

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 C
Weekdays: Yr 2

January is dedicated to
the Holy Name of Jesus

Sunday 23rd January 2022

3rd Sunday of the Year

09:30 — Pro Populo
11:00 — Private int.

Monday 24th January

S. Francis de Sales
10am — Holy Souls

Tuesday 25th January

Conversion of S. Paul
8am (TLM) — Maureen nī Chorbaidh RIP

Wednesday 26th January

Ss. Timothy & Titus
6pm — Holy Souls

Thursday 27th January

S. Angela Merici
12:15pm — Holy Souls

Friday 28th January

S. Thomas Aquinas
10am — for the election of a bishop

Saturday 29th January

Our Lady on Saturday
10am — Holy Souls
Vigil of the 4th Sunday of the Year
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

TLM Masses: 2nd Sunday of the month at 8am. (Next 2nd Sunday Mass: 13th Feb)

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

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Tuesday 25th January FEAST OF THE CONVERSION OF S. PAUL

In Caravaggio's painting, *Conversion on the Way to Damascus* (1601), the extraordinary contrast of light and darkness emphasises the drama not just of the event itself but also of the interior conversion taking place within Saul's mind and heart. The source of the dazzling light is outside the frame of the painting: it comes from somewhere above, and because we cannot see the source it remains mystical. The horse is dappled, the dark symbolising where Saul has come from, and the white patch representing where Paul is going to. Saul's sword, the weapon by which he would persecute Christians, has fallen to the side. Meanwhile, Saul's soldier-like physique (even though he was actually a teacher and tent maker, not a soldier) is splayed helpless on the ground

and his sword-wielding arms are stretched out towards the light which, in turn, bathes the whole of his body. Saul's eyes are closed, in part because he is temporarily blinded, and in part to show us that his experience is interior and personal: his companions cannot see what he sees. Saul's red cloak, spilling out onto the floor around him like a pool of blood, hints at the martyr's death that awaits him.

* * * DATES FOR YOUR DIARY * * *

2nd February: Candlemas
13th February: Septuagesima Sunday
1st March: Shrove Tuesday
Pancake Party in the parish hall at 6pm
2nd March: Ash Wednesday
10th March: Thursday Lunch at 1pm
17th March: Thursday Lunch at 1pm
24th March: Thursday Lunch at 1pm

29th March: Ipswich Deanery Lenten Station Mass at St Mary's
31st March: Thursday Lunch at 1pm
7th April: Thursday Lunch at 1pm
10th April: Palm Sunday
14th April: Maundy Thursday
15th April: Good Friday
17th April: Easter Sunday

THIS WEEK

Tuesday 25th
- Feast of the Conversion of S. Paul
Wednesday 26th
- 7pm: 'In the Cool of the Day' talk
Thursday 27th
- 6pm: Adult Confirmation group
Friday 28th
- 11am: Over 60s coffee morning
- 5pm: Confirmation class
Saturday 29th
- 4pm: First Communion class

NEXT WEEK

Wednesday 2nd February
- the feast of Candlemas
- 7pm: 'In the Cool of the Day' talk
Thursday 3rd
- the feast of St Blaise with the blessing of throats after Mass
- 6pm: Adult Confirmation group
Friday 4th
- 11am: Over 60s coffee morning
- 5pm: Confirmation class
Saturday 5th
- 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

SHH! Please could we all make an extra effort not to chat in church? The church is a house of prayer, not chatter.

Masses may be booked for the living or the dead by completing the details on one of the Mass Offering envelopes at the back of the church. A typical offering is £10.

ADULT CONFIRMATION GROUP

A catechism group for adults wishing to prepare for the Sacrament of Confirmation begins this week on Thursday at 6pm in the parish hall. Please contact Fr Joseph to register (even if you have already spoken to him).

‘IN THE COOL OF THE DAY’

Our Wednesday evening talks continue this week at 7pm in the hall as we explore how the seeds of all the doctrines of the Catholic Faith are sown in the first three chapters of the Book of Genesis. This week, ‘*Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.*’ What does the Catholic Church really teach about marriage and human sexuality? All welcome, even if you haven’t been to any of the previous talks.

THURSDAY LENT LUNCHES

Our parish Thursday lunches make a long-awaited return this Lent—at 1pm in the parish hall—raising funds for a different charity each week. Please see the dates overleaf and watch this space for more details.



