

Week of April 9, 2017

MONDAY

Is 42:1-7 * Ps 27:1-3,13-14 * Jn 12:1-11

TUESDAY 8:00am Word & Communion

Is 49:1-6 * Ps 71:1-6,15,17 * Jn 13:21-33,36-38

WEDNESDAY 8:00am Mass

Is 50:4-9 * Ps 69:8-10,21-22,31,33-34 * Mt 26:14-25

HOLY THURSDAY 7:00pm Mass

Ex 12:1-8,11-14 * Ps 116:12-13,15-18 *

1 Cor 11:23-26 * Jn 13:1-15

GOOD FRIDAY 12:00pm Stations of the Cross

1:00pm Celebration of the Lord's Passion

2:00-6:00pm Private Devotion

Is 52:13 - 53:12 * Ps 31:2,6,12-13,15-17,25

Heb 4:14-16; 5:7-9 * Jn 18:1 - 19:42

EASTER VIGIL (Sat.) 8:00pm Mass

Ex 14:15 - 15:1 * Is 55:1-11 * Ez 36:16-28

Rom 6:3-11 * Ps 118:1-2,16-17,22-23 * Mt 28:1-10

EASTER SUNDAY 8:30am Mass

10:30am Mass

(Easter Egg Hunt following 10:30am Mass)

Acts 10:34,37 -43 * Ps 118:1-2,16-17,22-23 * Col 3:1-4 * Mt 28:1-10

*All events take place at St. Gabriel East Campus unless otherwise noted.

Parish Activities

- Sun., Apr. 9 6:00pm Youth Ministry
Tues., Apr. 11 10:30am Chrism Mass-St. Thomas Aquinas, Sag.
Wed., Apr. 12 6:00pm Rehearsal for Holy Week
6:00pm Open Gym-west campus
Thurs., Apr. 13 AACCS half day of school
Fri., Apr 14 Parish Office closed-AACS no school
Sat., Apr. 15 12:00pm Rehearsal for Easter Vigil

EASTER VIGIL & RECEPTION FOR NEW MEMBERS

The Easter Vigil is our most important celebration of the year. Please come and join in this joyous celebration on Saturday, April 15 at 8:00pm, as Marty Spencer will profess his faith and receive the sacraments of Confirmation and Eucharist. A reception will follow in the social hall immediately after the Vigil. All are invited to attend and celebrate with our new member and his family and friends.

Finger Foods are needed for the Easter Vigil reception on Saturday night, April 15. They can be brought to the social hall prior to the Service. Finger goods include chips, cheese & crackers, veggie, fruit or relish trays, desserts, etc.

Rice Bowls may be returned to the baskets at the church entrances.

Blood Drive: Mark your calendar for Monday, April 24, 3-8pm.

Scripture Study: Beginning Tuesday, April 25, 10am at the Parish Center, we will begin **Mary: A Biblical Walk with the Blessed Mother**, a Catholic Bible study that will bring you on an extraordinary pilgrimage, revealing Mary's unique role in God's Kingdom and in our lives. We hope you will join in for this DVD based series that was filmed on location in the Holy Land, which will place you in the midst of the powerful drama of Mary's earthly life, taking you through her joys and sorrows. You will learn how she works in our lives today, drawing us ever closer to her divine Son.

Catechesis of the Good Shepherd (CGS): Last fall the CGS atrium was completed and has been used by our 1st grade religious education children this year. It has been a wonderful formation experience

for them. As we expand this formation offering to our preschoolers of the parish during our Sunday Mass, we need trained catechists for the atrium. We are looking for two or three people who are willing to make a commitment to be part of a team and take the training. Training is once a month on a Friday night and Saturday over an 8-month period, beginning in May. It will be offered at St. Jude Thaddeus Parish, Essexville. If you would like to read more about this wonderful catechesis option go to <http://www.cgsusa.org/about/default.aspx> If you are interested in becoming a CGS catechist, learning more about becoming a trained CGS catechist, or would like to see the atrium, contact Sandy at sdesjardins@auburnac.org or 662-4335.

