

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
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Parish Administrator:
Fr Joseph Welch

Sundays: Yr B
Weekdays: Yr 1

November is dedicated to
the Holy Souls in Purgatory

Sunday 21st November 2021

Christ the King

09:30 — Celebrant's int.

11:00 — Pro populo

Monday 22nd November

S. Cecilia

10am — Judith Withers RIP

Tuesday 23rd November

S. Clement

8am (EF) — Maria Stallwood's int.

Wednesday 24th November

S. Andrew Dũng Lạc & Comps.

6pm — Kathleen Mooney RIP

Thursday 25th November

Requiem

12:15pm — November Dead List

Friday 26th November

Requiem

10am — November Dead List

Saturday 27th November

Our Lady on Saturday

10am — Private int. (In thanksgiving)

Vigil of Advent I

6pm — Holy Souls

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: 12th Dec.)

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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.*

ADVENT DAY OF RECOLLECTION

'Joseph most just, pray for us'

Saturday 27th November

Begins: 10am Mass — Ends: 3pm Benediction

A day of prayer and reflection on St Joseph to draw the Year of St Joseph to a close, and to prepare for the rich season of Advent.

All welcome.

Tea/coffee available: bring your own lunch

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'THE MASTER IS HERE, AND HE IS CALLING YOU'

Jn 11:28

Fr Joseph is asking every household in the parish to make an Advent resolution to contact, and invite back to Sunday Mass, any Catholic who was a regular at St Pancras before the pandemic but who has not yet returned to a regular Sunday observance. A simple friendly phone call or tap on the door, an offer of a lift perhaps, or even an e-mail or social-media contact. Whatever method you use, get in touch and make people feel safe and welcome in our parish church once more, and pass on to them one of the leaflets from the back of the church giving times of Sunday Masses as well as Advent and Christmas service times.

'It is a faithful thing you are doing for the brothers and sisters'

3 John 5

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Congratulations to Anne Pickering on being awarded the Diocesan Medal at today's 9:30 Mass in recognition of many years of service to the parish in helping to reclaim many thousands of pounds from the taxman.

Congratulations and thank you!

THIS WEEK

Sunday 21st 9:30 Mass: Presentation of the Diocesan Medal by Fr Frost to Anne Pickering for her many years of work for the parish

Thursday 25th 12:15pm: November Dead List requiem

Friday 26th
- 10am: November Dead List requiem
- 10:45am: Over 60s Coffee Morning
- 5pm: Confirmation Class

Saturday 27th
- 10am—3pm: Parish Advent Day of Recollection
- 4pm: First Communion Class

NEXT WEEK

Sunday 28th First Sunday of Advent

Friday 3rd

- 10:45am: Over 60s Coffee Morning
- 5pm: Confirmation Class

Saturday 4th

- 4pm: First Communion Class



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

NOVEMBER DEAD LIST ENVELOPES Place the names of all those who have died, and for whom you wish to pray, inside one of the November Dead List envelopes, along with your offering, and hand it to Fr Joseph. A requiem Mass will be said at least once each week during November for those included in this list, and Holy Souls Masses will be offered throughout the year.

To gain the **Plenary Indulgence** for the Holy Souls in Purgatory during the month of November you need to:

- visit a Catholic church and recite the **Creed** (Nicene or Apostles') and the **Our Father**;
- **or** visit a cemetery and pray for the dead (for example, saying the *De Profundis*, Ps 129)
- **and**: [1] go to Confession and receive Holy Communion within a few days either side of this visit; [2] pray for the Pope's intentions (usually an *Our Father*, a *Hail Mary*, and a *Glory be*); and [3] be free of all attachment to sin, even venial sin.

The indulgence may be gained as many times as you make such a visit and fulfil the requirements (up to once a day). One Confession may serve more than one visit, but each of the other stipulations must be fulfilled each time.

*Requiem aeternam dona eis Domine,
et lux perpetua luceat eis.*

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We are looking for a volunteer to take over from Josie O'Halloran who is retiring after ten years of organising the **Missio** red boxes. If you can help raise funds for the Church's missionary activity, please contact Fr Joseph.

Parish Magazine: Christmas edition Articles, poems, jokes, essays, reports, and short stories along with accompanying pictures and illustrations are all needed before Sunday 5th December. E-mail them to sdonag9@gmail.com or leave hard copies with Fr Joseph with your contact details please. Thank you.

