

# St. Ambrose Parish

MARCH 26, 2023  
BEEHIVE

## WALK WITH Jesus

An EASTER EVENT for FAMILIES

This inspiring event helps families follow Jesus through His last days on earth — and in their daily lives.

We'll walk his path as he enters Jerusalem on Palm Sunday, follow him as he serves others at The Last Supper, pray for Jesus as he is taken away by the soldiers in the Garden of Gethsemane, experience Jesus' sacrifice for us on Good Friday and then experience the glory of Easter Resurrection. We'll have some interesting tableaux, crafts and snacks, of course! This is an event for all ages, but young children should be accompanied by an adult.

Palm Sunday April 2, 2023 - Following 8:30 Mass and 11:15 Mass



There is no charge for the program, but advance registration is very important.  
Call: 313-822-2814, Email: [stambrose@comcast.net](mailto:stambrose@comcast.net) or use the QR Code at left to register online!

# The Dynamic of God's Love

In today's gospel about the raising of Lazarus, John the Evangelist shows us how he understood Jesus, and we run into some disconcerting ideas. In last week's gospel, we heard that the blind man's disability was not a result of anyone's sin, but the occasion for seeing the glory of God. In this week's gospel, Jesus explains that Lazarus' illness "is for the glory of God that the Son of God may be glorified through it."

That could sound a bit like my scrupulous Irish ancestors' belief that God sends suffering to purify us or, that afflictions make up for sin. That raises the question, "Does God cause or allow bad things happen to good people for God's own sake? To balance the divine scales?"

That's one oft-preached way of understanding Jesus' mission. In this perspective, it was God's plan and will that Jesus suffer and die because there was no other way to atone for human sin.

Of course, when we think about that, we might begin to wonder why God's power would be so limited, why God would have to follow a strict law of retaliation. Might that theology be blasphemous?

Scripture scholar Jesuit Fr. Silvano Fausti says that the Gospel of John has no Transfiguration scene because John's whole Gospel gradually reveals Jesus' glory, God's presence in human flesh and history. John's entire Gospel is an unfolding Epiphany.

From that perspective, we see Jesus constantly confronting evil: the natural evil of sickness and death and the human-caused evil of betraying or thwarting the human vocation to love. In each case, Jesus' response is life-giving. Jesus reveals that the essence of God's being and glory is life-giving love. Jesus constantly offers us the invitation to enter into the dynamic of that love. Using this perspective on this week's Liturgy of the Word ushers us into an experience of epiphany, into scenes of God's self-revelation.

Our first reading today from Ezekiel comes from the latter third of his writings, the section in which he begins to comfort the people who have brought destruction on themselves. While the people consider themselves as good as dead, Ezekiel speaks in the name of God who wants to bring them back to life, give them a new heart (36:26) and allow them to be enlivened by the divine spirit (39:29).

This promise of the divine spirit leads us directly to our selection from Paul's Letter to the Romans. Paul's talk of flesh and spirit has nothing to do with denigrating the human

body or history. Paul is talking about two fundamental orientations in life.

One is caught up in the zero-sum perspective that proclaims, "Pull yourself up by your own bootstraps; it's everyone for themselves, and there is no free lunch." That is "the flesh," a fear and avoidance of vulnerability that makes self-protection the No. 1 priority.

In contrast, the perspective of the spirit realizes that no one is either alone or self-sufficient. Instead of being motivated by fear, people who are in the spirit live with the courage-generating assurance that life is a gift and a promise.

Probably the least-noticed words in today's Gospel come from Thomas, who says, "Let us go to die with him." With those words, Thomas proclaimed the very same faith that Mary and Martha professed about Jesus as the resurrection and the life. Thomas was telling his companions that living in fear was truly a dead end.

That awareness opened them to new dimensions of life, to the Spirit of Christ who would lead them beyond their greatest imaginings. Thomas' decision to accompany Jesus put into action the faith described in all the dialogue that was to come about the resurrection and the life.

