

THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

Deum diligere et quæ sunt Dei

'To love God and the things of God'

The Presbytery
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Parish Priest:
Fr Joseph Welch

Sundays: Yr C
Weekdays: Yr 1

January is dedicated to
the Holy Name of Jesus



Sunday 5th January 2025

Transferred feast of the Epiphany

09:30 — Emmanuel Ogundiran

11:00 — Maria & Ryszard Dajnowicz

Monday 6th January

* *The traditional feast of the Epiphany*

8am (TLM) — Pro Populo

* *Feria of Epiphanytide*

10am — Holy Souls

Tuesday 7th January

Feria (Mass of the Epiphany)

8am (TLM) — Maureen ní Chorbaídh

Wednesday 8th January

Feria of Epiphanytide

6pm — The *Domus* of the Parish

Thursday 9th January

Feria of Epiphanytide

12:15pm — Deceased members of the
Howard family

Friday 10th January

Feria of Epiphanytide

10am — Olga Harant

Saturday 11th January

Our Lady on Saturday

10am — Holy Souls

Vigil of the Baptism of Our Lord

6pm — Benefactors of the Parish

Sunday 12th January

* *Traditional feast of the Holy Family*

8am (TLM) — Holy Souls

* *The Baptism of Our Lord*

09:30 — Paul Cummings ints.

11:00 — Pro Populo

CONFESSIONS:

Mon — Sat: 30 minutes before each Mass

& Sat: 5pm — 5:45pm

1st Friday: 6pm — 7pm

ADORATION: Sat: 5pm — 5:45pm

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass

TLM Masses: 2nd Sunday of the month at
8am. (Next 2nd Sunday Mass: 12th January.)

HOLY YEAR 2025

SPES NON CONFUNDIT

*'And hope confounds not, because the charity of
God is poured forth in our hearts by the Holy Spirit
who is given to us.'* (Rom 5:5)

Christ Crucified Radiates Hope to a Fallen World
The Crucifixion by Tintoretto (1565)



THE EPIPHANY OF OUR LORD



As with the season of Advent and the feast of the Nativity, the feast of the Epiphany of Our Lord carries many layers of meaning and much symbolism.

First, the three gifts famously represent three things about Our Lord. The **GOLD** shows us that He is a King. Indeed, He is King of heaven and earth; He is Our Lord and Ruler in all things. The **FRANKINCENSE** represents His divinity (the fact that He is God). Just as incense at Mass is used to bless things (for example, the altar, the priest, and the people) so Our Lord blesses us abundantly and all day long. But the incense at Mass also represents our prayers going up to heaven, just as Our Lord pleads for us before the face of God the Father (Heb 5:7). And **MYRRH** shows us that one day Our Lord will die. (Myrrh is a resin used to embalm dead bodies.) In other words, Our Lord is man and will die *in His human nature* on the Cross.

Second, the star shows us that Christ is the Light of the world, and that He has come into the world to enlighten our darkness and show us the way to heaven, just as the star led the Three Wise Men to Bethlehem. As it says in the Book of Isaiah, 'Rise up in splendour, O Jerusalem! Your light has come, the glory of the Lord shines upon you. See, darkness covers the earth, and thick clouds cover the peoples; but upon you the Lord shines, and over you appears His glory' (Is 60:1-2).



Third—and this applies especially in our Holy Year—the journey of the Three Wise Men represents our pilgrim journey through life as we avoid the threats and temptations that we meet along the way, and as we undertake a pilgrimage as penance for our sins as we seek the living God: 'Thy face, O Lord, will I seek' (Ps 26:8). And when we arrive we shall, like the Wise Men, 'bow down and bend low before the God who made us' (Ps 94:6) and offer to Him our penitent hearts cleansed from the stain of sin in the Sacrament of Confession.

A WORD ABOUT EPIPHANYTIDE

The Epiphany is an older feast even than the feast of the Nativity, and although there is no Epiphanytide as such any more, the time between the feast of the Epiphany and the feast of Our Lord's Baptism—and indeed all the way up to Candlemas—was a whole season in its own right, the season of Epiphanytide.

It's a shame to lose this season because Epiphanytide helps us to see, first, the importance of Our Lord's being made known to the peoples of the whole world (as represented by the Wise Men who came 'from the east,' Mt 2:1); second, the need for us all to engage in our own penitential pilgrimage to seek the face of God by following the Light of Christ, and to kneel down in adoration before Him; and third, the necessity of us all being involved in the work of taking the Good News into a world that is so desperately in need of it and of passing it on to others.

These three considerations would make good points for our prayers and meditations at this time of the year.

A happy Epiphanytide to you all!

