

THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

Deum diligere et quæ sunt Dei

'To love God and the things of God'

The Presbytery
1 Orwell Place
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Parish Priest:
Fr Joseph Welch

Sundays: Yr C
Weekdays: Yr 1

February is dedicated
to the Holy Family

Sunday 23rd February 2025

7th Sunday of the Year

09:30 — Guild of St Pancras

11:00 — Pro Populo

Monday 24th February

Feria

10am — Yvonne & Michael Field RIP

Tuesday 25th February

Feria (Mass of Sexagesima Sunday)

8am (TLM) — Ella Abbott

Wednesday 26th February

Feria

6pm — Foundation Masses *ad cautelam*

Thursday 27th February

Feria

12:15pm — Souls in Purgatory 1/2

Friday 28th February

Feria

10am — Souls in Purgatory 2/2

Saturday 1st March

St David

10am — Rosemary Pease's int.

Vigil of 8th Sunday of the Year

6pm — Foundation Masses *ad cautelam*

Sunday 2nd March

8th Sunday of the Year

09:30 — Pro Populo

11:00 — Bill Boardman RIP 1/2

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: 9th March.)

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

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)



OLD PALM BRANCHES We should like to collect last year's palm branches and burn them to use as ashes on Ash Wednesday. Please return your palms to the back of church no later than Saturday, 1st March. Thank you.

SHROVETIDE

SHROVE TUESDAY



Shrove = Pardon

(from the Old English *scrīfan* meaning 'to impose a penance') falls on Monday and Tuesday next week (3rd/4th March). Not a proper liturgical season, of course, but a breathing space, as it were, before the rigours of Lent begin in earnest. In many countries, Shrovetide is marked by carnivals (from the Latin, *carne levare* 'to lift or remove the meat' from our diet, or from *carne vale*, 'farewell to meat'), and in our own country, by pancake parties and festivals in which fat and meat foodstuffs are removed from the larder and consumed to prepare us for the great 40-day fast of Lent.

CONFESSION More importantly, Shrovetide is a time to be *shriven*, that is, to go to Confession before the season of penance begins on Ash Wednesday.

LENT RESOLUTIONS Use this time before Lent begins to decide on your own Lenten resolutions so that you can hit the ground running, as it were, when Ash Wednesday arrives.

PANCAKE PARTY Tuesday of Shrovetide (4th March) at 6pm in the parish hall. All welcome. Bring some pancake mixture if you can and some other foodstuffs such as cakes and biscuits. Soft drinks will be provided.

ASH WEDNESDAY The beginning of Lent falls on 5th March. There will be Masses at 8am (TLM), 12:15pm, and 7pm (sung). There will be the Imposition of Ashes at all Masses and Confessions before each Mass.

LENT LUNCHEAS EACH THURSDAY IN LENT beginning on 13th March. We would love you to join our team of helpers!

NEW READERS AT MASS We would also like new readers to join our Sunday Mass reading rotas. If you could help organize the rota, whether you yourself are a reader or not, please speak to Fr Joseph.

More details of our Lent programme will follow.



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

Wednesday Evening talks resume for one last meeting this week before Lent begins on Ash Wednesday the following week. 7pm. All welcome.

Book Club Will meet on Monday, 10th March at 7pm to discuss the 14th century book, *The Cloud of Unknowing*. All welcome.

HOLY YEAR 2025

Suggestion for Spiritual Reading

Passing from Self to God: A Cistercian Retreat
by Robert Thomas

From the Saints

‘Since we all must die, we should cherish a special devotion to St. Joseph, that he may obtain for us a happy’ death.’ *St Alphonsus Liguori*

Top tips for making an ordinary home into a Catholic home!

Make space for a small bookshelf of prayer books and books of spiritual reading.

HOLY YEAR HANDBOOK

Copies of our parish handbook for the Holy Year 2025 are available free at the back of church. Donations to help cover the costs are welcome.

HOLY YEAR PILGRIMAGE 2025

We are planning a Holy Year parish pilgrimage to Nettuno to include a day trip to Rome, in October this year. Please see the provisional details on the poster at the back of the church and contact Jo Shevlin to register interest.

Sick List

Prayers are asked for Jim Convey, Larry Crowley, Paul Cummings, Alan Cutbush, Ciro Dellabella, 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 whose anniversaries occur at this time: Daniel McCarthy, Francis Ayton, Rebecca Cassidy, Anthony Hegarty, John Haworth, Robert Teather, John Curran, Michael Mucha, Kiera Constance, Teresa Osborne, Elizabeth Cronin, Rita Cook, Jessie Turner, Violet Brazier, Dora Bretherton, Annie Samson, George Siegwart, Agnes Simmonds, Ton Langley, Mary Langley, Robert Schlee, Ernest Molyneux, Brian Jordan, John Pitt, Joyce Griggs, Frances Walter, John Coppie, Mary Bantoft, Alan Markhadds, Alan Hobbs, Mary Duff, Maud Simmonds, John Green, William Rainford, Joyce Mitchell, Fernando Ebhram, Geoffrey Chisholm, Mary Heley, Arthur Wells, Reginald Smith, Florence Porter, Evelyn Kelly, and Bridie McCallion. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: Today we draw to a close our series on the Seven Sacraments of the Church with the last of our columns.

THE SACRAMENTS PT 51:

HOLY MATRIMONY – THE GOODS OF MARRIAGE

St Augustine (354-430) was the first to distinguish the goods of marriage which, in fact, can be traced back to the quotations from the Book of Genesis already cited (Gen 1:27-28, and 2:18,21-24), and which the Catholic Church has consistently upheld. They are *proles, fides, et sacramentum*, that is, children, fidelity, and the grace of the sacrament.

There are many relationships that bind in love, for example platonic friendships, the love between grandparents and grandchildren, between brother and sister, between cousins, and so forth. None of these relationships are designed by God to bring forth new life. By contrast, the uniqueness of marriage is precisely that it involves a conjugal relationship (from the Latin *con* and *jugum*, meaning being joined together, which gives us *conjux* meaning spouse). The physical nature of the conjugal relationship is self-evidently planned by God as the means by which new life may be brought into being. This conjugal relationship, then, becomes the chief reason for marriage. After all, were there to be no conjugal relations for the purpose of bringing new life into the world there would be no need *per se* for a platonic friendship to be sanctified by a sacrament which joins two persons into one flesh.

The extension of God’s Kingdom by bringing new life into being is, then, the first good of marriage.

The second good of marriage is the union of man and woman in companionship, a union of love which is the basic building block of the family into which new life is brought and by which God’s Kingdom is extended and grows. ‘It is not good for man to be alone’ (Gen 2:18). Far from separating these two goods, the union of lifelong fidelity, one to another, is the relational context – the seed ground if you will – into which the love of God in this new family is planted. So, whilst *proles* is the first good of marriage, and whilst the two goods (*procreative* and *unitive*) may be distinguished from each other, they may never be separated.

The third good is the grace of the sacrament. As with all seven sacraments, sanctifying grace is given for growth in holiness and for salvation. Each spouse receives grace on the wedding day, and continues to nurture that life of grace in his or her own soul and, uniquely amongst the sacraments, in the soul of the other through each act of love that passes between them. It is as if God gives sanctifying grace to each spouse in the Sacrament of Matrimony which it is his or her responsibility to pass on to the other, thereby making the sanctification and salvation of one’s spouse the responsibility, at least in part, of the husband or wife, with each spouse becoming, as it were, a channel of grace for the other.

The solemn vows of the marriage ceremony form the outward sign of the Sacrament, a sign which is then consummated – that is, completed or sealed – in the marriage act.