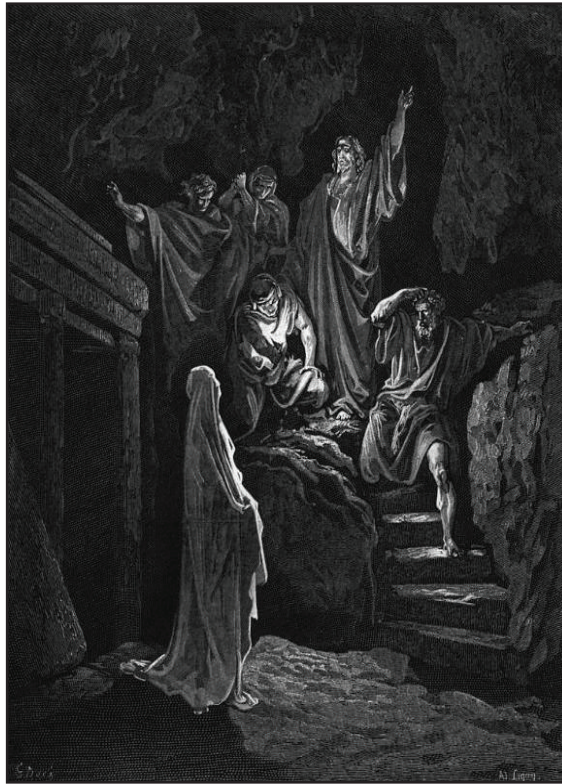
When we pay attention to Thomas in this Gospel scene, we get the idea that he had received new life

just as did Lazarus. Jesus raised Lazarus and comforted his sisters. In doing so, he confronted and thoroughly undermined the powers of death. When Thomas said that he would follow Jesus in spite of the danger of death, he made the same declaration that we make each time we say, "Lord, by your cross and resurrection, you have set us free."

Today's Scriptures urge us to practice living faith, to allow the Spirit of Christ to free us from any fear that focuses us on our own well-being as if it could be separated from that of others. Through the power of Christ's Spirit working in us, we are called to confront and undermine the powers of sin and death.

Being caught up in the dynamic of loving, we can witness to the glory of our life-giving God who does not send suffering but accompanies us in it through one another. Let us strive to be with Thomas and keep saying, "Let us go with him."

*Written by Sr. Mary M. McGlone for The National Catholic Reporter. For more please visit NCROnline.org*



# All Things Considered

As the June 2023 launch of the Parish Year of the National Eucharistic Revival approaches, take a few moments to visit and bookmark [aod.org/eucharisticrevival](http://aod.org/eucharisticrevival). Over the coming weeks and months, the Archdiocese will regularly update this page with resources to help you renew a love for and devotion to Jesus in the Eucharist. Registration for the National Eucharistic Congress in June 2024 is now open. This might be a particularly beneficial way of spending some of your family vacation time next year.

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They heard more than 25,000 confessions last year – we’re talking about the Capuchin priests at St. Bonaventure Monastery on Mt. Elliot.

An availability of a confessor pretty much any day of the week has always been an attraction of that religious household, going back to its founding in Detroit back in 1883. It’s a true grace of God that we have such a ministry here in town. And the Capuchins are professionals at it.

I see another reason why so many Catholics in the area continue to gravitate to St. Bonaventure for confession. In the past, an average parish would have had multiple priests in residence. That allowed a parishioner to choose their confessor. With most parishes today down to a single priest, that funnels penitents down to only one choice. There could be a lot of reasons why a penitent would not be comfortable with that, so the option is to seek out another anonymous priest confessor. St. Bonaventure’s provides that choice on a regular, generous schedule. (You can also find a lot of priests waiting in line for confession there too.)

Now that we are down to the final days of Lent, a good number of Catholics are thinking about availing

themselves of the Sacrament of Penance. We have been offering a couple of hours a week for private confessions since Ash Wednesday. We also have scheduled two Communal Penance services between now and Easter. Both accomplish the same goal – to bring peace and forgiveness to a troubled soul.

For most penitents, participation in a Communal Service will suffice. But others may require more time and attention.

You instinctively know when you can treat a cold with an “over the counter” medication. But you also know when you need to make “an office visit.” And in that category, you have options.