20 + C + M + B + 25

Blessed Epiphany Chalk Please take one piece of chalk per household (blessed at our Epiphany Procession & Benediction service) and inscribe the lintel of your front door with the traditional Epiphany blessing. The numbers denote the year, of course, and the letters stand for the names of the Three Wise Men, Caspar, Melchior, and Balthasar. The letters also stand for:

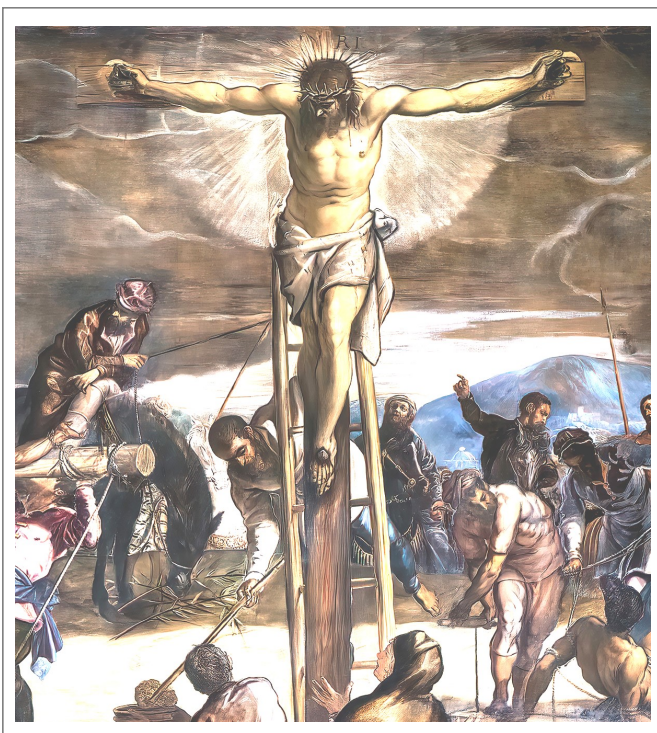
Christus Mansionem Benedicat
'May Christ Bless this House.'

Thursday Lunch This week on 9th January at 1pm to raise funds for Aid to the Church in Need (ACN).

Please note that First Holy Communion and Confirmation classes begin again at the end of this week: Friday 10th and Saturday 11th January, at the usual times.

Sick List Prayers are asked for Jim Convey, Larry Crowley, Paul Cummings, Alan Cutbush, Ciro Delabella, Evelyn Flach, Halina Gajewska, Olga Harant, Linda Mitchell, Stephen Patten, Rosemary Pease, Brian Price, Judith Rogers, and Leighton Scott.

Of your charity Please pray for the repose of the souls of those who have died recently, and for all those whose anniversaries occur at this time: Alice Mason, Robert Demston, Deborah Calver, Mykola Lehkyj, Dialio Ravasio, Annie Barlet, Rodolf Scully, Florence Fell, Elizabeth Randall, Florence Dent, Joseph Reilly, Martin Mongan, Helena Paul, Laurence Phillips, Bernard Blower, Mollie Harris, Robert Madison, Gerald Heffer, Mary Capasso, Michael Donohoe, Simon Marriage, Leigh Ennis, Dennis Lyons, William Craig, Catherine Bennett, Louis Borg, Michael Field, Susan Bell, Jessie Bilby, Regina Scott, James Shevlin, Cecilia Prime, Bernard Brenninkmeijer, Henry Jackson, Albert Skinner, Eglantine Smith, Constance Monaghan, James O'Sullivan, Frank Harkin, Thomas Barham, and Seamus McEvoy. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.



The Crucifixion, painted by Jacopo Tintoretto in 1565, hangs in the Sala dell'Albergo of the Scuola Grande di San Rocco, in Venice. What we have reproduced here is just one small detail. The original painting is huge: it measures 17.5 x 37 feet (5.3m x 11.3m) and shows the whole of Mount Calvary and many of the people who were gathered at the foot of the Cross, some out of devotion to the Messiah, and others who are soldiers or mere passers-by.

There are, of course, many paintings of the Crucifixion of Our Lord, and each of them conveys its own emphasis and is moving in its own way. Here at St Pancras we have chosen Tintoretto's painting as an emblem for the Holy Year of 2025, but why?

Our Holy Father, the Pope, has chosen the theological virtue of hope as the theme for the Holy Year. He quotes St Paul's words from the Letter to the Romans: 'Spes non confundit.' The whole verse reads, '*And hope confounds not, because the charity of God is poured forth in our hearts by the Holy Spirit who is given to us.*' (Rom 5:5).

We do not often use the word 'confound' these days, so official documents for the Holy Year have translated the word as 'disappoint' — 'hope does not disappoint.' But the word 'confound' carries a more subtle meaning.

To confound means to cause surprise or confusion, especially in the sense of not meeting expectation. In this sense, hope does not disappoint. But hope also does not bring surprise in its wake and does not sow confusion. In other words, we can place our hope in the living God because we can trust His promises. Remember, God 'can neither deceive nor be deceived,' as the First Vatican Council teaches us in its document, *Dei Filius*.

Christ's crucifixion — His death which brings victory over death itself (1 Cor 15: 51-57) — promises and indeed radiates hope, the hope of redemption and life everlasting. And it is in this sense that we have adopted our motto for the Holy Year:

'Christ Crucified Radiates Hope to a Fallen World.'