

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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Ipswich
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Parish Administrator:
Fr Joseph Welch

Sundays: Yr B
Weekdays: Yr 1

July is dedicated to
the Precious Blood of Jesus

Sunday 18th July 2021

16th Sunday of the Year

09:30 — Pro populo

11:00 — Holy Souls

Monday 19th July

S. Apollinaris

10am — Kathryn Jones RIP

Tuesday 20th July

S. Jerome Emiliani

8am (EF) — Zeno Mattiuzzo RIP

Wednesday 21st July

S. Lawrence of Brindisi

1:30pm — Requiem: Neil Ward RIP

6pm — Tom Shaw

Thursday 22nd July

S. Mary Magdalene

12:15pm — Maire 'Doc' Heley RIP

Friday 23rd July

S. Bridget

10am — Edivaldo Silva RIP

11:30am — Requiem: Christopher List RIP

Saturday 24th July

S. Sharbel Makhlúf

10am — James Convey

Vigil of 17th Sunday of the Year

6pm — Daniela Macedo da Josta RIP

CONFESSIONS:

Mon — Fri: 20 minutes before each Mass

Sat: 9:30 — 10:00 & 5pm — 5:45pm

ADORATION: Sat: 5pm — 5:45pm

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass

EF Masses: 2nd Sunday of the month at
8am. (Next 2nd Sunday Mass: 8th August)

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THE ASPERGES — SPRINKLING WITH HOLY WATER

Traditionally, the *Asperges* is sung at the beginning of the Solemn Mass on a Sunday. Drawing on verses from Ps 50, one of the Seven Penitential Psalms, it is formed of an Antiphon (*Asperges me...*), followed by a verse (*Miserere mei...*), the *Gloria Patri*, before the Antiphon is repeated (*Asperges me...*). After the concluding versicles and responsories the *Asperges* ends with a Collect (or short prayer).

The ceremony dates from at least the 8th century and is, in essence, a shortened version of the blessing of the people with Holy Water at the Easter Vigil and is a liturgical extension of the cleansing of the soul from sin in Baptism. Because the ceremony couldn't be repeated at every weekday Mass, the practice grew up of having holy water stoops at the entrance to churches so that people could bless themselves with holy water every time they entered and left the church.

At St Pancras, the choir sings the *Asperges* on alternate Sunday. As soon as congregational singing is allowed again please join in with the responses.

Aspérge me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Glória Patri, et Fílio, et Spirítui Sancto. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

Aspérge me. Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

At the foot of the altar the priest says:

☩ Osténde nobis, Dómine, misericórdiam tuam.

☩ Et salutáre tuum da nobis.

☩ Dómine, exáudi oratióem meam.

☩ Et clamor meus ad te véniat.

☩ Dóminus vobiscum.

☩ Et cum spírítu tuo.

Priest: Orémus.

Exáudi nos, Dómine sancte, Pater omnipotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ☩ Amen.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

Have mercy on me, O God, according to Thy great mercy.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

At the foot of the altar the priest says:

☩ Show us, O Lord, Thy mercy.

☩ And grant us Thy salvation.

☩ O Lord, hear my prayer.

☩ And let my cry come unto Thee.

☩ The Lord be with you.

☩ And with thy spirit.

Priest: Let us pray.

Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord. ☩ Amen.

Please consider making a **STANDING ORDER** instead of a weekly cash contribution to the parish. Thank you.

BANK: Barclays ACCOUNT NAME: St Pancras Catholic Church SORT CODE: 20-44-51 ACCOUNT NUMBER: 00775843
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Work continues In the church, W&A Boggis continue the work on the organ, and we continue to make use of an electronic keyboard temporarily. In the house, the office furniture is now all in place, although there are a couple of minor details that still need attention, and the office is ready to use except for the internet which will be connected in the next couple of weeks or so.

‘From mine own library’: summer reading suggestions. *On Being Catholic* by Thomas Howard (Ignatius Press) gives us a series of lay meditations that open up ‘in practical and simple terms the richness at work in virtually every detail of Catholic prayer, piety, liturgy and experience.’ This was the author’s first full-length book since converting to the Catholic Faith from evangelical Christianity in 1985. Howard, a prominent and lively American professor of English, died last October.

Altar Linens The parish is urgently in need of someone willing to *co-ordinate* the work of altar linen laundry (large altar cloths and small altar linens). If you can help please contact Fr Joseph. Thank you.