CHRISTMAS CRIB COLLECTION

Our Crib Collection for Aid to the Church in Need is leaping ahead, and if it were to continue like this we will easily exceed our **£1,000** target! Let’s see if we can! You can give in the collection box by the crib or by donating through our Dona cashless machines at the back of the church, or via our website.

New Readers We are keen to find new readers, especially but not exclusively young readers. If you are interested, please contact Fr Joseph. Thank you.

Sick List Prayers are asked for Rosemary Pease, Jim Convey, Simon Marriage, Mary Driscoll, and Leighton Scott.

Of your charity

Please pray for the repose of the soul of Lee Porter who died recently, as well for all whose anniversaries occur at this time: Wladyslaw Balcerzak, Maria Doull, Margaret Chenery, Ivan Saunders, Mary Plant, Michael Twomey, Sue Price, Horace Cattermole, Nellie Whiffing, Maria McDermott, Lilian Chase, Elizabeth Stevenson, John Kobee, Joyce Brennan, Stanislaus Mendes, Ladislaus Voros, Samuel Page, Patrick Duncan, William McInearney, James Newton, J. Clowery, Br Celsus FSC, Thomas Ryan, Daisy Gotting, Paraska Suchowij, Harold Tunstill, Joseph Geraghty, Olive Langan, Maria Brodtko, and Stella Talbott. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt XXIX We now come to the *Hanc igitur*:

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. Through Christ our Lord. Amen.

During the first few prayers of the Roman Canon we have presented ‘these gifts, these offerings, these holy and unblemished sacrifices’ for God’s holy Church, for the Pope, for our Bishop, for all who hand on the Catholic and Apostolic Faith, and for those particular servants of God for whom this Mass is being offered, as well as for ‘all gathered here’ and for those ‘who are dear to them.’

Having prayed specifically for these intentions, we now ask Almighty God to accept ‘this oblation of our service.’ Remember, *oblation* comes from the Latin word meaning *offering* or *gift*. The service mentioned here is primarily the service of prayer and adoration but includes, also, the prayers of supplication, that is, the needs of all the people for whom we are now praying. We have, in our mind’s eye and through an act of faith, already (at the Offertory of the Mass) placed these people and their needs onto the paten with the Bread and into the chalice with the Wine so that they may be purified at the consecration and offered up to the Father by the Son as the priest offers up the Mass. Having offered them up, we now ask the Father to accept this offering.

The ‘family’ mentioned here was originally the members, especially the staff, of the master’s household, only gradually coming to mean family in our modern sense of the word. But the meaning can be accepted in both senses in the Mass today, both as members of the household of God and as sons and daughters of our heavenly Father.

The first part of the *Hanc igitur* dates back at least as far as the first half of the sixth century, with Pope St Gregory the Great (d. 604) adding the prayers for peace, and those prayers that follow. The second half of the *Hanc igitur* is, obviously, chiefly a prayer for the salvation of souls, that we may not suffer ‘eternal damnation’ but be numbered among the flock of God’s elect. As always during the Canon of the Mass, the prayer is offered to the Father ‘through Christ Our Lord.’

It is at this point of the Mass that the priest extends his hands flat over the Bread and Wine. Some scholars argue that this gesture is meant to symbolize what the Greeks call the *epiclesis* (or ‘invocation’), that is, the calling down of the Holy Spirit to consecrate the Bread and Wine. However, the Holy Spirit is not directly mentioned at this stage of the Mass. Indeed, there has never been—and still isn’t—an explicit calling down of the Holy Spirit in the Roman rite of the Mass for the purposes of the Eucharistic consecration. The nearest thing the Roman rite has to this explicit *epiclesis* is the offertory pray, *Veni, Sanctificator...*, ‘Come, O Sanctifier, almighty and eternal God, and bless + this sacrifice prepared for thy holy name,’ but this beautiful prayer was dropped in the liturgical changes in 1969 and now only exists in the Traditional Latin Mass.

Instead, the gesture of extending his hands over the Bread and Wine is in imitation of the action of the Old Testament Levitical priest when he imposes his hands on the head of the goat, transferring the sins of the people onto the goat, before sending the goat out into the desert to take the people’s sins away (Leviticus 1:4; 16:20-21). In other words, the priest at Mass is laying the sins of God’s people onto the head not of a goat but of the Lamb of God, pleading with the Lamb to take away our sins so that we may ‘*be delivered from eternal damnation and counted among the flock of those you have chosen.*’ Once again we see that the Mass is, first and foremost, a holy sacrifice offered up for the salvation of souls.