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Kellie Deming	Tim Hadd	Dave Willsie
Dan Derdowski	Connie Kaczynski	Karen Willsie

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 Sisters of St. Clare srsclare.com/prayer

BEFRIENDER

Mary Ellyn Gushow662-6745

COMMUNION FOR HOMEBOUND

Pam Graul-Gwizdala513-3027

**SCHOOL ENDOWMENT
 SPREADING THE SPIRIT FUND**

School Principal662-6431

MASSES

Saturday 4:30 PM Wednesday 8:00 AM (Not July)
 Sunday 9:30 AM Thursday 8:00 AM (Not July)

WORD & COMMUNION SERVICE

Tuesday 8:00 AM (Labor Day through Memorial Day)

NEW PARISHIONERS

Contact Parish Office for appointment to register.

SACRAMENT OF BAPTISM

Celebrated the 2nd weekend each month. Must be active, registered member of parish family. Contact the Parish Office

SACRAMENT OF MARRIAGE

Arrangements should be made by contacting Parish Office at least six months in advance. Must be active, registered member of parish family.

SACRAMENT OF THE SICK

Notify Parish Office of parishioners experiencing serious illness, injury, or hospitalization. Communal Anointing of the Sick is celebrated annually in the Fall.

SACRAMENT OF RECONCILIATION

Available 1st Saturday each month at 11:00 AM in the Sacristy at St. Gabriel Parish or call Parish Office for appointment.

**AUBURN AREA CATHOLIC SCHOOL
 114 W. Midland Rd., Auburn, MI 48611**

Ph.: 662-6431 Fax: 662-3391 www.auburnacschool.org
 Clark Switalski, Principal cswitalski@auburnac.org
 Chris Kaczynski, Secretary ckaczynski@auburnac.org

WEATHER POLICY

If Bay City Public Schools close due to inclement weather, daytime (8:00 AM – 4:00 PM), parish activities are canceled. Cancellation of all (including the St Anthony site) evening activities will be announced by 3:00 PM. Closures will be posted on TV: NBC 25, ABC 12, CBS 5

WEEK OF MARCH 23, 2020

MONDAY

244: Is 65:17-21 Ps 30:2, 11-12a, 13b Jn 4: 43-54

TUESDAY

245: Ez 47:1-9, 12 Ps 46:2-3, 5-6, 8-9 Jn 5:1-16

WEDNESDAY

545: Is 7:10-14; 8:10 Ps 40:7-11 Heb 10:4-10 Lk 1:26-38

THURSDAY

247: Ex 32:7-14 Ps 106:19-23 Jn 5:31-47

FRIDAY

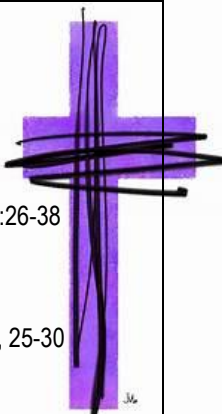
248: Wis 2:2:1a, 12-22 Ps 34:17-21,23 Jn 7:1-2, 10, 25-30

SATURDAY

249: Jer 11:18-20 Ps 7:2-3,9b-12 Jn 7:40-53

SUNDAY

34: Ez 37:12-14 Ps 130:1-8 Jn 11:1-45 or 11:3-7,17,20-27,33b-45



EDUCATION / FORMATION

Family Talk Time *Celebrating Sunday for Catholic Families:* Sara McGinnis Lee
What might it be like not to physically see? What might it be like not to recognize God's presence in our lives?

Reflecting on the Word:

In the Gospel, we are invited to focus on the physical and spiritual aspects of sight and light. Jesus responds to the prevalent belief of his time that misfortune and disability were the result of sin. He responds by giving the question a different twist – that through this man's disability, God's power will be made known. God makes himself visible through our lives, through the good or happy occurrences. But sometimes, as with the man born blind, we come to know God through the challenges we face. God works even on us, even in dark times, shining a light of hope and faith and offering healing for body, heart, or soul. God not only works in us, but also walks with us through all the good and the bad.