Stewardship

Weekly Target: \$11,538.47 * Offering: \$13,325.00

Catholic Relief Services: \$150.00 * Easter Flowers: \$341.00

Rice Bowl: \$100.00 * Food Pantry: \$600.00

C.S.A. 47 new pledges: \$9,500.00

3rd report Total pledges: 199 (36% of households)

Total pledged: \$43,192.00 (55% of our target).

We eagerly await those who have not yet gotten around to it.

Education/Formation

FAMILY TALK TIME Celebrating Sunday for Catholic Families, Sara McGinnis Lee

► **Reflecting on the Word:** There is evidence that in 4th century Jerusalem, a procession and liturgy inaugurated "the Great Week." Matthew's account is a collection of events in Jerusalem. Jesus has returned to face death. What could an account of these holy, yet awful, events contribute to faith? Amid beginning gladness, terrible tragedy looms. We have arrived full circle at the end of Jesus' public life and ministry. We know that our resurrection is guaranteed. We observe Passion Sunday with a glimpse of Easter joy.

► **Living the Word:** Since Jesus' public ministry had convinced many that he would free them from Roman oppression, there must have been excitement in Jerusalem when the people heard Jesus was coming. Those people were misguided, and their joy quickly went away. Create and observe some time for peace and quiet today, possibly a family "holy (half?) hour" with no electronic distractions. Begin the time by praying the Apostles' Creed, and then allow each person to choose a quiet activity. In closing, mention that Lent ends soon.

Auburn Area Catholic School

► **Open Gym Night at St. Anthony's:** Wed., April 12, 6-7:30pm. Please plan on attending with your child. Thank you to the AACCS Athletics Committee for making this possible.

► **Grandparents/Special Person Mass:** Mark your calendar Friday, April 28, 9am for AACCS Special Mass honoring grandparents or a special person.

From Father Tom's Desk Passion/Palm Sunday

Patricia Sanchez, [Celebration](#)

More than any other prophet, Isaiah's servant submits to suffering, accepting it without complaint. The difference between Jeremiah who

loudly lamented his suffering and the one who gave his back to those who beat him demonstrates the distinction between a Jeremiah who, even knowing what it costs, does what the Master asks, and the suffering servant whose communion with God is so profound that he understands the rejection he suffers as a rejection of God and believes that God shares that rejection with him. There is no complaint because they are undergoing it together. Paul intensifies this interpretation of Jesus by giving us the hymn of Philippians 2. This depicts Jesus as the image of the self-emptying God, the God for whom no sacrifice is too great on behalf of beloved humanity.

The key difference in these interpretations is whether we conceive of Jesus as face to face with God, a servant sent on God's behalf, or as the son who flows from the heart of God, as we say in the creed, God from God, light from light. When we interpret Jesus' passion through the lens that understands it as divine self-giving, thoughts of "paying for sin" fade along with every hint that God could have anything to do with violence. Jesus brings home that idea when one of his followers cuts off somebody's ear. Jesus had taught his followers to contradict coercion with prophetic action by turning the other cheek; he had taught that God has nothing to do with vengeance but sends rain on the just and unjust. When we allow Isaiah and Paul and Jesus' own words to interpret his passion, we get the picture of Jesus as the expression of God's unfailing love, a love rejected but never overcome.

Entering into this holiest week of our year, Matthew, Paul and Isaiah invite us to look again at Jesus and to see him through their eyes. As we grasp the idea that Jesus was both victimized and invincible, we understand more fully how he was truly the revelation of God's way of being.

If we believe in Jesus as the revelation of God's unceasing love, our own notions of sin and punishment and forgiveness will begin to mirror God's mercy. Then our communal life will be capable of offering the world what it most needs: a living image of Jesus, the revelation of God's great love.

Easter Triduum

Nathan Mitchell, "The Three Days of Pascha", Notre Dame

What, really, do the liturgies of the triduum celebrate? Most all of us believe we know the answer. We assume that Thursday commemorates the day Jesus instituted the Eucharist; Friday commemorates the day he was executed on the cross; and the vigil commemorates his emergence from the tomb. We assume, further, that the liturgies of these days are dramatic "reenactments" of events – by turns touching, tragic, and triumphant – which happened during Jesus' last days and culminated in his victory over death.

