

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 Priest:
Fr Joseph Welch

Sundays: Yr A
Weekdays: Yr 2

April is dedicated
to the Blessed Sacrament

Sunday 29th March 2026

Palm Sunday

09:30 — Paul Medrano

11:00 — Pro Populo

Monday 30th March

Monday of Holy Week

10am — Lissy Robinson RIP

Tuesday 31st March

Tuesday of Holy Week

10am — Holy Souls

Wednesday 1st April

Wednesday of Holy Week

10am — Holy Souls

Maundy Thursday 2nd April

Mass of the Lord's Supper

8pm — Vocations to the Priesthood

Good Friday 3rd April

Holy Saturday 4th April

Easter Vigil

9pm — Pro Populo

Easter Sunday 5th April

8am (TLM) — Private int.

09:30 — Benefactors of St Pancras

11:00 — Deceased Clergy of
St Pancras

HOLY WEEK

PALM SUNDAY

Masses

8am (TLM) + 9:30am with blessing of palms
11am with blessing of palms and procession (starting outdoors)

Stations of the Cross & Benediction

4:30pm

MONDAY, TUESDAY & WEDNESDAY

Mass at 10am followed by Stations of the Cross

MAUNDY THURSDAY

Mass of the Lord's Supper: 8pm

Watching at the Altar of Repose until midnight

Compline: 11:45pm

GOOD FRIDAY

Children's Stations of the Cross: 11am

Liturgy of the Passion: 3pm

Stations of the Cross: 7pm

HOLY SATURDAY

Polish Blessing of Food (*in English*): 11am

Easter Vigil: 9pm

CONFESSIONS

**Monday, Tuesday
&
Wednesday**

9am—10am

&

6pm — 7pm



CONFESSIONS

**Maundy Thursday
Good Friday &
Holy Saturday**

10am — 11am

&

5pm — 6pm

CHRISM MASS AT THE CATHEDRAL Tuesday, 31st March at 11:30am, at which the Holy Oils are consecrated for use in the Sacraments for the forthcoming year.

GOOD FRIDAY WALK OF WITNESS starts at 9:45am outside the museum Street Methodist Church in Ipswich. (Gather at the entrance in Black Horse Lane).



Please consider making a **STANDING ORDER** instead of a weekly cash contribution to the parish. Barclays Bank account name and no. St Pancras Catholic Church 00775843. Sort code: 20-44-51. Our parish is part of the East Anglia Roman Catholic Diocesan Trust: registered charity no. 278742.

DIOCESAN JUBILEE 1976—2026

IPSWICH DEANERY EUCHARISTIC CONGRESS
6th—13th September 2026

A week-long series of events including Adoration of the Blessed Sacrament, a Eucharistic procession through the town, keynote speakers, and Mass with the Bishop of East Anglia at 11am on Sunday 13th September at the Corn Exchange.

Put the dates in your diary now!

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DIOCESAN PILGRIMAGE TO ROME
27th—31st October 2026

For details please go to:

www.rcdea.org.uk/diocese-to-celebrate-golden-jubilee-with-pilgrimage/

Can you play the organ or a keyboard? If you can help with the hymns at the 9:30 Mass on Sunday mornings, either occasionally or regularly, please speak to Fr Joseph. Thank you.

THE BOOK CLUB will meet next on Monday, 8th June to discuss *The World's First Love* by Fulton Sheen.

GREEN ENVELOPES Green envelopes for the next financial year are now available at the back of the church in named boxes. If you take a box without a name on it, please write your name and the box number on the sheet of paper provided otherwise we cannot claim Gift Aid. Thank you.

GOOD FRIDAY COLLECTION The traditional collection will be taken for the shrines of the Holy Land.

MEN & BOYS are asked to uncover their heads and not to wear hats of any kind in church please in accordance with the ancient biblical custom.

Sick List Prayers are asked for Peter Arms, Jim Convey, Vincent Convey, Sue Coppens-Browne, Larry Crowley, Alan Cutbush, Ciro Dellabella, Evelyn Flach, Halina Gajewska, Katherine Humphries, Linda Mitchell, Stephen Patten, Rosemary Pease, Brian Price, Judith Rogers, and Leighton Scott.

Of your charity Please pray for the repose of the souls of those who have died recently and for all whose anniversaries occur at this time: Ethel Barham, George Reynold, Lilian Kiesekoms, Arnold Cachia, Patrick Coughlan, Margaret Boxall, Anthony Crowley, Ernest Fell, Kathleen Comer, Thomas Halley, Hubert McHugh, Catherine Fowler, Lena Judge, Kathleen Clarke, Frank Dooley, May Groundwater, Freda Stoneman, Julius Meyer, John Kelly, Josephine Piggott, Don Maile, Lissy Robinson, Clifford Mallen, William Garrard, Nasta Kanayalal, Michael Sheehan, Graham Green, Jean Wright, Gil Ronquillo, Philip Bingham, and Renata De Lacroix. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: We conclude our six part series on The Atonement, the action by which a fallen race is reconciled to Almighty God.

THE ATONEMENT PT VI –
BY HIS SUFFERINGS AND DEATH

To understand how Christ's acts of expiation (making amends for our sins) and propitiation (appeasing God's wrath and setting right the scales of divine justice) accomplish our salvation – in other words, how the act of atonement works – we need to appreciate that on the Cross Our Lord acts as both Priest and Victim.

The word 'sacrifice' comes from the Latin, *sacer*, meaning sacred (holy) or set apart, and *facere*, meaning to make or to do. In other words, a sacrifice 'makes something holy or sacred.' Traditionally, a ritual religious sacrifice involves the death or destruction of the oblation (the gift) offered. This death or destruction teaches those who offer (or witness) the sacrifice that sin breaks the covenant with God and leads to death. As we know, death only entered into the world through sin, and the ultimate consequence of sin is death.

Christ, then, having entered into our human condition following our break with God chose to enter into the misery and wretchedness of our fallen state to its fullest extent, so that He, too, would undergo the consequences of our sinful break with God even though He, of course, was wholly without sin.

By dying on the Cross, He chose to lay down His life (Jn 10:17-18) as an act of sacrifice so that, by being the Victim in this sacrifice, He could make a fallen human race holy or scared, purifying our humanity and offering it up as a perfect gift to the Father. Christ is, then, the Priest who offers the sacrifice as well as the Victim that is sacrificed.

Christ's death on the Cross more than symbolizes the break brought about by our sins, it *embodies* that break. His death on the Cross encapsulates our separation from God in the sense that it expresses, and in some way encloses and embraces, that separation. In other words, Christ takes upon Himself – takes into His body – all of our sins and our sinfulness: He takes our brokenness and our separation from God into Himself and absorbs that separation from God to the point of sweating blood in the Garden of Gethsemane. Afterall, how can there not be torment when the Son who is God embodies a separation from God!

In this moment of death, Christ ransoms us by buying back for us the gifts that we forfeited by sin, heals us of our rift with God, restores us to a union with God, and forgives us our sins. This is what is accomplished in the work of atonement: we are ransomed, healed, restored, and forgiven.

This is why the Crucifix, embodying the death of Christ and His supreme sacrifice as Priest and Victim, is the icon of our faith: 'By His wounds you have been healed' (1 Peter 2:24; Is 53:5). The resurrection sets the seal upon Christ's sacrifice, and proves that death, and Satan the author of death, do not have the last word.: 'Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?' (1 Cor 15:54-55). The resurrection is the *embodiment* of Christ's victory.