

# ✠ Week of March 18, 2018

## MONDAY

2 Sm 7:4-5,12-14,16 \* Ps 89:2-5,27,29 \* Rom 4:13,16-18,22 \* Mt 1:16,18-21,24

## TUESDAY 8:00am Word/Communion

Nm 21:4-9 \* Ps 102:2-3,16-21 \* Jn 8:21-30

## WEDNESDAY 8:00am Mass

Dn 3:14-20,91-92,95 \* Dn 3:52-56 \* Jn 8:31-42

## THURSDAY 8:00am Mass

Gn 17:3-9 \* Ps 105:4-9 \* Jn 8:51-59

## FRIDAY 9:00am School Mass 7:00pm Shadow Stations of the Cross

Jer 20:10-13 \* Ps 18:2-7 \* Jn 10:31-42

## SATURDAY 4:30pm Mass

Ez 37:21-28 \* Jer 31:10-13 \* Jn 11:45-56

## PALM SUNDAY 9:30am Mass

Children's Liturgy of the Word & Nursery

Mk 11:1-10 \* Is 50:4-7 \* Ps 22:8-9,17-20,23-24 \* Phil 2:6-11 \* Mk 14:1 - 15:47



## ✠ Parish Activities

- Mon., Mar. 19 6:15pm Religious Education  
6:30pm Choir Practice
- Tues., Mar. 20 10:00am Scripture Study  
6:30pm RCIA  
6:30pm Sacramental Prep  
6:30pm Quilters at AUMC
- Wed., Mar. 21 10:00am Parish Knitters  
6:00pm Soup Supper  
7:00pm Communal Penance Service
- Sat., Mar. 24 8-12:30 AACS Mom-to-Mom Fundraiser-West
- Sun., Mar. 25 6:30pm CAFÉ Lenten Small Groups



**Soup Supper:** Please join us for our soup supper on Wed., March 21 at 6pm. At 7pm we will celebrate the Sacrament of Reconciliation. Please remember to bring your cross that was given to you at the beginning of Lent. Our theme was "Take up your Cross" and on Wednesday you will be invited to "Give up your Cross" as an act of sorrow. They will then be used in our environment for the Easter Season.  
*Worship Commission*

### SHADOW STATIONS OF THE CROSS

**Youth Ministry** will present the Stations of the Cross in Silhouette form on Friday, March 23 at 7:00pm in the church. Come support our youth by praying and reflecting on the stations in a new way!

**Finger Foods** are needed for the Easter Vigil reception on Saturday night, March 31. They can be brought to St. Gabriel social hall that afternoon or prior to the service. Finger foods include chips, cheese & crackers, veggies, fruit or relish trays, desserts, etc.

**Thank You:** We would like to thank Father Sutton, the organist and canter for the wonderful funeral service for our Wife/Mother Viola Thomas. We also would like to thank everyone who organized and donated food for the luncheon after the funeral. We very much appreciated and enjoyed it. God bless you all!  
*Viola Thomas family*

## ✠ Education/Formation

**Family Talk Time** *Celebrating Sunday for Catholic Families*, Sara McGinnis Lee  
What do seeds need to grow? How is light important to the growth process?

► **Reflecting on the Word:** Jesus shows us how life and death are much more closely linked than one might think. We have been taught that they are opposites, but not so in this case. The life of a plant requires the death of a seed, the life of a butterfly requires the death

of the caterpillar, and so with us a new way of being in the world requires the death of bad habits, pattern of speech and hurtful ways. Lent is a wonderful time to die to something that does not bear fruit in our lives.

► **Living the Word:** As we move into spring, plant some seeds as a family. This project can be as simple as planting a few grass seeds or herbs in a pot in your living room. As each member scatters their seeds, let them name something they wish to "die to" with Christ. Encourage everyone to notice the signs of spring all around as they go about their week, and report back on them over dinner as they prepare to grow something new in their lives.

## ✠ Auburn Area Catholic School

► **The school office** will close for spring break on Thurs., March 29 at 11:30am. It will reopen on Mon., Apr. 9.

### ► Did You Know?

School Year	4 yr-old-Preschool enrollment	Preschoolers who stayed at AACS for Kindergarten	% of 4-yr-old preschoolers who stayed at AACS for Kindergarten
2013-14	20	7	35%
2014-15	23	9	39%
2015-16	22	9	41%
2016-17	24	14	58%
2017-18	20	15	75%

## ✠ Stewardship

**Weekly Target: \$11,538.47 \* Offering: \$10,904.26**  
**Easter Flowers: \$1,162.00 \* Catholic Relief Services: \$1,383.00**  
**Children's Good Deeds: My Good Deed was...**

- ...I made my grampa stuff that was soft because he got his tooth pulled.
- ...I helped Dad fill the bird feeders.
- ...I helped took out the recycle and helped cook dinner.

**C.S.A.** Letters from the diocese have been sent to each registered household in the parish. You are asked to fill out the enclosed form and return it to the parish as soon as possible. Remember our target \$78,232.00 is our portion of the diocesan budget. Your personal response is your portion of the parish effort to meet our obligation. Please be as generous as you can be.  
*Fr. Tom*

May God grant you always  
A sunbeam to warm you  
A moonbeam to charm you  
A sheltering angel  
So nothing can harm you  
Laughter to cheer you  
Faithful friends near you  
And whenever you pray  
Heaven to hear you.



## 5<sup>th</sup> Sunday of Lent

Sr. Mary McGlone, Celebration

Today's Gospel presents Jesus in the moment when he realized that "his hour" had come. Here, John gives us a glimpse of Jesus' heart as he makes the astounding statement, "I am troubled now." The word Jesus used for being troubled was the one that described him when he shared Martha's grief at Lazarus' death, the same word that depicted the churning of the waters of the pool of Siloam. Jesus was deeply shaken and emotional.

