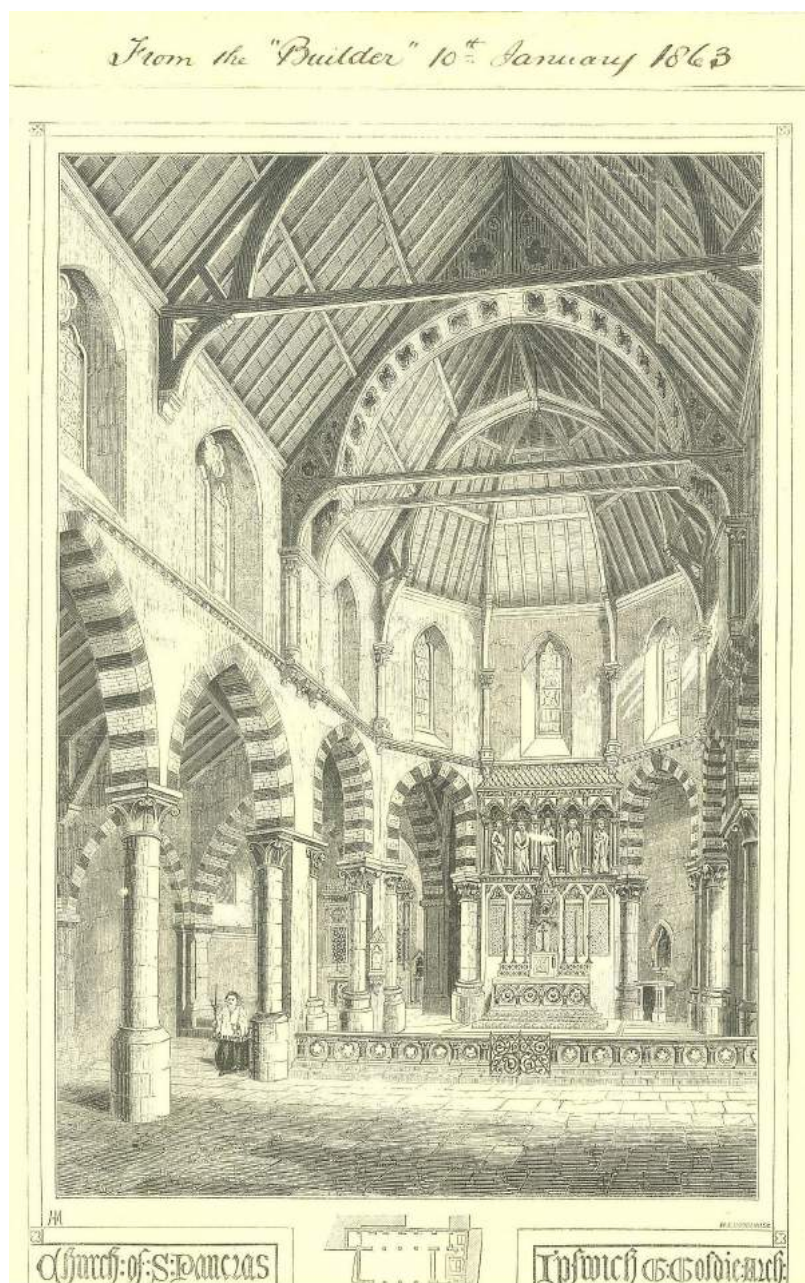
THE RIGHT REV. THE LORD BISHOP OF
NORTHAMPTON

And a SERMON Preached by THE
RIGHT REV. MONSIGNOR MANNING, D.D.

The High Mass will commence at
11½ a.m. Music - Mozart's 12th.

Solemn Pontifical Vespers and
Sermon at 6½ p.m.

Tickets 5s., 2s.6d and 1s. each,
obtainable at Mr. Scroggins's
No. 9, Orwell Place and at
Mr. C. Wade's, Catholic Bookseller
No. 40. Silent Street, Old Cattle
Market, Ipswich.