Plans for the autumn First Holy Communion & Confirmation classes will begin again. We plan a Mother & Toddler group midweek, and a home-schooling group once a month. There will be adult catechetical talks on Wednesdays after the evening Mass. There is a parish day of recollection in the pipeline, and during the month of the rosary we shall have October devotions and Benediction on Sunday afternoons. Also in October, once many of the pandemic restrictions are lifted, we hope to have an ‘official re-opening’ of the parish, as it were, on or around the 60th anniversary of the church’s consecration in 1961. Watch this space!

GOOD COUNSEL NETWORK

Offering support for women facing the loss of a child through abortion

Forthcoming events

11th Annual GK Chesterton pilgrimage — Sat. 24th July
40 Days for Life — begins in September
March for Life UK — Sat. 4th September
www.GoodCounselNetwork.com

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Sick List Prayers are asked for Judy Fell, Lee Porter, Jim Convey, Simon Marriage, and Mary Driscoll.

Of your charity

Please pray for the repose of the souls of those who have died recently, especially Christopher List, Neil Ward, and Mary Mummery, as well for all whose anniversaries occur at this time: Walter Blackwell, William Sheridan, Walter Culling, Annie Skeit, Anthony Murphy, Anthony Stokes, William Hynes, Margaret Shevlin, Maria Kondvotiene, Adrian Cauldwell, Lorraine Bayton, Arthur Leason, Jacobus Bird, Catherine O’Flaherty, Terrence Cooke, Giuseppina Melnyk, Rose Keenan, Bernadette Bower, David Barham, Frank Louis, Colman Stanton, Stanislaw Crzedzielski, and Evelyn Davies. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt VI Just as lay people put on their Sunday best for Mass, dressing up rather than down, so the priest wears sacred vestments. But before vesting, in the sacristy, he washes his hands, saying, *Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire.* ‘Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body.’

He then puts on the first vestment, the *amice*, from the Latin *amicere*, to surround or cover. The amice looks like an oversized handkerchief with two ribbons so that it can be tied. The priest places it briefly on his head before dropping it so that it covers his shoulders. As he ties the ribbons he prays: *Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus, which means,* ‘Lord, set the helmet of salvation on my head to fend off all the assaults of the devil.’ The prayer is a reference to St Paul’s Letter to the Ephesians, ‘And take unto you the helmet of salvation’ (Eph 6:17).

Next, the priest puts on the long white *alb*, from the Latin meaning ‘white.’ The priest prays: *Dealba me, Domine, et munda cor meum; ut in sanguine Agni dealbatus, gaudiis prefruar sempiternis,* ‘Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward.’ The *alb* symbolizes purity. (see Apoc 7:14)

The cincture comes next, and looks like a belt made of rope. The word comes from the Latin *cingere*, to encircle. As the priest ties it around his waist he prays, *Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentia et castitatis,* which means, ‘Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.’ The cincture represents chastity, the perfection of the virtue of purity.

The *maniple* (from the Latin *manus* and *plere*, meaning ‘hand’ and ‘fill’) is placed over the left arm, accompanied by the prayer, *Merear, Domine, portare manipulum fletus et doloris; ut cum exsultatione recipiam mercedem laboris.* This translates as, ‘May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labours.’ Symbolizing service, it is odd that the *maniple* does not appear in the modern liturgy.

The *stole* is then placed around the priest’s neck, over his shoulders, and down the front of his alb. Traditionally, a priest crossed his *stole* so that he wore a cross next to his heart as he said Mass, whereas a bishop, who already wore his pectoral cross (the gold one he usually wears even when not saying Mass), wore his *stole* hanging straight down. It is not altogether clear why a priest is no longer required to wear the cross of Christ so close to his heart when he says Mass. Some priests still cross their *stoles*. The vesting prayer reads, *Redde mihi, Domine, stolam immortalitatis, quam perdidisti in praevaricatione primi parentis: et, quamvis indignus accedo ad tuum sacramentum mysterium, merear tamen gaudium sempiternum,* which means, ‘Lord, restore the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy.’ Because the stole represents the role of the priest in offering sacrifice for God’s people and in leading and governing them, it symbolizes sacramental authority. Again, it is odd that the stole of authority remains in the post-Vatican II liturgy but the *maniple* of service does not.

Finally, over all the other vestments is placed the chasuble, from the Latin *casa* meaning house, symbolizing charity, the queen of all the virtues which makes the yoke of Christ light and agreeable, (‘Over all these things put on charity,’ Col 3:14): *Domine, qui dixisti: Iugum meum suave est et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.* ‘O Lord, who has said, ‘My yoke is sweet and My burden light,’ grant that I may so carry it as to merit Thy grace. Amen.’