

# 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 Priest:  
Fr Joseph Welch

Sundays: Yr C  
Weekdays: Yr 2

July is dedicated to  
the Precious Blood of Jesus



## Sunday 10<sup>th</sup> July 2022

*Dom. V Post Pentecosten*

8am (TLM) — for the election of a bishop

15<sup>th</sup> Sunday of the Year

09:30 — Pro Populo

11:00 — Katrina Ware RIP

## Monday 11<sup>th</sup> July

*S. Benedict*

10am — Glenda Elliott-Sugars RIP

## Tuesday 12<sup>th</sup> July

*S. John Gualberti*

8am (TLM) — In thanksgiving for exam.

## Wednesday 13<sup>th</sup> July

*S. Henry*

6pm — Florence Njoku ints. 6/6

## Thursday 14<sup>th</sup> July

*S. Camillus de Lellis*

12:15pm — Gregory Cody RIP

## Friday 15<sup>th</sup> July

*S. Bonaventure*

10am — Holy Souls

## Saturday 16<sup>th</sup> July

*Our Lady of Mount Carmel*

10am — Holy Souls

Vigil of 16<sup>th</sup> Sunday of the Year

6pm — Pro Populo

### CONFESSIONS:

Mon — Sat: 30 minutes before each  
Mass, and 5pm — 5:45pm on Sat.

**ADORATION:** Sat: 5pm — 5:45pm

**ROSARY:** Mon — Fri: after Mass

**DEVOTIONS TO O.L. OF IPSWICH &  
S. PANCRAS:** Sat after 10am Mass

**TLM Masses:** 2<sup>nd</sup> Sunday of the month  
at 8am. (Next 2<sup>nd</sup> Sunday Mass: 14<sup>th</sup> Aug)

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

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## JULY IS THE MONTH OF THE PRECIOUS BLOOD OF JESUS

*'Most Precious Blood of Jesus, save us.'*



Our Lord shed His Blood for our salvation on seven occasions, each one representing a different aspect of the mystery of our redemption. At His Circumcision when He was eight days old He fulfilled the covenant of Abraham (Gen 17:12-13; Lk 2:21) and at the same time ushered in the era of the New and Eternal Covenant. In His Agony in the Garden of Gethsemane Our Lord sweated drops of blood as He absorbed, as it were, the sins of the world into His own body (Lk 22:44). When He was Scourged at the Pillar Our Lord was offering up to the Father an act of reparation for all of our sins of the flesh (Mk 15:15 *et par*). When He was Crowned with Thorns Our Lord made reparation for our sins of thought and especially of pride (Mt 27:27-30 *et par*). Shedding yet more blood as He carried the Cross, Our Lord took upon His shoulders the full weight of all the sins of the world and carried them out of the city of Jerusalem as the goat carried away the sins of the people (Lev 16:8-10; Lk 23:26-32). As His hands and feet were nailed to the Cross, Our Lord made reparation for our sins of taking when we should have given, and of walking away from God along stray paths (Lk 23:33). And finally, after He had died, a soldier pierced His side with a lance 'and immediately there came out blood and water' (Jn 19:34), the water of Baptism which gives our souls the new life of sanctifying grace and the blood of the Lamb that washes our souls white (Apoc 7:14; 22:14).

Whilst the feasts of Corpus Christi (the Body of Christ) and the Precious Blood are closely related, nevertheless they represent two distinct sets of mysteries: the Body of Christ as the Sacrament of unity and peace which feeds and nourishes our souls and builds up the Mystical Body of Christ, the Church, and the Blood of Christ which atones for, and washes away, our sins. As a result, the Church has, traditionally, kept the two feasts on different days.

### A big thank-you from Fr Joseph

for all the prayers, good wishes, cards, and gifts on the occasion of his Induction as the new parish priest. Please pray for me, as I do you for you, that, as St Thomas More said, we may one day merrily meet in heaven.

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

**Second Collection** today for Stella Maris.

**Three Catholic households** in the parish have now been consecrated to the Sacred Heart and enrolled as *Domus*. It is hoped that, gradually, more and more households might become oases in the desert of today's highly secularized world, and serve as satellites of prayer, as it were, gathered around the central hub of St Pancras, feeding into as well as drawing from the spiritual life of prayer of our parish. A fourth household is expected to be consecrated very soon.

**Contact Details** If you have not already done so, please complete a Contact Details postcard from the back of church and return it to Fr Joseph so that the parish has an up-to-date record of parishioners' details. Thank you.

**Masses** may be offered for the living and the dead. Please complete a Mass Offering envelope from the back of church. A typical Mass offering is £10.

