

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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Parish Priest:
Fr Joseph Welch

Sundays: Yr A
Weekdays: Yr 1

March is dedicated
to St Joseph

Sunday 26th March 2023

*Fifth Sunday of Lent &
the First Sunday of Passiontide*

09:30 — Francis Dolen

11:00 — Pro Populo

Monday 27th March

Lent feria

10am — Eleanor Willis

Tuesday 28th March

Lent feria

8am (TLM) — Rubens Augusto Camargo
de Morais

Wednesday 29th March

Lent feria

6pm — Michael Willis

Thursday 30th March

Lent feria

12:15pm — Holy Souls

Friday 31st March

Lent feria

10am — Irena Majbová

Saturday 1st April

Lent feria

10am — Holy Souls

Vigil of Palm Sunday

6pm — Holy Souls

CONFESSIONS:

Mon — Sat: 30 minutes before each Mass

& Saturday 10:30am — 11am &
during Lent 5pm — 5:30pm

1st Friday: 7pm — 8pm

ADORATION: Sat: 10:30am — 5:30pm
during Lent

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass
(except during Lent)

TLM Masses: 2nd Sunday of the month at
8am. (Next 2nd Sunday Mass: 9th April)

THIS WEEK — THE FIRST WEEK OF PASSIONTIDE

Sunday: 4:30pm—Stations of the Cross and Benediction at 4:30pm
Second collection for Mary's Meals

Wednesday: 7pm—The last in our series of five meditations on the first
Holy Week as recounted in Matthew's Gospel

Thursday: 1pm—our last Lenten lunch in aid of Mary's Meals

Friday: 10:30am—Stations of the Cross following the weekday Mass

Saturday: 10:30am till 5:30pm—Adoration of the Blessed Sacrament

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Confessions: Monday—Friday: 30 minutes before each Mass

Saturday: 9:30—10am & 10:30—11am & 5pm—5:30pm

HOLY WEEK

Palm Sunday: Masses at 6pm (Saturday), 8am (TLM),
9:30am (hymns), 11am (solemn with procession)

Monday-Wednesday: 10am Mass followed by Stations of the Cross

Tuesday

*11:30am Chrism Mass at the cathedral. A coach
will leave St Mary's Church, Woodbridge Rd, at
9am. Cost: £15. Email: secretary@st-mary.org.uk*

Maundy Thursday: 8pm Mass of the Lord's Supper
Watching before the Altar of Repose until 12am
11:45pm Compline

Good Friday: 11am—Children's Stations of the Cross
3pm—Liturgy of the Passion
7pm—Stations of the Cross

Holy Saturday: 11am—Polish blessing of food (in English)
9pm—Easter Vigil

HOLY WEEK CONFESSIONS

Monday
Tuesday
Wednesday

30 minutes before Mass
&
7pm — 8pm

Maundy Thursday
Good Friday
Holy Saturday

10am—11am
&
5pm—6pm

*Please take a copy of the Lent & Holy Week leaflet
for full details of all services and events.*

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

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PASSIONTIDE, the last two weeks of Lent, is a period of special preparation for Easter, a mini season in its own right which, in its observance, is older even than the Church's observance of Lent. It is an echo of the Jewish fourteen-day preparation for the Passover, from the beginning of the month until, 'On the fourteenth day of the first month, towards evening, [it] will be the Passover of the Lord' (Ex 12:6; Lev 23:5).

To focus more sharply on the sufferings of Christ, all glorious and highly coloured objects of devotion — statues, paintings, and the like — are veiled in sombre, penitential purple. It is as if the saints themselves cannot bare to look upon what is just about to happen. But in that case, why cover crucifixes?

The Gospel for today was, for centuries (and still is in the Traditional Latin Mass, or TLM), an account of a confrontation between Our Lord and the Pharisees. Our Lord declares that 'Abraham, your father, rejoiced that he might see my day.' The Pharisees retort 'Thou art not yet fifty years old, and hast thou seen Abraham?' Then, stunning the Pharisees with His reply, Our Lord proclaims, 'Before Abraham was, I AM' (Jn 8:58). Our Lord, by using the holy name of God too sacred to be pronounced, proclaims Himself Divine. The Pharisees are outraged, and prepare to stone Him for blasphemy. However, the Gospel passage concludes, 'But Jesus *hid Himself*, and went out of the temple' (v.59).