Living the Word:

Are there people in your community whom you fail to notice? Perhaps it is the elderly, the sick or homebound of your parish, the homeless, or those living in precarious financial situations. Do you see Christ in them? Choose a person or group that you can pray for this week, and commit to be present to them, to see and love them, and to care for them as tenderly as you would care for Christ.

PARISH ACTIVITIES

All parish activities and gatherings are currently suspended per Bishop Gruss as of March 17th through at least April 5th. Further details to follow as they are available.

STEWARDSHIP

Weekly Target: \$10,962 **Offering:** \$7,669

Easter Flowers: \$363 **Food Pantry:** \$55

Catholic Relief Services: \$375.00

Children G☺od Deeds

... Helping getting my sister get her clothes ready for the day...

...To be the cross bearer at Stations of the Cross...

...Playing with my Daddy...

Online Giving...

During these uncertain times, your parish still needs your support. Do not forget the availability of online giving. You can go to the parish website and "click" online giving, you can also go to My parish App or use the link below. While we are unable to attend weekly mass and may be worshipping at home, your vital support can still happen regardless of where you are.

<https://www.osvhub.com/auburnac/funds>



AUBURN AREA CATHOLIC SCHOOL

Clark Switalski, Principal

This past week has been extremely tough on everyone, and our teachers and parents have really worked to make the best of a difficult situation. No matter what, AACCS really wants to do the best for our students. As we transition to not being in school, the teachers have been diligently working to find alternative methods and modes to reach students. We want to continue to push our students and show them that the perseverance is an very important life lesson. As we work through this, we will continue to promote that we should never give up when there are challenging circumstances.

Jesus is the way, the light, and the truth. When Jesus reveals himself to us, we are no longer blind and are able to believe in something greater. At many points in our lives we are left with good or bad circumstances and often have to make a decision. The blind man chose to see and believe in Jesus. With everything going on around us, our sight can be "blinded" and we can lose sight of Jesus and his plan for us. We can lose direction in our lives and not really know how to get back on track. I have been down that road, as have many of you, and I have found the lit path Jesus has made for me is the one I want to go down. I am not able to be the person God intended unless I choose to say yes and follow him down that path. Please continue to pray for people dealing with problems during this extended absence from school, work, or worship. We can all use more light to help us see and understand.

✝ **God Bless**



Task: *In these remaining weeks of Lent, let us work on seeing as Jesus sees and telling others what we see*

Liturgy Corner by Rev. Robert E. Brassard

Do you know why.....in the words we call the institution narrative, or the words of consecration are a central part of the Eucharistic Prayer? Obviously, the roots of these words are found in the scriptural accounts of the Last Suppers and the insertion of these words reflects the liturgical tradition from the very earliest of sources.

It is these words which connect our entire celebration to the action of Christ at the Last Supper. The custom of elevating the host and the chalice after the words of institution did not become part of Church practice until the 13th century. The custom of having the Presider genuflect after the elevation does not make an appearance until late in the 14th century. Later there was also the addition of ringing a bell prior to the words of institution, and at the moment of each elevation. This custom was based on the practice of having the priest celebrate Mass with his back to the people. Because the people could not see what was going on, the ringing of a bell served a functional purpose of keying in the people of what was happening at the altar.





FROM
FR. TOM'S
DESK

Fourth Sunday of Lent Patricia Sanchez, *Celebration*

This Sunday, we stand in the company of a man born blind; as we watch and listen, Jesus, the light of the world, will bless the man with the ability to see; not only with physical sight but also with the deeper spiritual insight of faith. Although he was born blind, the unnamed blind man featured in today's gospel seems to be the only one in the narrative capable of seeing Jesus for who he really is. The Pharisees don't; their annoyance over the fact that Jesus cured the man on the Sabbath precludes them from truly seeing and accepting the power of God at work in him. Jesus' disciples still seem to be groping around in the dark for the light switch of unequivocal faith. The neighbors and acquaintances of the blind man are debating as to whether he was actually the one who was cured, while the man's parents, fearing reprisals from the Jews, refuse to become involved.