**Coffee** is served every Sunday in the parish hall following the 9:30 and 11 o'clock Masses. All welcome.

**The Over 60s Group** meets every Friday after the rosary for coffee and a chat. Newcomers most welcome.

**For Diocesan events** please see the poster in the porch.

**Parish lunchtime BBQ:** on Sunday, 28<sup>th</sup> August. More details to follow.

**First Communion Next Year?** Please see the poster in the porch or the leaflet at the back of church.

**St Pancras Catholic Book Club** will meet for the first time on Monday, 12<sup>th</sup> September at 7pm in the parish hall. Each quarter we shall meet to discuss a book of spiritual reading, the first of which will be *Revelations of Divine Love* by Julian of Norwich. So, get yourself a copy and start to enjoy some summer reading!

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**Did you know...?** The longest reigning Pope was Blessed Pius IX who was pope for 32 years from 1846 to 1878. Urban VII, on the other hand, was the shortest reigning pope. He reigned for just 13 days, from 15<sup>th</sup> to 27<sup>th</sup> September 1590.

**St Teresa of Avila said,** 'For prayer is nothing else than being on terms of friendship with God.'

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

**Of your charity** Please pray for those who have died recently, as well for all whose anniversaries occur at this time: Robert Rofix, Catherine Head, George Smith, Patricia Peck, John Dixon, Harriet Upson, Juliet Brinsley, Beatrice Blackwell, Peter Dummett, José Bastarrica, Samuel Rout, Josef Novar, Bernard Smith, Mary Corrigan, Denise Richmond, Glenda Elliott-Sugars, Edward Oxborrow, June MacDonnell, Jan Ebelewicz, Marjorie Williams, Emilia Satalino, Margaret Richardson, Cesare Pasini, Mary Foster, Charles Skeet, and Jeremy Hardman. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes: The Mass-Pt XXXIV** The centurion was a senior member of the occupying forces, an enemy of the people. Yet he had heard of this Jesus of Nazareth and the miracles He worked and sought His help. The servant who was devoted to him, and to whom he was devoted, lay dying. But so much of an outcast was this mere Roman that he felt he needed to send Jewish servants to plead with this Jewish rabbi to come and attend to his servant. He dared not go himself. Why would this teacher listen to a foreigner? Yet the Jews persuaded Our Lord that this particular centurion was worthy of His attention for he loved their nation and had even built them a synagogue (Lk 7:5). Being not far from the centurion's house by now, Our Lord set off to see him, yet what happened next was astonishing. The centurion sent a message to say, 'Lord, I am not worthy that you should enter under my roof, but only say the word and my servant shall be healed' (vv.6-7). Even Our Lord marvelled at such faith (v.9). The centurion had heard of the works Our Lord had done, but had never met Him. The soldier had not dared to approach Our Lord directly because he knew himself to be too unworthy to be attended to by such a One as this. And even at the last moment, when the Rabbi turned His attention towards him, the centurion bade Him to come no nearer for neither he nor his household were worthy to receive such a Visitor. Yet through all of this, the centurion never doubted that should this Rabbi just say the word, even from so distant a stopping place outside the village, his servant's life would be saved. 'I have not found so great faith, not even in Israel,' remarked Our Lord (v.9).

We say these words every time we hear Mass and approach the altar rails to receive Holy Communion, *Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea*. 'Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.' Perhaps we repeat them unthinkingly. Perhaps they have become for us mere habit. But if we were to stop and ponder their meaning, we would find that they contain a remarkable act of faith.

Like the centurion, we acknowledge our unworthiness to receive the presence of Our Lord. Like the centurion, part of us knows that we should not even be presenting ourselves before His face but should be holding Him at arm's length, as it were. Like the centurion, we dare not look upon the face of Our Lord, but bow our heads as we beat our breasts and repeat his words. And yet, like the centurion, we have an absolute faith in the goodness of God to accomplish within us what He has promised... if only He were to say the word.

And what a Word! The Word of God Himself has only to come near to us, to touch our souls, and our unworthiness will be washed away and our souls shall be healed of all stain of sin, and pride, and rebellion. And here is the point: Our Lord, truly present in the Blessed Sacrament, still in the hands of His priest at this stage of the Mass, could heal us without coming any closer. Indeed, He could have healed us, ransomed and restored us, without even leaving His heavenly throne had He so willed. But showering mercy upon us from on high was not enough for our God. He willed to come closer. Indeed, He willed to enter into our very souls so that He might be at one with us, and we with Him. 'I will not now call you servants... But I have called you friends' (Jn 15:15). Our Lord thirsts for our love (Jn 19:28), and humbles Himself in such a way that He might enter our hearts sacramentally to be as near to us as possible: 'For what great nation is there that has its god so near to it, as the Lord our God is to us' (Deut 4:7). Do we believe that this Divine Sacrament which—or rather, Who—appears to us in the form of Bread can really forgive us our sins, heal us, and raise us up to the heights of heaven itself?