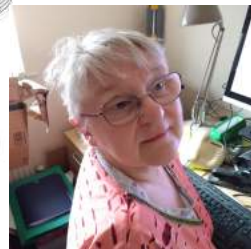
*A drawing from the inside of St Pancras church
10th January 1863*

June 16th. 1986- 125 Celebrations

*Procession of Mass of Thanksgiving for the restoration of the church
after the fire of 1985. Bishop Clark is the celebrant.. In front of
Bishop Clark are Bryon and Edmund Lancaster, Martin
Teresa, Michael Shapland, James and Nicholas Leasen.*

Response to music 'Lowlands' - Traditional

By Mim MacMahon



*I dreamed a dream the other night,
(Lowlands, lowlands away, my John.)
I dreamed a dream the other night,
(Lowlands, my lowlands, away.)
I dreamed I saw my own true love
(Lowlands, lowlands away, my John.)
He stood so still, he did not move,
(Lowlands, my lowlands, away.)*

If you were to put the words "Lowlands" or 'Lowlands away' into the search engine of your choice, after a few false starts, you might come across mainlynorfolk.info. It's not particularly well laid out, but does contain, in one site, a wealth of information about folk songs and performers. The article on 'Lowlands', also called 'Lowlands Away', gives a comprehensive account of what most of us know about this beautiful song. There are videos of performances by folk artists Stan Hugill (1990) and a different, gentler take by Sophie Crawford (2018).

You can also find videos on YouTube, of which Daisy Rickman's is, perhaps, the most haunting. 'Haunting' being the operative word. For this is a song about a haunting, of a kind; a theme as old as love, time, and humanity itself. Actually, it is two songs. At some point in the past, a far longer ballad, telling the story of a dead lover appearing in a dream, became entangled (as it were) with what is technically known as a 'brake' or 'windlass' shanty, made to accompany a repetitive task that needed to be kept going by a suitable rhythm.

Raising or lowering the anchor was such a task, and probably the best known of the 'windlass' shanties is 'What Shall We Do with the Drunken Sailor?' Shanties have, typically, a 'call and response' structure, with the work group leader – the shantyman – setting the pace of the work with a line, or a verse, of song, accompanied by a refrain, or chorus, which often described the work being done; 'way, haul away'. for instance. What has happened in 'Lowlands' is exactly this.

A line of the original ballad, "I dreamed a dream the other night", answered by the chanted refrain of the work group, 'lowlands, lowlands away, my John'. 'John' is probably not a personal name, sailors were often referred to, collectively, as 'Johns', so it would just be equivalent to 'my boy', as in Sophie Crawford's version. 'Lowlands' meant the Netherlands or Low Countries, often a destination, or port of call, for shipping through the centuries. And so to the dreamer. There are many versions of the words of this song, and some are more appropriate for a man to sing, some for a woman.

Typically, the man, usually a sailor, dreams that his bride or sweetheart at home has died. The woman's version, conversely, is sung by the woman left at home, who dreams that her man has drowned at sea. This is the version I perform with my a cappella group Triangle, though we have not recorded it.

I feel the song very much as a story. The woman, whose words are in my mouth as I sing, is recounting the story of her fearful, perhaps horribly telepathic dream. In my imagination she is standing at the dockside, looking out to sea, imagining her lover somewhere 'out there.' Her mind is filled with the horror of her vision: So dank his hair, so dim his eye, I knew he'd come to say goodbye. 'I'm drowned in the sea', he said, 'so you and I will ne'er be wed. 'I'll never kiss you more', he said, 'ne'er kiss you more, for I am dead'.

And then, her passionate statement of love and grief: I will cut off my bonny hair, No other man will find me fair, She belongs, only, to the man who is dead. And, while she is telling her dream, oblivious, on a nearby merchantman, a group of sailors are hauling up the anchor in preparation for another voyage, from which, perhaps, they may not all return. Their working chant provides a counterpoint to the woman's tale. Despite the danger and tragedy, those who go down to the sea in ships keep on going.