Given the fact that his is the only worthy response to Jesus, the man born blind is held out to each of us today as our guide and mentor. Indeed, this gospel challenges each of us to recognize ourselves in the person and in the experience of the man born blind. Just as Jesus anointed the eyes of the blind man with mud paste, and just as he was washed and healed in the waters of the pool of Siloam, so, also were we anointed and washed and healed at our baptism. Similarly, and as is reflected in today's first reading, just as David was anointed by Samuel and set apart for the service of God's people so also, were we anointed and set apart for service at baptism. And, just as the "spirit of the Lord rushed upon David" and prepared him for his life's work so, also, does the Holy Spirit, who made us temples of the divine presence at baptism, remain with us throughout our lives, equipping us with every good gift, empowering and enabling us for every good work and inspiring us with every good thought.

Anointed to Serve: (Samuel 16) *Celebration*

Not anointed with mud paste but anointed nonetheless and designated by God (through Samuel) to be king of the Israelites, the selection of David underscores the absolute freedom of divine election. Not conditioned by outward appearances, or the conventional wisdom of the day, nor even by the fact that Saul's son Jonathan would have seemed a more likely successor to his father's throne, God's choices are not based on human criteria. On the contrary, God's choices of those who will collaborate in the ongoing plan of salvation are based solely on divine insight or, as the author of 1 Samuel has explained it, "not as humanity sees does God see, because man sees the appearance but God looks into the heart" (v.7).

Under David's leadership, the Israelites experienced a cohesive unity that survived only until the death of Solomon when the kingdom was divided into two, Israel in the north and Judah in the south. Throughout the Deuteronomic history, the marked success of David's reign and his charismatic leadership were attributed to the power of God's own Spirit that rushed upon him at his inaugural anointing. While few of us may ever aspire to reign as monarchs, that same Spirit rushes upon each of us at baptism, anointing us and equipping us with the charisms that we need to serve God and one another in truth, in justice and in love.

Illumination: (Ephesians 5)

Celebration

Scholars agree that this pericope may have been part of a longer baptismal liturgy and suggest that verse 14 is most assuredly a fragment of an ancient Christ hymn. In the early church, the majority of those being baptized were adults who confessed their faith as they emerged from the darkness of paganism into the light of faith. Perhaps, these were the lines which were sung as they arose from the baptismal waters, to symbolize the passage from the dark sleep of not believing to the awakened life of the Christian way. Moreover, it has also been suggested that these lines may also compromise the summons that will be issued by the archangel when the "last trumpet blast" sounds over the earth. At that time, all these who sleep in death will be awakened to receive the gift of eternal life in Christ. It does seem certain that when we read these lines, we are in touch with a very early expression of Christian faith in Jesus, the light who dispels the darkness and the dawn of everlasting day.

Mountain View: (John 9) *Celebration*

Through this gospel, the evangelist cites the ever-deepening contrast between the blind man's growing ability to see Jesus and the sighted Pharisees' increasingly self-imposed blindness (vv. 17,19,24-30). This comparison climaxes in the newly sighted man's confession of faith in Jesus, "I do believe, Lord," and in Jesus' pronouncement of judgement of the Pharisees, "If you were blind, there would be no sin in that. 'But we see,' you say, and your sin remains."

The fact that this gospel concludes on such an ominous note prompts those who hear it yet again today to turn the light of Jesus' truth upon themselves. Shall we follow the lead of the Pharisees and turn a blind eye to that truth, or shall we join the blind man in being anointed by Jesus, washed by his words and healed by his works? Then by virtue of that anointing and washing and healing, shall we not become the mud paste that can bring a holy anointing, a thorough washing and a powerful healing to our world?

Pay the Price: *Celebration*

In today's gospel, a man born blind enters the paradox of meeting Jesus, receiving his sight, then being expelled from the synagogue. And perhaps a once self-sufficient and skillful beggar (well-positioned at a prime spot right next to the pool of Siloam), the man could now see, but was therefore also faced with finding a job for the first time in his life. To know Jesus offered him salvation, but at a cost.

