

# 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

March is dedicated  
to St Joseph

## Sunday 22<sup>nd</sup> March 2026

*First Sunday of Passiontide*

09:30 — Rowland Batley RIP

11:00 — Pro Populo

## Monday 23<sup>rd</sup> March

*Feria in Passiontide*

10am — Holy Souls

## Tuesday 24<sup>th</sup> March

*Feria in Passiontide*

8am (TLM) — Benedicto Tadeu Nogueira

## Wednesday 25<sup>th</sup> March

*The Annunciation of the BVM*

6pm — Holy Souls

## Thursday 26<sup>th</sup> March

*Feria in Passiontide*

12:15pm — Pat Ware's int.

## Friday 27<sup>th</sup> March

*Feria in Passiontide*

10am — Alison Lockwood

## Saturday 28<sup>th</sup> March

*Feria in Passiontide*

10am — Marie Kenning RIP

*Vigil of Palm Sunday*

6pm — Val Baynard RIP

## Sunday 29<sup>th</sup> March

*Palm Sunday*

09:30 — Paul Medrano

11:00 — Pro Populo

## DURING LENT

### CONFESSIONS

#### Monday — Friday

30 minutes before each weekday Mass

#### Saturday

During the Holy Hour: 10:30am—11:30am

& 5pm—5:45pm

*For Confession times during Holy Week  
please see the Holy Week Services 2026 box.*



### STATIONS OF THE CROSS

**Friday** following the 10am Mass

**Sunday** 4:30pm followed by Benediction

## THIS WEEK

**Sunday** Stations of the Cross & Benediction at 4:30pm

### Wednesday

\* \* \* THE ANNUNCIATION OF THE BVM \* \* \*

Mass (with hymns) 6pm

**Thursday** Lent Lunch at 1pm

**Friday** Stations of the Cross after the 10am Mass

**Saturday** Adoration of the Blessed Sacrament 10:30—11:30am

## HOLY WEEK SERVICES 2026

### PALM SUNDAY – 29<sup>TH</sup> MARCH

Masses: 9:30 & 11am

Stations of the Cross & Benediction: 4:30pm

### MONDAY, TUESDAY, WEDNESDAY

Mass: 10am *followed by*  
Stations of the Cross

### MAUNDY THURSDAY – 2<sup>ND</sup> APRIL

Mass of the Lord's Supper: 8pm

Watching at the Altar of Repose till midnight

Compline: 11:45pm

### GOOD FRIDAY – 3<sup>RD</sup> APRIL

Children's Stations of the Cross: 11am

Liturgy of the Passion: 3pm

Stations of the Cross: 7pm

### HOLY SATURDAY – 4<sup>TH</sup> APRIL

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

Easter Vigil: 9pm

## HOLY WEEK CONFESSIONS

### Monday, Tuesday, Wednesday

9am—10am & 6pm — 7pm

### Maundy Thursday, Good Friday & Holy Saturday

10am — 11am & 5pm — 6pm



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 6<sup>th</sup>—13<sup>th</sup> 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 13<sup>th</sup> September at the Corn Exchange.

*Put the dates in your diary now!*

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### DIOCESAN PILGRIMAGE TO ROME 27<sup>th</sup>—31<sup>st</sup> October 2026

*For details please go to:*

[www.rcdea.org.uk/diocese-to-celebrate-golden-jubilee-with-pilgrimage/](http://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.

**DAY OF RECOLLECTION** with Fr Paul Diaper Monday, 23<sup>rd</sup> March. Women: 2—4pm. Men: 7—9pm (6:30pm for coffee). Newcomers welcome.

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

**AFTER HOLY COMMUNION** please continue to kneel in honour of the Blessed Sacrament until the tabernacle door has been closed again.

**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.

**DRINKING IN CHURCH** Please refrain from drinking (even water) whilst in church. Thank you.

**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 also pray for the repose of the soul of Oliver Merlehan who died recently, and for all whose anniversaries occur at this time: Elizabeth Black, Pauline Forster, Janet Morris, Rowland Batley, Edward Norfolk, Sean Goonan, Mary Dixey, Anna Waszak, Eugenie Finbow, Cyril Clarke, Mary Studd, Henry Taub-Y-Longue, Kathleen Golston, Joan Goldswain, Michael Robinson, Terence Garrod, Dorothy King, Mary Mongan, Annie Burns, Isabel Thompson, Robert Shapland, Henry Church, Helena Pearson, Ethel Rice, Thomas Fitzpatrick, Eileen Field, Martha Jansen, Frank Rigby, and Anne Joachim. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

**Fr Joseph writes:** We continue our series of columns on The Atonement, the action by which a fallen race is reconciled to Almighty God.

### THE ATONEMENT PT V — EXPIATION & PROPITIATION

The doctrine of the atonement involves several different ideas all at once. First, the gap between creature and Creator must be bridged if creatures are ever to get to heaven. The Son of God Incarnate – who has taken human nature to Himself without losing anything of His divine nature – is the only One who can bridge that gap precisely because He is the only One who is both God and Man. On the Cross Christ stretches out His arms, as if reaching across that divide, and touches both Man and God, earth and heaven. Note that He does not close that gap; rather, He bridges it: He provides the means by which creatures may cross the gap that they themselves have generated by sin and so enter into heaven after all.

Second, by entering into human nature and becoming as we are but without sin, Christ's offering of Himself on the Cross means that He is giving to the Father everything that we, as a race and as individuals, have always owed to God but have consistently failed to give Him. In other words, Christ's offering was truly human. At the same time, Christ is divine. This means that His offering is not just human (which, on its own, would not have been enough to accomplish the atonement) but is divine, and therefore what He offers to the Father has an infinite and eternal value. On the Cross, Our Lord offers to the Father all the praise and thanks, all the contrition and supplication, that the human race owes to the Father but has singularly failed to give Him. In effect, Christ re-balances the scales of divine justice which have become imbalanced because of our sins. (Remember, 'justice' is the virtue by which we give to others what we owe them.)

When we say that God is angry with His creatures what we mean is that these scales of divine justice have become imbalanced. (God does not become angry as we do because He does not have emotions as we do.) When we say Christ appeases God's wrath, we mean that He re-balances these scales of divine justice. We call this re-balancing of the scales *propitiation*. Christ *propitiates*, or appeases, God for our sins: He sets right an imbalance by which God's creatures have failed to give the proper adoration and thanks to God's majesty and glory.

In this way, Christ also *expiates* our sins. That is, He makes up for our failure to give to God what we owe to God and should have given Him. These two ideas – *propitiation* and *expiation* – are central to the Catholic doctrine of the Atonement.

To recap: *propitiation*<sup>1</sup> means to appease God's wrath, but this means re-setting the scales of divine justice which have been upset by our sins; whilst *expiation*<sup>2</sup> refers to Christ's re-setting of these scales insofar as He makes up to God for all that we have failed to give Him by giving Him, on the Cross, a perfect offering of infinite and eternal value.

<sup>1</sup> From the Latin, *propitiare*, to appease, to make favourable, to make well-disposed.

<sup>2</sup> From the Latin, *expiare*, to make amends.