

# THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

## *Deum diligere et quæ sunt Dei*

'To love God and the things of God'

The Presbytery  
1 Orwell Place  
Ipswich  
IP4 1BD

Tel: 01473 252596  
parishpriest@stpancraschurch.org.uk  
www.stpancraschurch.org.uk



Parish Administrator:  
Fr Joseph Welch

Sundays: Yr B  
Weekdays: Yr 1

August is dedicated to  
the Immaculate Heart of Mary

### Sunday 22<sup>nd</sup> August 2021

21<sup>st</sup> Sunday of the Year

09:30 — Phillip Ward RIP

11:00 — John Southworth RIP

### Monday 23<sup>rd</sup> August

S. Rose of Lima

10am — John Thorne RIP

### Tuesday 24<sup>th</sup> August

S. Bartholomew

8am (EF) — for the women and  
children of Afghanistan

### Wednesday 25<sup>th</sup> August

S. Louis

6pm — Private int.

### Thursday 26<sup>th</sup> August

Bl. Dominic of the Mother of God

12:15pm — Margaret Mary Ware RIP

### Friday 27<sup>th</sup> August

S. Monica

10am — Una McWeeny RIP

### Saturday 28<sup>th</sup> August

S. Augustine of Hippo

10am — Emanuel Hulewicz RIP

Vigil of the 21<sup>st</sup> Sunday of the Year

6pm — Pro populo

### 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:** 2<sup>nd</sup> Sunday of the month at  
8am. (Next 2<sup>nd</sup> Sunday Mass: 12<sup>th</sup> Sept.)

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*Extraordinary Form (EF) Masses are  
said in Latin according to the traditional  
Missal used before Vatican II, and are  
sometimes called Tridentine Masses.*

### PANDEMIC

*Please take a copy of the list of revised restrictions from the back of church.  
Face masks and the use of sanitiser is strongly encouraged. Please continue to  
use the track-and-trace system. Thank you.*

## First Holy Communions



Two children from the parish will make their First Holy Communion next Sunday, held over from last year. One at the 9:30 Mass and one at the 11:00. Spaces will be reserved for their families at the front of the church. Please keep them, and all who have made their First Holy Communion this year, in your prayers.

Perhaps we oldies forget just how special the day of our First Holy Communion was. Having had the stain of original sin cleansed from our soul in the Sacrament of Baptism, we had, sadly, already begun to sin by the age of about seven. (We all know how naughty children can sometimes be!) So, having had that Baptismal grace restored in the Sacrament of Confession, the occasion of one's First Holy Communion is the joyful moment when one receives for

the first time the sacramental presence of Our Lord's Body and Blood in the Holy Eucharist. Our Blessed Saviour comes to us in the form of Bread and Wine, but it is bread and wine no longer, having been consecrated at Mass and become His Body, Blood, Soul, and Divinity. Given to us to strengthen and nourish the spiritual life of our souls, the Blessed Sacrament is to our souls what food and drink are to our bodies, except that it does so much more too.

Filled with sanctifying grace — that is, a participation in the divine nature of God (2 Peter 1:4) — the Holy Eucharist is for us a partaking in Our Lord's Passion as well as a pledge of the glory awaiting us in heaven. As it says in the words of the text, *O Sacrum Convivium:*

*O sacred banquet at which Christ is consumed,  
the memory of His Passion is recalled,  
our souls are filled with grace,  
and the pledge of future glory is given to us.*

'Holy Communion is the shortest and safest way to heaven.'

*Pope St. Pius X*

'If angels could be jealous of men,  
they would be so for one reason: Holy Communion.'

*St. Maximilian Kolbe*

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  
St Pancras Catholic Church is part of the East Anglia Roman Catholic Diocesan Trust: registered charity no. 278742

**Ride ‘N’ Stride** will be taking place again this year on Saturday 11<sup>th</sup> September. It’s not too late to register if you would like to Ride or Stride to raise money for the Suffolk Historic Churches Trust as well as for St Pancras:

go to: <https://shct.org.uk/ride-and-stride/>

**Work continues** on decorating the presbytery, but it’s slow going. Meanwhile, the CCTV monitoring system has been moved into the new study (the old dining room) from where Fr Joseph can keep an eye on things!

**First Communion & Confirmation Classes** *for children who regularly attend Mass at St Pancras* will begin again in late September or early October. Please watch this space for details.

**FIND** Our ‘Families In Need’ food bin is in place once more at the back of the church. Please donate tinned and dry foodstuffs to be distributed to those in need locally. Thank you.

**Masses** may be booked using the Mass envelopes at the back of the church. Please hand in at the sacristy or the presbytery. Recommended offering: £10.

**Parish Magazine** The deadline for copy for the next edition is Sunday 19<sup>th</sup> September. Please submit contributions to [sdonag9@gmail.com](mailto:sdonag9@gmail.com) or leave them with Fr Joseph. Thank you.