In another healing story involving a blind man (Mark 10:46-52), Jesus asked a question that probes us all: "What do you want me to do for you?" If we say, as Bartimaeus did, "Lord, I want to see," then we must be prepared for a life-changing conversation. Everyone Jesus heals then faces the decision to follow him wholeheartedly. Are we ready for that conversation, and its cost?



"Guide me Lord, by your light"

Our Story: Rev, Mark Strobel, *The Liturgical Press*

It is in this gospel story along with this eucharist where we can begin to see most clearly. Priest and author Fleming Rutledge says that when we come to worship we each bring our own blindness: our need to hide, our readiness to deceive, fears and hatreds to deep to manage, resentments that eat at us, abuse that makes us cry, doubt that leads us to wonder if God actually cares about us. We come with all of this and more. This darkness blinds us to the work of God in the world and in our lives.

Today Jesus won't spit on the ground and rub mud in your eyes so that we can see. But this word and this sacrament are for our healing so that we can say in faith, "One thing I do know is that I was blind and now I see." We may not know how or even whether we will be healed today. But we belong inside this story. It is our story, we who were once darkness, but now are light in the Lord.



Food Pantry...

During these uncertain times, there will be community members who will need our support. We currently serve

between 8 and 10 families a week and will continue to serve the clients who come into the Food Pantry in any way we can. There may be an influx of people needing help in the coming days, so please keep us in mind when shopping for your family. You can drop off donations at the Parish Office between 8:30 am & 4:30 pm Monday through Friday. Help to us take care of the less fortunate!

FYI...

To the parishioners of St. Gabriel Parish, we will continue to publish the bulletin on our website and we will have additional copies available in the drop box outside of the Parish Office. We will try to keep you in the know during the shutdown. Please let us know via email of anything you need published. parishoffice@auburnac.org



PICTORIAL DIRECTORY UPDATE: Retakes will be available!!

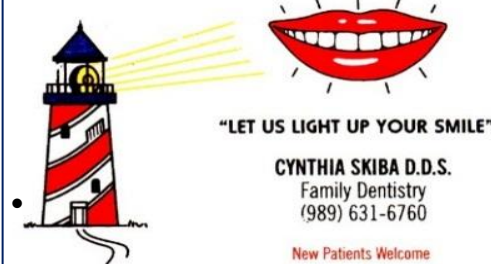
We have finally been able to arrange for a local photographer to set aside some time at the end of March to take photos of anyone who DID NOT get them taken during the original photo sessions. The time frame for these sessions will be **Friday March 27th, from 5-8pm and Saturday March 28th from 9am-noon.** You will need to set up an appointment day & time by calling the Parish Office at (989) 662-6861.



Michael Kaczynski
Painting/Carpentry

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Cell: 303-242-2650
mckaczynski@sbcglobal.net

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St. Anthony Cemetery
4485 S. Eleven Mile Rd.
Auburn, MI 48611



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Double (2 Urns)	\$1,000	\$1,500
Inurnment	\$1,400	\$1,750
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Burial	\$ 500	\$1,200
Burial of Cremains	\$ 650	\$ 850
Saturday Burial	\$ 150	\$ 175
Foundation	\$ 200 additional	\$ 200 additional
	\$ 0.40 per sq. inch	\$ 0.40 per sq. inch

A Faith Response to the Coronavirus

The coronavirus outbreak is stirring up anxiety, confusion, and major inconveniences. It is a situation in which we can easily overreact or underreact. How can our faith tradition guide and comfort us through this troubling time?

A good starting point is to remember that the most repeated phrase in the Bible is “Do not be afraid!” or “Have no fear!” God probably sends us this message so frequently because fear is such a big part of human nature. Fear can alert us to dangers in our lives to keep us safe, but fear can also lead us astray, toward selfish responses.