A word about the melody of this song. Nobody knows who composed it, or how old it is; it may be far older than the words. If taken too slowly, it can become dirge-like, which is unfortunate, because it is a thing of uncanny, poignant beauty, and the more simply it is arranged, the better. Please do seek it out.



Louis Braille A French educator who created a system of printing and writing known as Braille, which is widely used by individuals who are blind, was a devout Catholic who loved liturgical music and earned his living as an organ player at churches all over France. At the age of three, Braille lost his sight in an accident that occurred while he was playing with tools in his father's harness shop. A tool slipped and pierced his right eye.



Louis Braille
1809-1852

By Tilly Rampley

A letter from Christ Church

By Revd Neil Coulson



Dear Friends,

Greetings to you all from the church family at Christ Church. Our sincere apologies for not being in touch with you for a while. Here's a little update on what's been happening here over the last few months. We held our special Leprosy Mission Sunday Service on 4th February. We were very pleased to welcome Tamsyn Filby, the new area representative, to lead the service. After the service, the Church Life Committee prepared a wonderful lunch for us all which was much enjoyed.

Two of our members, Chikondi and Kiki also prepared a beautiful celebration cake for us as 2024 marks 150 years since the founding of The Leprosy Mission. Christ Church folk gave generously to support the vital work of the Mission. To mark the end of 'Fairbruary', we enjoyed a Fairtrade Coffee Morning in Christ Church Hall on Saturday second March, with a Fairtrade stall and a Fairtrade chocolate cake and biscuit baking competition, with an expert judge in attendance! The Cakes were lovely and a donation was sent to Transform Trade. We journeyed through Lent and celebrated Easter following our usual pattern.

We were pleased to participate in the Town Centre Churches Good Friday Walk of Witness and we were glad to be able to welcome friends from across our churches into our sanctuary for refreshments afterwards. On Saturday 11th May, at the beginning of Christian Aid Week, we held a Church Fayre out on our front lawn to support Christian Aid. We had plants and books for sale, ran a popular barbeque and cakes and refreshments were available in the sanctuary.

This all helped us to raise money for Christian Aid and we felt that the event went really well. We are still waiting for the swifts to find our nest boxes and the recorded calls have been beaming out over Ipswich. Our wildflower beds on the front lawn were much admired last year and have been enlarged and reseeded this year.

So far growth has been a bit slow, but we are hoping for a colourful display and lots of butterflies. Over the last eighteen months we have been working towards the installation of Photo Voltaic panels on a south facing roof slope at the back of the Schoolroom building.

The schoolrooms are within the curtilage of our grade II listed church building and we had to obtain approval from the Synod's Listed Buildings Advisory Panel and planning permission from Ipswich Borough Council. This has taken a while, but the panels have been installed now and are generating electricity. This will reduce our electricity bill.

Presently, we are really looking forward to welcoming guests to this year's holiday at Home which will take place on Thursday 4th and Friday 5th July, rounding off with afternoon tea and Songs of Praise for everyone on Sunday 7th July from 5pm - 7pm. Our destination is Italy. There will be a talk on Italian Lakes, the opportunity to learn some Italian and have a go at seated Zumba. We'll serve our guests Italian themed two-course meals both lunch times. There will also be crafts, games and competitions, some with an Italian theme and the event will finish with a concert by the Belstead Singers followed by tea and cake on Friday afternoon.

With our love and very best wishes to all at St Pancras.

Mass and confession at St. Pancras

Saturday 6pm Vigil Mass of Sunday

[8am (TLM) 2nd Sunday of the month]

Sunday 9:30am with hymns - Sunday 11am sung

Holy Days:

Masses: 8am (TLM) 12:15pm - 7pm (sung)
Confessions before each Mass.
Rosary after the 12:15pm Mass.