Sunday Obligation The Bishops of England & Wales have issued a statement entitled, 'Honouring Sunday' which may be read on our parish website.

Candlelit Carol Service on Sunday, 19th December.

Sick List Prayers are asked for, Lee Porter, Jim Convey, Simon Marriage, Mary Driscoll, Leighton Scott, and Ellen Ebelewicz.

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: Josephine Humphries, Mary Dallastone, Gerald Morley, William Everitt, Thomas Ainsworth, Alan Gorham, James Riordan, George Kelley, John Shevlin, Marie Doyle, Mary Barham, John Nealy, Joseph Dunleavy, Pamela Gaffney, Fr Ray Kerby, Mary Emmerson, William Golding, Andrew Foote, Winifred Cutmore, Florence Mee, Herbert Dallastone, Edwin Coney, Kathleen Corkery, James Smith, Annie Lynch, Claire Morris, John Leeder, Johanna Cobbold, Sylvia Snowling, Stephen Cusack, Maria Pasini, Hilda Newcombe, Eileen Lennan, and Angela Iacobucci. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt XXIII Before we stroll through the various prayers that make up the Roman Canon (or Eucharistic Prayer I), we shall take a look at just what the Canon is. The first word of the Roman Canon in Latin is *Te* and in English, *To*. In both cases the word begins with the letter 'T.' Nor is this accidental. The last letter of the Hebrew alphabet is *Tau*, written to resemble a T. As the last letter, it can be taken to symbolize fulfilment or completion. In the Old Testament, those who lamented the abominations committed against the Lord and who were marked with *Tau* on their foreheads were spared the retribution of God (Ezekiel 9:4). In other words, it became a sign of salvation and life. Down the centuries, Missals were illustrated more and more lavishly, and the 'T' at the beginning of the Canon grew, bit by bit, into a representation of the Cross of Christ, representing salvation, of course. (So much so that, in the end, the whole page opposite the start of the Canon carried an image of the Crucifixion... and still does.) So, where the Hebrew prophecies end, the Christian fulfilment begins.

The word *Canon* comes from the Greek meaning 'rule.' The Canon of the Mass is the rule by which the action (of offering and sacrifice) is undertaken. In other words, this is how the Sacrifice of Calvary is to be offered sacramentally in the principle action of the Mass. The Canon may be said, like a ring, to encircle—and to form the setting for—the Consecration of the Bread and Wine into the Body and Blood of Christ, which in turn may be likened to the precious stone at the centre of the ring.

How old is the Roman Canon? There has been much scholarly research. Certainly it dates back to the time of Pope St Gregory the Great (AD 540-604) who codified it into its present form, and since which time no changes had been made to it until 1962. (Pope St Pius V modified the missal slightly as part of the reforms of the Council of Trent in the sixteenth century but not the *Canon* of the Mass.) In outline, the Roman Canon surely predates St Gregory insofar as he, for the most part, merely codified what was already in use in Rome (hence the *Roman Canon*) and, to some extent, elsewhere. Many of the prayers that make up the *Canon* were certainly in use before the time of St Gregory, although some of them were in a slightly different order, and some of them were worded very slightly differently. And although Greek was the earlier liturgical language, there was certainly a Latin *Canon* in the mid fourth century and, it is thought, probably earlier.

We can see patterns in the way the Roman Canon is structured, for example there are many parallelisms where the same idea is repeated but using different vocabulary (for example, 'we make humble *prayer* and *petition*'), or where two distinct ideas become linked (for example, where the priest prays that the Father might '*accept* and *bless*' these gifts). There are many threefold expressions too, for example, 'these *gifts*, these *offerings*, these... *sacrifices*.' And there are even several fivefold expressions, as when the priest prays that God may be pleased 'to *bless*, *acknowledge*, and *approve*... [and] *make spiritual* and *acceptable*' this offering.

Until the liturgical changes in the 1960s the *Canon* always was, and indeed still is in the Traditional Latin (or 'Tridentine') Mass, said silently. This had been the custom since at least the time of Pope St Damasus in the early fifth century. But why? Chiefly because of the utter sacredness—the sacrosanct nature—of the prayer and the sacrifice that was being offered. For the same reason as there were altar rails in all Catholic churches—that is, to preserve the inviolability of the holy—so certain actions and words could be undertaken or uttered only by those who had been consecrated through the Sacrament of Holy Orders, not through any merit of their own but by virtue of being chosen by God to do so (Jn 15:16).