But is "history" the central focus of celebration during the Triduum? Certainly, the early Christian creeds anchored belief in the historical, this-worldly circumstances that accompanied Jesus' suffering and crucifixion "under Pontius Pilate." Jesus' life, career and death were, in other words, attached to a specific time, in a specific place. His proclamation of God's arrival in the present moment (God's "reign"), his old challenge to understand God in and as one's neighbor, his rejection of "religion" as a means of social or political control – all this took place not in some cosmic cloud of unknowing but in a remote province of the later Roman Empire at a time of sociopolitical transition.

Precisely because these faith-anchoring events are historical, however, they cannot be repeated or "reenacted." That is why the church's long tradition insists that what happened once in history passes over into the mystery of the assembly's liturgical/sacramental celebrations. What the paschal triduum actually celebrates is mystery, not history.

The liturgies of these days do not "take us back" to the upper room or the path to Calvary. Their ultimate purpose is not to retrace or relieve the last hours of Jesus' life – nor to catch sight of him emerging from the tomb at Easter's dawning. They celebrate not what once happened to Jesus but what is now happening among us as a people called to conversion, gathered in faith, and gifted with the Spirit of holiness. They celebrate God's taking possession of our hearts at their deepest core, recreating us as a new human community broken like bread for the world's life – a community rich in compassion, steadfast in hope, and fearless in the search for justice and peace.

Who Is Our God?

Ted Wolgamot, [Celebration](#)

Passion (Palm) Sunday presents us with a very unusual version of a deity. In the words of St. Paul in our second reading, he's a God who "emptied himself, taking the form of a slave" – the form of the lowest element of society. Palm Sunday attempts to answer this question of who our God is by establishing from the beginning that the God of Jesus is like no other. He is unique in all human history.

Notice, for example, that as Jesus enters Jerusalem there are no trumpets blaring, no resplendent carriages proudly acclaiming royalty, no horses bedecked with finery of any kind – nothing that demonstrates power or majesty. God sits on a donkey. This same God who marches into Jerusalem will encounter a "coronation" ceremony of whips and lashes. His royal "throne" will be a cross. His "glory" will be death. Why does Jesus do this? Because that is the kind of God Jesus preaches and imitates.

In Summary

Deacon Dick Folger, [Celebration](#)

The Passion of the Lord can be compared to the ups and downs of a roller coaster ride. It began as Jesus first rose, lifted on the heights of popularity as he entered Jerusalem, riding on a colt. The adoring crowds cheered his entry laying down palm branches to prepare his path. Similar to a great king, he entered the great capitol city of Jerusalem.

A few days later, Jesus' journey plummeted when he faced the lonely agony in the garden. Jesus prayed, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."

Then as the Sabbath approach, Jesus was raised up on the cross. The bloody iron spikes pinned him to the wood beams. Above his head was placed a sign which mockingly labeled him "King of the Jews." Finally, Jesus collapsed into death and darkness, his body sealed in a cold, stone tomb.

With the dawn, Jesus opened his eyes and rose from the dead. It was the first day of the new week, a new creation. Our Lord Jesus Christ, the Son of God, continued to rise in ultimate triumph, ascending to heaven to sit and reign forever at the right hand of the Father.

"Lord, help me empty myself of self."

AMEN CORNER: This past week, there was a closing on the Toni & Trish House. Their board agreed to buy the House and approximately 9 acres of land to the east and to the north for \$225,000. I was not at the closing because the property is in the name of the diocese and its bishop. This given, never the less, the money goes to the parish.

When the former rectory was remodeled several years ago, the money used for the project (\$106,000) came not from the parish but from the diocese because the initial intent was to have the former rectory serve as a retirement home for priests (3 being the capacity). That never happened and a Hospice group appeared on the scene looking for a facility – and the rest is history. In justice, some portion of the purchase price should be returned to the diocese. You will be informed when that amount is determined.

Fr. Tom