Weekday Mass & Confession times

Confessions:

30 minutes before each Mass, and on the first Friday of each month 6pm - 7pm.

Masses:

Monday 10am, followed by the rosary

Tuesday 8am (TLM), followed by the rosary

Wednesday 6pm - followed by the rosary (by devotions in Advent)

Thursday 12:15pm - followed by the rosary

Friday 10am - followed by the rosary (by the Stations of the Cross in Lent)

Saturday Mass & Confession times

Morning:

9:30am - Confessions

10am Mass - followed by devotions to Our Lady of Ipswich & St. Pancras

Evening:

Adoration & Confessions: 5pm - 5:45pm

Vigil Mass of Sunday: 6pm

G. K. Chesterton on 'Why I am a Catholic'

By Dr. Tod Worner



In a modern culture that is adrift, it is good to be reminded of the true, the good and the beautiful. Each week it is my humble privilege to offer one selection from an indispensable canon of essays, speeches and books that will light a candle in the darkness. It is a canon I have assembled over many years that I hope will challenge and inspire each reader. But most importantly, I hope it will remind us of what is true in an age of untruth. And if we know what is true, we are more apt to do what is right.

Why I Am A Catholic, by G. K. Chesterton

"It is impossible to be just to the Catholic Church. The moment men cease to pull against it, they feel a tug toward it. The moment they cease to shout it down, they begin to listen to it with pleasure. The moment they try to be fair to it, they begin to be fond of it." It was 1926 when the mirthful, insightful British writer G. K. Chesterton penned these words. And he meant them. Because four years earlier, in his 48th year, Chesterton became a Catholic.

After being raised in an ostensibly Unitarian household dedicated more to living the golden rule than worshipping the Triune God, Chesterton felt the tug, began to listen and then became fond of the Catholic Church. But what did he find? What did Chesterton encounter once within the Church he described as "larger on the inside than it is on the outside." And what exactly made this brilliant and enlightened thinker join an institution maligned as being outdated and dogmatic? In his 1926 essay, *Why I Am a Catholic*, Chesterton would tell us.

The difficulty of explaining "why I am a Catholic" is that there are ten thousand reasons all amounting to one reason: that Catholicism is true. I could fill all my space with separate sentences each beginning with the words, "It is the only thing that ..." As, for instance, (1) It is the only thing that really prevents a sin from being a secret. (2) It is the only thing in which the superior cannot be superior, in the sense of supercilious.

(3) It is the only thing that frees a man from the degrading slavery of being a child of his age. (4) It is the only thing that talks as if it were the truth; as if it were a real messenger refusing to tamper with a real message ... The Church does often set herself against the fashion of this world that passes away; and she has experience enough to know how very rapidly it does pass away ... Nine out of ten of what we call new ideas are simply old mistakes.



The Catholic Church has for one of her chief duties that of preventing people from making those old mistakes; from making them over and over again forever, as people always do if they are left to themselves ... The difficulty of explaining "why I am a Catholic" is that there are ten thousand reasons all amounting to one reason: that Catholicism is true. There is no other case of one continuous intelligent institution that has been thinking about thinking for two thousand years. Its experience naturally covers nearly all experiences; and especially nearly all errors.

The result is a map in which all the blind alleys and bad roads are clearly marked, all the ways that have been shown to be worthless by the best of all evidence: the evidence of those who have gone down them. ... But [the Church] does definitely take the responsibility of marking certain roads as leading nowhere or leading to destruction, to a blank wall, or a sheer precipice.

By this means, it does prevent men from wasting their time or losing their lives upon paths that have been found futile or disastrous again and again in the past, but which might otherwise entrap travellers again and again in the future. The Church does make herself responsible for warning her people against these; and upon these the real issue of the case depends. She does dogmatically defend humanity from its worst foes, those hoary and horrible and devouring monsters of the old mistakes ...