I find it interesting to note that the great Fr. Solanus Casey who staffed the front door of St. Bonaventure Monastery for 20 years, never heard a single confession. The reason was that Solanus was ordained as a priest “simplex,” meaning his superiors felt he lacked the theological acumen to handle confessions, or to preach at Mass for that matter. Yet, Solanus served as a conduit leading thousands of souls to the Sacrament of Penance.

If you sense a need for some spiritual healing, it comes in a lot of different packages. Start with Self-medication which can come through reception of Holy Communion. Pope Francis in *Amoris Laetitia* writes; “*The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.*” The Pope footnotes Saint Ambrose for support of that position!

Sometimes, an OTC medicine will help your “sin-sick-soul.” But don’t hesitate to take a more persistent malady to the doctor for a more personal treatment.

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The timing of tackling household renovation projects needs to be paced in a careful matter. For example, you would never think of renovating your kitchen and bathroom at the same time. Well, not unless there were reasons of efficiency. Here in the parish, we are tackling building projects that probably should have been done in phases rather than simultaneously.

For example, it would make sense to finish the ARK rebuilding before tackling the delayed projects in the church interior. But the ARK is months behind schedule, and quite honestly, I don’t know how much time I have left to accomplish

some important worship related issues.

In addition to the ARK and its concomitant infrastructure issues, I’ve pushed ahead on things that usually get assigned to the bottom of the list. So, we’re tackling the pew renovation and carpet replacement. Last week I wrote that our Casavant pipe organ asserted itself onto the “can’t delay anymore” list. It’s now getting the same treatment as we usually give to boilers.

Cardinal Maida taught me that in parish life, there are times when you just have to take a deep breath and forge ahead – even when the timing is not perfect. (Truth be told, with imperfect timing we got a parking lot and the ARK built.)

This week, our master wood refinishers from Ubly, Michigan will be here with a second batch of refurbished pews.

And I’ve heard that a substantial portion of the Casavant repairs will start making their way back to the choir loft – perhaps in time for Easter.

Both of these projects will take more time and money before they are completed, but we’ve made a very good start in getting our worship space in shape for its Centennial in 2026.

## Communal Penance Services

Saturday, April 1<sup>st</sup>  
at 2:00 p.m.

Wednesday, April 5<sup>th</sup>  
at 7:00 p.m.

## Lenten Observances



- Lent is the liturgical season which runs from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday.
- Ash Wednesday and Good Friday are days of *total* fast and abstinence from meat.
- All the Fridays of Lent are days of Abstinence from meat.
- The **Law of Abstinence** from meat binds persons from the completion of their 14<sup>th</sup> year — from the day after their 14<sup>th</sup> birthday, throughout life.
- The **Law of Abstinence** forbids the use of meat, but not eggs, milk or products or condiments made of animal fat. Permissible are soups flavored with meat, meat gravy and sauces.
- The **Law of Fasting** binds persons from the completion of their 18<sup>th</sup> year to the beginning of their 60<sup>th</sup> year, i.e., from the day after their 59<sup>th</sup> birthday.
- The **Law of Fasting** allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing as far as quantity and quality are concerned — approved local custom. The order of meals is optional; i.e. the full meal may be taken in the evening instead of at midday. Also: (1) the quantity of food taken at the two lighter meals should not exceed the quantity taken at the full meal. (2) the drinking of ordinary liquids does not break the fast.
- In keeping with the spirit and meaning of the Lenten fast, Catholics are encouraged to observe the Good Friday fast through Holy Saturday and until after the celebration of the Easter Vigil.

## The Buzz

Today is the 5<sup>th</sup> Sunday of Lent, and the examination of conscience question is how much more are you living with the Spirit of the risen Christ now than you were on Ash Wednesday? The contrast is described in spiritually deep detail in the second reading from Romans. “Flesh” and “Spirit” mean much more than our usual understanding of these words. Ezekiel begins to help by using the famous image of bones and graves (read chapter 37 from verse 1 through our passage at mass that ends with verse 14!).

