



PARISH OF SAINT FELIX, FELIXSTOWE

Parish Priest : Fr. John Barnes MA
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October 23rd, 2022 : 30th SUNDAY IN ORDINARY TIME

Sunday Masses

Saturday 6:00pm Int. For the People
Sunday 10:00am Int. +Fr.Martin Orme
6:00pm Int.

Weekday Masses

Monday FERIA
9:30am Int. +John Hatchett (FM)
Tuesday FERIA
9:30am Int. +For Ukraine
Wednesday ST.CHAD & ST.CEDD
No Mass today
Thursday FERIA
4:30pm (Convent) Int.
Friday FEAST OF ST.SIMON & ST.JUDE
11:30am Int. +Fr.Kieeren Connolly
Saturday FERIA
9:30am Int.
6:00pm Int. +Mary Smith

The Daily Office

Lauds (Morning Prayer) will be said a quarter of an hour before Mass on Mon, Tues, Fri. & Sat.

Exposition of the Blessed Sacrament

Tuesdays at 10.0am Benediction at 10.30am
Friday at noon

Sacrament of Reconciliation

Saturday 5.15pm to 5.45pm or by appointment.

The Rosary Friday at Noon

The Mass today

The readings can be found on p.155 of the Parish Mass Book, and on p.1080 of The Sunday Missal.
Hymns at 10.0am : 707, 956, 913

CORRECTION

- Not of anything which appeared in last week's Newsheet, but of what a number of parishioners apparently **thought** had appeared. Bishop Alan was quoted - quite clearly - as saying 'The Holy Father has appointed me as Apostolic Administrator until Bishop-elect Peter has been ordained and installed'. Bishop Alan was obviously speaking here about himself, but some readers have thought that it was Fr.John speaking about **himself!** It is Bishop Alan of course who is acting as Apostolic Administrator of the diocese until the new Bishop is in place. So the unwelcome congratulations and commiserations offered to Fr.John were quite out of place!

THIS WEEK

Monday The St.Felix Toddlers are on half-term : they resume on October 31st.
Tuesday 10.45am The Catechism Group meets in the Cooper Room. This week we will look at paragraphs 689 - 694. All welcome.
Thursday 6.0pm Fr.John attends the Induction of Fr.Luke Goymour as Parish Priest of St.Mark's, Ipswich.
Saturday 11.30am Burial of the Cremated Remains of Barbara King in the Memorial Garden.
Next Sunday British Summer Time ends.

PARISH NOTICEBOARD

Anniversaries this week Alice Gotch (2004), James Dunne (2010), John O'Brien (2002), Michael Brookes (2009), and Mary Cooper (2013). May they Rest in Peace.

Money Matters There is a retiring collection

today for foreign Missions - *Missio*. Due to illness, there was not a collection-count this week.

THE GOOD, THE BAD, AND THE UGLY

For a long time now I have felt a disquiet about the fascination which prehistoric animals seem to assert over children - many children have plastic models of them. Maybe this feeling I have seems odd. But by any showing, I think, prehistoric animals are horribly ugly, and the preoccupation which children often have with them seems to be a preferring ugliness to the beauty which is found so abundantly in creation. A preference which I find disquieting. What is beautiful is of God, whilst what is ugly seems to belong to the enemy.

These feelings - a fear of ugliness being preferred to beauty - seem even more acute with regards to the two events which will occur next week - Hallo'een and All Saints Day which follows it. The great Christian feast of All Saints on November 1st is a feast of beauty - the moral beauty of the lives of love, service, and compassion led by the Saints. It is a feast of light and goodness, a celebration of the great love for God and for their fellow men and women which distinguishes the Saints in every age. truly a feast of light, whereas Hallo'een is concerned with darkness and fear, with evil and decay. In society at large, All Saints Day passes unnoticed and unknown, whilst Hallow'een activities seem to gain popularity and enthusiastic observance every year.

In the contrast between Hallo'een and All Saints Day there seem to me to be a very marked polarity between the ugly and the beautiful, between evil and good, between darkness and light. There will always be a preference in fallen humanity - humanity weakened by disobedience to God's good and loving will - for darkness over light. Whether it is the child finding a hideous prehistoric animal attractive, or a child (or adult) being enthralled by skeletons and demons. I can't help feeling that the enemy is at work. And that we Christians must witness as powerfully as we can to Our Lord's triumph over darkness' and seek always to be 'children of the light'. St.John asserts that the Light has shone in the darkness, and the

darkness will never overcome the light. We must play our small part in making this so.

IN OUR CHURCH

7. The Font The font is one of the prime furnishings of a Christian Church, the place where the Rite of Baptism is celebrated. Through the Sacrament of Baptism we are joined to Christ, receive the Holy Spirit, and become part of the Church. In early times a baptismal tank was used, for baptism by immersion. By the Mediaeval period nearly all baptisms were of very young children, and immersion continued - but a large bowl was quite big enough for this. Hence the large stone font-bowl which we find in most churches. Sometimes stone fonts in Mediaeval East Anglia had carvings of the Seven Sacraments around the outside of the bowl of the Font, and the panel representing Baptism usually shows the priest holding the naked baby above the font, ready to 'dunk' it. When the baptism of very young babies ceased to be the norm, the practice of aspersion - pouring water over the child's head - took over.

Our font stands in the tradition of being a large stone bowl - although for some unaccountable reason when its position was moved some years ago the usual lead lining was stripped out. We ought to replace the lining. In St.John's Gospel Jesus is recorded as saying that to inherit eternal life, we must be born again of Water and the Spirit. The Church has always understood this to relate to Baptism. And so on our font there is carved a band of waves at the base of the bowl, and on one of its sides there is a carving of a Dove, being the form under which the Holy Spirit appeared at the time of Jesus' baptism in the Jordan.

The traditional position for a Font is just inside the west door - the door being the entrance to the church building, and the Sacrament of Baptism being the entrance to the Church of God itself - and on an axis between the door and the Altar. When our font was moved from a Baptistery area in the corner where the Repository now is, it was most unfortunately not placed in the proper place in the centre, but to one side. It looks rather sidelined, which it shouldn't be in view of its importance.....