**Sunday lift?** A parishioner in Claydon is looking for a regular lift to Mass on Saturday evening or Sunday morning. Please contact Fr Joseph if you can help.

**‘From mine own library’** Suggested summer reading... *The Diary of a Country Priest* by Georges Bernanos. Published in 1936 and made into a film in 1951, the novel tells the story of a newly appointed young priest, his first experiences, the doubts among his flock, and his own failures and illness.

**Parish Day of Recollection** Saturday 25<sup>th</sup> September. All welcome. Tea & coffee provided but please bring your own lunch. More details to follow.

**The Good Counsel Network** Offers support for women facing the loss of a child through abortion. Their **40 Days for Life** begins in September, and the **March for Life UK** is on Saturday 4<sup>th</sup> September. Go to: [www.GoodCounselNetwork.com](http://www.GoodCounselNetwork.com)

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**Sick List** Prayers are asked for Judy Fell, Lee Porter, Jim Convey, Simon Marriage, Mary Driscoll, Leighton Scott, and Helen Hartman.

**Of your charity** Please pray for the repose of the souls of those who have died recently as well for all whose anniversaries occur at this time: Daisy Taylor, Pierre Osborn, Sean O’Farrell, Mary Lambert, Elsie Rauch, John Southworth, John Langford, Eva Gammage, Antoinette Palumbo, Martin Deenihan, James Church, Carlyne Gammage, Eileen Fox, Frederick Chase, Jonathan Shaw, Richard Twomey, Ronaldo Caldarelli, Emanuel Hulewicz, Jennie Jacobi, Alice Maguire, Thomas Brick, and Joan Norfolk. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt XI** A word about gestures before we go any further. As we know, we worship Almighty God with our bodies as well as with our souls. Our postures during Mass matter. For example, do we genuflect hastily and without thought when we enter our pew or leave it again at the end of Mass? Or do we allow the knee to touch the floor and give ourselves half a moment to whisper an act of adoration in honour of the Blessed Sacrament in the tabernacle? Do we slouch in the pew? Or do we kneel, stand, or sit upright and attentive to the sacred actions of the Mass?

But why do we kneel, stand, and sit anyway? Why different positions for different parts of the Mass? We sit, for the most part, when we are listening to the Word of God, or to a sermon when the Word of God is being opened up for us by the preacher, just as the crowds did, for example, during the Sermon on the Mount. (There is a rather lovely image in Mark’s Gospel after one particular sermon when the crowd of Five Thousand were commanded by Our Lord to sit on the green grass in companies of a hundred or fifty. From the hillside above, this must have looked a little like a flower garden with giant blossoms surrounded by green. Mk 6:39-40)

We stand at Mass, almost at attention as it were, to listen to the proclamation of the Gospel, the most important words of our Saviour. And we kneel with a spirit of humble adoration at the most sacred moments of the Mass, during the Canon of the Mass as the Bread and Wine are consecrated to become the Body and Blood of Our Divine Lord, and again to receive Him in Holy Communion.

The priest’s gestures and postures are important too. Every bow is measured, every movement is dignified and reverent as befits a sacred ceremony. There is no room for sloppiness or lack of consideration. We can understand some of the priest’s gestures better, perhaps, if we remember once more exactly what the Mass is. The Mass is the sacramental continuation in time of the Sacrifice of Our Lord Jesus Christ on the Cross on Calvary two thousand years ago. The Mass is not a dramatization of the events on Calvary. For example, we do not actually have someone play-acting the parts of Christ, of Mary, and of the Roman soldiers. Rather, the Church’s sacramental presentation of those events is *cultic*. Today we have tended to lose sight of the meaning of the word ‘cult,’ and tend to think of a cult only as a somewhat off-beat group that is deeply secretive, coercive, and sinister. But the word comes from the Latin meaning the care or cultivation, or worship, of a deity. The ‘cult’ of a deity involved the adoration due to a god. But more than that, it demanded an active demonstration of the respect, honour, and reverence owed to a god, and it involved specific rituals and behaviours.

It is precisely because our Faith involves a ‘cult’ in the true sense of the word that the priest’s gestures and postures are so carefully choreographed. When the priest greets the people he does not fling his arms out as if were about to give them a hug. Instead, his movements are tempered and stylised in order to *symbolize* the deeper meaning of what is involved rather than performing over-the-top dramatic movements. We are reminded of Hamlet’s instructions to the players in Act 3: ‘Do not saw the air too much with your hand thus, but use all gently, for in the very torrent, tempest, and (as I may say) whirlwind of passion, you must acquire and beget a temperance that may give it smoothness... I would have a fellow whipped for o’erdoing Termagant. It out Herods Herod. Pray you, avoid it.’

Our bodily gestures reflect what is going on in our hearts, but they can also help shape our thoughts and prayers. Focusing on what we do physically in church can help put us in the right frame of mind for our acts of worship precisely because we do not use the same gestures in everyday life. We leave the world behind, and put on Christ instead (Rom 13:14).