John's story about the raising of Lazarus is very dramatic on the surface. Yet in the theme of this weekend, hear the story ask us further if we are still all bound up behind a rock, or released to the freedom of new life. And notice that both Ezekiel and John identify life after death as happening right here and now on earth . . . not just in some ethereal other-worldly heaven.

So, how are you living on this 5<sup>th</sup> Sunday of Lent? More like dry dead bones — all wrapped up in yourself . . . or . . . more alive than ever in the Spirit of the Risen Christ? If your answer is the first, you still have another week and a half of Lent to work on it. Remember the promise of the second answer is that you will not die — but live forever.



The Sacrament of Reconciliation is one of the best ways the Church has to help us cut through to the heart of things in our lives and deal with the deepest questions and decisions we face. There are three more scheduled opportunities to do this at St. Ambrose before Easter: this Thursday evening at 6:00 p.m. (before the 7:00 mass) for individuals, then next Saturday afternoon at 2:00 and the following Wednesday night of Holy Week at 7:00 for communal penance services with an opportunity for individual contact with a priest.



These past three Sundays of Lent, the Church encourages all of us to particular prayer for those preparing for initiation sacraments into the faith of the Church. Last week, Fr. Tim gave us a great homiletic insight into how the ritual prayers called “scrutinies” are meant to dig deep and find the true value of the treasures we are offered through life in the Spirit of the Risen Christ.

Here is the prayer for today's 3<sup>rd</sup> Scrutiny. Pray it for those preparing for Easter Sacraments, but also pray it a second time with yourself and the renewal of your own baptismal life in mind!

### *Prayer for the Elect [3<sup>rd</sup> Scrutiny]*

*Lord Jesus Christ, you commanded Lazarus to step forth alive from his tomb and by your own resurrection freed all people from death. We pray for these your servants, who eagerly approach the waters of new birth and hunger for the banquet of life. Do not let the power of death hold them back, for, by their faith, they will share in the triumph of your resurrection, for you live and reign for ever and ever. Amen.*



Next weekend is Palm Sunday. There are some very special plans for our parish observance and celebration of this gateway into Holy Week. Your participation is free of charge, but letting us know which time slot you will be attending will be a huge help to our planners.

BTW: it's a great joy to have **Bernadette Gutowski** back to work with **Pat Moceri** and others in organizing this joyful event. And on a personal note, all I can say is how pleased I was when Fr. Tim announced that he was looking for a live donkey to be part of this program . . . and didn't turn around and look at me!

Chuck Dropiewski

# MOTOR CITY MAKEOVER

## Motor City Makeover is Back!

Spring is in the air and that means our next Motor City Makeover Bus Tour is on the calendar for Saturday April 29. Once again, St. Ambrose member and former Free Press architectural writer John Gallagher will lead us on a tour of the exciting new developments taking place in Detroit. Stops may include the newly refurbished Book Tower, the new Wayne County Criminal Justice complex, Wayne State University's new theater complex, and all the new shops along the Avenue of Fashion on Livernois!



The bus will leave St. Ambrose at 10 a.m. sharp and return no later than 2 p.m., with a stop for lunch along the way. The cost is \$30.00 per person. You can sign up for the tour by calling the parish office at 313.822.2814, visiting our website or using this QR Code!

## Parish Incorporations

In 2018 the Archdiocese of Detroit began the process of transitioning property from a civil law form of "corporate sole" ownership to a civil law model of parish incorporation. This transition, which saw each parish become a separate legal entity in civil law, harmonizes the way property is owned in both canon law and civil law.

I am pleased to share with you that this process is now complete. Earlier this week, the final set of articles of incorporation — for the last remaining parish — was filed with the State of Michigan. All parishes in the Archdiocese of Detroit are now civilly incorporated.

This was a very large and complex project that could not have been completed without the contributions of many. Archbishop Vigneron asked me to thank [the priests of the Archdiocese], for [their] prayerful and practical support of this endeavor. [Their] efforts and cooperation were essential to ensuring the success of this project. I would also like to extend our gratitude to all involved in this process, both in the Curia and at each individual parish. The work of coordinating the many pieces of this project — preparing the initial documents, identifying the parish directors and determining the President/Vice-President officers, scheduling and conducting the annual meetings, filing the annual reports, and more — was an extraordinary effort that will bear much good fruit for many years to come.