Having admitted that, his next words reiterated that core orientation of his life. He was facing his end, what would both look and feel like utter defeat, and his first thought was of his Father: Should he ask his Father for an escape? Reframing everything that was about to take place, he prayed, "Father, glorify your name." After expressing the depth of his human frailty, Jesus took on the role of explaining the things of God. "When I am lifted up...I will draw everyone to myself."

John tells us that his phrase "when I am lifted up," indicated how he would die. Like so much John wrote, this has two levels of meaning. Jesus was speaking literally about being raised on the cross. But, as John tells the passion story, Jesus approached the cross as his exaltation, the revelation of the glory of God in him. In John's Gospel, Jesus' death on the cross is the revelation par excellence of God's unflinching love. The cross raised Jesus up as the icon of God's everlasting love.

When Jesus chose to walk into what he knew was his final hour, he did so fully aware of the cost and his purpose: "Now is the time of judgment...now the ruler of this world will be driven out." Only by going through his death would Jesus demonstrate that God's love overcomes every evil. That was the purpose of his life and his glory.

Now and again, we all need to confront the fact that we will die; knowing that leads us to evaluate our purpose and the worth of each day.

## New Covenant (Jeremiah)

Celebration

Prefiguring what Jesus would teach about fulfillment of the law rather than observance of its minutiae, Jeremiah announces that the new covenant will be written on the heart, not on stone. The people's understanding of God and their relationship of love will be such that no one will have need of a written law. Everything that should be done will be evident in the attitudes and behavior of the people themselves.

Although Jeremiah proclaims that everyone, from the least to the greatest, will know the Lord that doesn't mean that they are all going to fulfill their call in every dimension. The people will not become sinless saints, but rather they will know who God is and what God is like. Thus, the oracle we hear finishes with the promise, "I will forgive their evil-doing and remember their sin no more." That is an ongoing promise. In an imperfect world, sin will be recognized for what it is: an aberration, an abnormal, subhuman way of behaving which will never become the world's permanent condition. The new covenant is one in which God is known above all else as the One whose great love offers continual forgiveness, thereby opening the way for ongoing conversion.

This is God's unilateral promise. The core of this new covenant has nothing to do with the people's worthiness or good behavior, but rather God's unrelenting love and will to save them. This means that there is nothing this people can do to turn God against them. There God will always and forever be God for them.

"Lord, may my life give glory to your name."

## The Prayer of Jesus (Hebrews)

Celebration

This selection presents one of the most human portraits we have of Jesus, a parallel to the synoptic Gospels' depiction of Jesus at prayer in the Garden of Gethsemane. We are confronted here with Jesus whose anguish is deep and whose prayer is genuine.

This selection emphasizes that Jesus offered prayers and supplications with loud cries and tears. William Barclay in *The Letter to the Hebrews* states: "The rabbis had a saying: 'There are three kinds of prayers, each loftier than the preceding – prayer, crying and tears. Prayer is made in silence; crying with raised voice; but tears overcome all things.'" That suggests that the depth of feeling that brings tears is a sign that the prayer comes from the heart, not simply the intellect or will.

The Hebrews passage gives us a glimpse of Jesus' heart, another way of speaking of Jesus' love for the Father. When he turned to his Father in prayer, it was not a formality of acknowledging God's greatness or even reciting the traditional prayer of his people. Jesus' prayer moved him to tears because he was exposing his deepest self, his fears, hopes and desires, and offering them to his Father. His prayer was open to genuine interaction, expressing exactly who he was and his openness to whatever action or transformation God would ask or offer.

Jesus' "hour," was going to call forth everything it meant to be Son of God. It put his humanity to the test and allowed him to manifest the shape and content of divine love. For that reason, he had to pray with loud cries and tears, with every ounce of his human personality; Abba in everything that was about to come.

## Jesus' Acceptance (John)

Celebration

John has chosen to portray this scene as one which reveals Jesus as the utterly faithful Son of God, the one for whom loss of everything for the sake of faithfulness and trust was not abandonment, but glory. John's depiction of Jesus' utter freedom and even joy at approaching his passion does not contradict the other Gospels, but reveals a different dimension of the same truth they tell.

John presents us with Jesus as the one who goes freely to his death and overcomes death. Death is the ultimate threat to humanity and every sort of fear and selfishness ultimately springs from the fear of death. But Jesus, the one who has come as a servant, as one of the little ones, approaches death in freedom and trust. Then he promises to draw all to him in that same atmosphere.

That is what John means when he tells us that Jesus being lifted up, indicated the kind of death he would die. John was not only referring to the cross, but saying that Jesus' death would be an exaltation that would attract the whole world into his sphere of freedom and love. The kind of death he would die was one which would reveal the New Covenant and the ever-forgiving love of God.

## Preparing for Holy Week

Eugene Hensell OSB, Collegeville, MN

Everything is now in place for the coming of Holy Week. This last week of Lent offers a symbolic overview of the journey that is about to begin. The "hour" of Jesus refers to the whole passion event that he will undertake beginning with his entrance into Jerusalem. What is important for our reflection is that Jesus stated that whoever serves him must follow him. That means that Jesus' hour is also meant for his followers. To accept his hour was a challenge and a choice that Jesus had to make. Likewise for his followers. Remember those Greeks at the beginning of today's gospel who wanted to see Jesus. We do not know how they ended up but we do know what they saw and heard. What is important is how we respond to what we have seen and heard.