Now there is no other corporate mind in the world that is thus on the watch to prevent minds from going wrong. The policeman comes too late when he tries to prevent men from going wrong. The doctor comes too late, for he only comes to lock up a madman, not to advise a sane man on how not to go mad ... Every moment increases for us the moral necessity for such an immortal mind. We must have something that will hold the four corners of the world still ...

G. K. Chesterton found that "something": The enduring truth, the exhilarating goodness and the ineffable beauty of the Catholic Church. And he found it by being fair to it. Fairness. What a novel idea.

Article courtesy of Dr. Tod Worner.

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The blessing of the statue of Our Lady of Ipswich

By Tilly Rampley

After a long wait, the new statue of Our Lady of Ipswich was blessed by Bishop Peter Collins of East Anglia on May 15, 2024. This marked the first time in nearly 500 years that a statue of Our Lady of Ipswich was installed in a Catholic church in the town. The Mass commenced at 7 p.m with a procession which made its way to the Lady altar where the Bishop blessed the new statue:

'Blessed are you, O Virgin Mary, by the Lord God Most High, above all women on earth; for he has so exalted your name, that your praise shall be undying on our lips...'

A Rosary bouquet was placed upon the altar, followed by the Bishop's prayer, which led to the sprinkling of the statue with holy water, and laying the scroll at the feet of Our Lady of Ipswich, the wording as follow:

'To thee do we present our prayers, at thy feet do we lay our petitions, for the souls of all for whom we have prayed since the feast of thine Immaculate Conception. Grant by thy powerful intercession the conversion, to faith in thy divine Son, of all souls in Ipswich and beyond for whom we have proffered our devotions. We now lay upon thine altar our spiritual bouquet of rosaries.'

A cloud of smoke and the beautiful fragrance of incense filled the area around the Lady altar. The procession then made its way toward the high altar and sang:

'O purest of creatures! Sweet Mother, sweet Maid;

*The one spotless womb wherein Jesus was laid
Dark night hath come down on us, Mother, and we
Look out for thy shining, sweet Star of the Sea....'*

The first reading (Sirach 24:23-31) delivered by Bishop Collins, harmonised beautifully with the ceremony:

'... I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits.

For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.'

The Gospel reading was followed by Bishop Collins' sermon, which discussed social media influencers and emphasised that the Blessed Virgin Mary should be the primary influencer in our lives.

The blessing of the statue of Our Lady of Ipswich has marked the beginning of a new era, attracting pilgrimage groups to St Pancras Church. Already few groups have visited our church on pilgrimage, with more visits planned for the future. We thank all those who made the event possible, especially the sponsors who made the recreation of the statue possible. It is deeply moving to see how, after nearly 500 years and despite all efforts of the Reformers to deprive Ipswich of the statue of Our Lady, she has found her way back to Ipswich.

The statue is imbued with meaningful symbols, from the red gown representing Our Lady's role as the Queen of Martyrs, to the golden lily on her left sleeve, and the Infant Child on her right arm. Each element carries a wealth of significance, enhancing the beauty and preciousness of this statue.



Bishop Collins sprinkling the statue with holy water

Photo credit: Birgitt Griggs

The Original statue: In Italian, it is called the *Santuario di Nostra Signora delle Grazie e Santa Maria Goretti*. The remains of St. Maria Goretti rest in the crypt beneath the basilica, encased in a wax statue as she is not incorrupt. The church houses the remains of St. Maria Goretti and the statue of Our Lady of Grace. Which is the original statue from Ipswich. Before the Reformation, Our Lady of Ipswich, along with Our Lady of Walsingham, was one of the largest pilgrimage sites in England. During the Reformation, the statue of Our Lady of Grace was smuggled to Italy. Today, in Nettuno the faithful hold a procession with the statue on the first Saturday of each May.



Basilica of Our Lady of Graces and Saint Maria Goretti

Blessing of the statue of Our Lady of Ipswich

15th May 2024