Once again, the Archbishop and I are deeply grateful for everyone's commitment to this process of better aligning civil law with canon law, and reflecting the fact that the temporal goods of parishes belong and have always belonged to the parishes, in cooperation with and deference to the Archbishop in accord with canon law. It is by exercising this proper stewardship and acknowledging the unique rights and responsibilities of all in our local church that we are better able to give witness to Christ and advance the Kingdom of God.

Reverend Jeffrey Day  
Moderator of the Archdiocesan Curia

## Ghirelli Rosaries

*Six different custom designed rosaries were made by hand in Italy expressly for St. Ambrose Parish. The bead collection ranges from hard woods to various semi-precious stones.*

*The crucifix is modeled from the Ark Plaza sculpture and the center piece depicts the First and Second Coming of Christ from our sanctuary. The "Pater" bead is taken from a details in our stained glass windows.*

*A Ghirelli Rosary is perfect as an Easter Gift, for someone joining the Church or for a First Communion keepsake*

*To order, please visit our website, use the QR code below, or visit the parish office.*



## The Beehive

is the parish weekly bulletin of the St. Ambrose Catholic Community Detroit/Grosse Pointe Park, Michigan

**Priest in Solidum:** Rev. Timothy R. Pelc

**Pastoral Minister:** Charles Dropiewski

**Religious Education:** Kelly Anne Woolums

**Minister of Music:** Louise Veltri

**Office Manager:** Peggy O'Connor

**Secretary:** Mary Urbanski

### Sacramental Celebrations

**Masses:** On the Lord's Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 & 11:15 a.m.

**Baptism:** Arrangements for both adults and infants to be made by contacting the rectory.

**Penance:** As announced and by appointment.

**Marriage:** Couples should contact the rectory office a minimum of six months in advance of the proposed date to make arrangements.

**Funeral:** Normally celebrated within one week after the deceased's passing.

### Directory

**Parish Office:** 15020 Hampton

Grosse Pointe Park, Michigan 48230

**Tel:** (313) 822-2814 **Fax:** (313) 822-9838

**Email address:** stambrose@comcast.net

**Religious Education:** (313) 332-5633

**Pastoral Ministry:** (313) 332-5631

**Ark Scheduling:** (313) 822-2814

**Parish Website:** stambrosechurch.net

## Liturgy Schedule

**Monday, March 27**

*Weekday 5<sup>th</sup> week of Lent*

**Tuesday, March 28**

*Weekday 5<sup>th</sup> week of Lent*

8:30 a.m. – Mass – Victor Ptasznik

**Wednesday, March 29**

*Weekday 5<sup>th</sup> week of Lent*

**Thursday, March 30**

*Weekday 5<sup>th</sup> week of Lent*

6:00 p.m. – Private Confession

7:00 p.m. – Mass – Dolores Lavins;

Paulette Lavins

**Friday, March 31**

*Weekday 5<sup>th</sup> week of Lent*

12:00 p.m. – Mass – Gerald Gutowski

**Saturday, April 1**

*Weekday 5<sup>th</sup> week of Lent*

2:00 p.m. – Communal Penance

4:00 p.m. – Mass – For All People

**Sunday, April 2**

*Palm Sunday of the Passion of Our Lord*

8:30 – Mass – For All People

11:15 – Mass – For All People

## Scriptures for the 5<sup>th</sup> Week of Lent

**March 27**

Dn 13: 1-9, 15-17, 19-30

Ps 23: 1-6

Jn 8: 1-11

**March 28**

Nm 21: 4-9

Ps 102: 2-3, 16-21

Jn 8: 21-30

**March 29**

Dn 3: 14-20, 91-92, 95

(Ps) Dn 3: 52-56

Jn 8: 31-42

**March 30**

Gn 17: 3-9

Ps 105: 4-9

Jn 8: 51-59

**March 31**

Jer 20: 10-13

Ps 18: 2-7

Jn 10: 31-42

**April 1**

Ez 37: 21-28

(Ps) Jer 31: 10-13

Jn 11: 45-56

**April 2**

Is 50: 4-7

Ps 22: 8-9, 17-18, 19-20, 23-24

Phil 2: 6-11

Mt 26: 14-27: 66 or 27: 11-54

## The Fifth Sunday of Lent

March 25<sup>th</sup> & 26<sup>th</sup>

Reference # in our Breaking Bread Hymnal or on your iPhone using the QR code.