At Christmas, we celebrate the Incarnation when, having emptied Himself of the trappings of Divine glory (Phil 2:6-7), Our Lord's divinity is hidden from our eyes (with just one brief glimpse of it on the Mount of Transfiguration). Now, beaten and scourged, tortured and crucified, He appears to us as one 'marred... beyond human semblance' (Is 52:14). In other words, in Passiontide, even His humanity seems to be hidden from us as well.

Of course in reality Our Lord is no more hidden from us than the Father is from the Son on Calvary even though, in His humanity, Our Lord *feels* that the Father is hidden from Him when He cries out, 'My God! My God! Why have you forsaken me?' (Mt 27:46; Mk 15:34). Yet veiling even the crucifixes sharpens our focus on what truly matters in the coming fortnight.

Sick List Prayers are asked for Rosemary Pease, Jim Convey, Mary Driscoll, Leighton Scott, Bernie Wood, Larry Crowley, Brian Price, Judy Fell, and Mick Shapland.

Of your charity Please pray for the repose of the soul of Graham Wilding who died recently as well as all those whose anniversaries occur at this time: Mary Mongan, Annie Burns, Isabel Thompson, Robert Shapland, Henry Church, Helena Pearson, Ethel Rice, Thomas Fitzpatrick, Eileen Field, Martha Jansen, Frank Rigby, Anne Joachim, Ethel Barham, George Reynold, Kathleen Clarke, Lilian Kiese-koms, Arnold Cachia, Patrick Coughlan, Margaret Boxall, Anthony Crowley, Ernest Fell, Kathleen Comer, Thomas Malley, Hubert McHugh, Catherine Fowler, Lena Judge, Frank Dooley, May Groundwater, Freda Stoneman, Julius Meyer, John Kelly, Josephine Piggott, Don Maile, and Lissy Robinson. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph Writes: We take a break from exploring the Nicene Creed and look instead at the Responsorial Psalms used on Sundays in Year A during Lent. This week,

Psalm 129 — De Profundis

The *De Profundis* is used as a prayer for the dead, and there are indulgences attached to it when so used. All the more surprising, then, when we discover it being said as part of Vespers (Evening Prayer) on Christmas Day. Why should we be praying a prayer for the dead on that day of all days? The explanation is straightforward. For thousands of years, ever since the Adam's original sin and the Fall of mankind, the human race has writhed in the anguish of its alienation from its Creator. In the fulness of time (Galatians 4:4) the Word of God leapt down from heaven from the royal throne (Wisdom 18:15) and became Incarnate, 'for us men and for our salvation,' as we say in the Creed every Sunday. Praying the *De Profundis* on Christmas Day, therefore, means that the human race is crying to God from the depths of its sins—from its spiritual death—and that that cry has been answered in the form of the Incarnation.

Now we find the same psalm being used as the Responsorial Psalm on the First Sunday of Passiontide as we draw ever closer to the dramatic events of Holy Week and the actual moment of our redemption.

All three readings today speak of raising the dead to life. In the first reading, from the prophet Ezekiel, we hear how the Lord says that he is going to raise His people from their graves and lead them back to the soil of Israel. Similarly, in today's Gospel passage we have the beautiful and moving account of Lazarus being raised from the dead. But when people are raised to life in the Bible, it is never *only* about their bodies becoming animated once more. There is always a supernatural element, and a spiritual lesson for us.

Having brought a people back to life who have been dead in sin, the Lord promises how He will go further than just giving them back their lives: He will put His Spirit in them. We as Catholics know that God puts His Spirit in us in the form of sanctifying grace whenever we receive the sacraments. St Paul, in today's second reading, develops this idea further. He writes that, through Baptism, God has made His home in us and adds that, indeed, unless we possess the Spirit of Christ we would not belong to Christ, implying that our bodies would still be dead in sin. But if Christ is in us then we have been justified, that is, we stand justified and righteous before Almighty God.

The Gospel passage goes even further. Our Lord made it clear that He could have rushed to the side of Lazarus when he was sick and prevented him from dying. However, by raising him from the dead, the whole incident will end not in death but in God's glory and the glorification of the Son of God and, as a result, the disciples will believe. In other words, God raises the sinner to life, and pours His grace into his heart, all for the sake of the glory of God and the faith of the sinner. And this remains the essence of the work of the Church today, two thousand years later because the Church has only two tasks: to give glory to God, and to pray and work for the sanctification and salvation of souls.

Today's Responsorial Psalm, then, ties in beautifully with this work of the Church. In the psalm we, individually and collectively, cry to the Lord from the depths of our needs—and especially from the depths of our sins—pleading for mercy, longing for Him, and counting on His Word.