Enough for Everyone

Of course, we see these same dynamics play out in Scripture, where fear leads to hoarding. The most famous story is when the Israelites are in the desert without food (Exodus 16). God rains down manna from heaven but also cautions them to take only what they need for now. They disobey but find that the food they attempt to store away goes bad immediately.

The consistent message we hear in the Bible is that we need to trust in God, who will provide enough for everyone. The problems come when people begin to take more than they need.

Fear of the coronavirus has caused some to stockpile and hoard unreasonable amounts of hand sanitizer, face masks, and other supplies against the recommendations of leaders. The problem is that this wipes out supplies for those who truly need them the most—health care workers and those most vulnerable to the disease—without really making the buyers safer.

Protect the Vulnerable

Scripture and the social teachings of the church remind us again and again that we—as individuals and a society—must protect and give priority to those who are most vulnerable and at risk. We see this from the laws in the Old Testament that looked out for the poor and the widows, to Jesus’ embrace of people on the margins of society, to the early church’s adamant support of those who had less. The Bible urges us to put those who are most at risk first.

In the midst of the coronavirus, the vulnerable take many forms. Most obvious are those who are elderly or have other health conditions that make them most susceptible to illness. Those who are younger may not be concerned about our own health risks, but if we help pass on the virus, it can be a life-or-death situation for others.

Others are financially vulnerable and do not have the flexibility to take sick leave that many of us take for granted. That puts them in a difficult situation when they become ill and may have to choose between putting their job at risk and staying home to protect others. Likewise, many parents do not have the flexibility to stay home when school is canceled for their children.

The situation is impacting many others, such as small business owners who may already be on shaky financial ground.

A Spirit of Sacrifice

This health crisis is challenging many of us to make sacrifices in our lives. Some are huge, such as those made by exhausted health care workers around the world, desperately trying to keep patients alive (while avoiding the illness themselves).

Other sacrifices fall more in the category of inconveniences. It is inconvenient when events are canceled, schools close, and travel is limited. It is inconvenient to wash our hands intentionally and regularly.

But this kind of sacrifice is at the very center of our faith. Every time we gather around the Lord’s Table, we celebrate the powerful way Christ showed us how to love others. He sacrificed *everything* in self-giving love for us, and he invited us to do the same. In turn, we die to ourselves—through inconveniences and more—in order to love those around us. Truly loving others will always cost us something.

Actions that may not entirely make sense to us can have huge effects. Scientists point to the 1918 flu when St. Louis proactively and aggressively closed its schools to prevent infections. Death rates in the city were about one third those in Pittsburgh, which was much slower to close its schools. Thousands of lives were saved.

We may grumble about or resist changing our habits, especially if it’s unclear what’s in it for us. But we need to remember that many of these actions are more about protecting others. Perhaps the invitation amidst this crisis is to embrace the inconveniences fully, and then move *beyond* them to seek out the best ways to serve those who are most in need.

Loving Our Neighbor

Community is essential to us as Christians. We are the Body of Christ, and we know that when two or more gather in Jesus' name, he is present with us. So it may be a bit harder for us to handle the "social distancing" happening in many communities.

Our call to community is not only in the context of our church but also in our neighborhood community. How do we literally love our neighbor? How can we be witnesses on our streets?

One way is to regularly check in on your neighbors who may be vulnerable and isolated. Offer to deliver groceries or other items for them or to run other errands so they won't have to risk infection by leaving their home.

Be a positive, calming influence in any online neighborhood communities. Don't spread rumors or hysteria, but find ways to support each other through the crisis.

Living the Virtues

Ultimately, as with life in general, we are called to live out the four cardinal virtues:

Prudence - Carefully discern the best course of action, not just for ourselves, but for the good of all. Ask: What action does God want me to take?

Justice - Seek fairness for everyone, especially those who need it most. Ask: Who is not getting the help that they need?

Temperance - Find a healthy balance between self care and care for others. Ask: Do I err toward selfishness or an unhealthy co-dependence?

Fortitude - Persevere in times of trial and difficulty. Ask: Do I have the courage to do the right thing even when the going gets tough?

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