**Entrance:** Glory in the Cross #142

**Psalm 130:** With the Lord There Is Mercy #816

**Preparatory:** All That Is Hidden #501

**Communion:** I Am the Bread of Life #329

**Recessional:** I Know That My Redeemer Lives #578



Currently Wayne County shows a **LOW** level of Covid risk. St. Ambrose Parish still recommends the wearing of masks in church.

To participate electronically, go to: [facebook.com/stambroseparish](https://facebook.com/stambroseparish) or better yet, to You Tube at [www.youtube.com/channel/UCbymBGIQxUF6UqPct5xFg](https://www.youtube.com/channel/UCbymBGIQxUF6UqPct5xFg)

## Your Envelope Speaks ... the Inside Story

To operate, each week our parish requires a *minimum* of..... \$10,100.00

**On Sunday, March 19, 2023**

in envelopes we received ..... \$4,587.00

in the loose collection..... \$3,807.92

in electronic donations..... \$3,514.50

for a total of ..... \$11,909.42

Over budget for the week.....\$1,809.42

Number of envelopes mailed ..... 621

Number of envelopes used ..... 54



## Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Donald Miriani, Bonnie McKenna, Matthew Elias, Mary Martin, Emilie Kasper, Anna Noto Billings, Eileen O'Brien, Liz Linne, Donna Barnes, James Blake, Charmaine Kaptur, Frank Gregory, Alex Billiu, Jackie Walkowski, Maria Simcina, Sharif Hannan, Shirley Whelan, Ricardo Hernandez Montoya, Albina Checki, Judy Sivanov, Matthew Brown, Lily Faith, Patty Freund, Karen Jordan, Janis Ramsey, Colette Gilewicz, Al LaHood, Valerie Hudson, Norma Chinchilla, Jeanene Maples, Angela Hansen, Marilyn Potenga, and those suffering and hospitalized worldwide with Covid.

## Our Dead

From the small family home on the corner of Maryland and St. Paul streets, **Christine Estelle Swanquist** and her husband Richard raised a family of six children. Christine died on March 9<sup>th</sup> at age 89.

A graduate of St. Ambrose High School, Christine (nee) Riney was engaged while still a student, but waited to marry Richard until after his discharge from his military service in Korea. They would spend 45 years in marriage until his death in 1999. Eventually they would establish a new home in Utica, Michigan, where in civilian life, Richard would serve as a die designer for General Motors and Chris would work as an accountant.

But Chris's true work was crafting of all sorts – sewing, crocheting, floral arranging, and even house painting – skills she passed on to her daughters and granddaughters.

Christine's funeral mass was offered for the repose of her soul here at St. Ambrose on March 15<sup>th</sup>. Burial was in Cadillac Memorial Gardens.

Christine is preceded in death by her husband, Richard, and her daughter, Kim Manire (Steve).

Christine is survived by her children, Karen Collins, Richard Swanquist (Maryellen), Christine Constantino, Lisa Swanquist, and Sheri Platt (Ed). Christine is also survived by 39 grandchildren.

# Why are Crucifixes and Statues Veiled?

The custom of veiling the images during the last two weeks of Lent hails from the Middle Ages. Some scholars say the custom was a remnant of the ancient practice of ritually expelling public penitents from the church at the beginning of Lent. After the custom of public penance fell into disuse and the entire congregation was symbolically incorporated into the order of penitents through the imposition of ashes on Ash Wednesday, it was no longer possible to expel everyone from the church and so instead the altar, or "Holy of Holies," was shielded from view until they were reconciled with God at Easter. In 9<sup>th</sup> century Germany, it was given the name "Hungertuch," or "hunger cloth."

Later on in the Middle Ages the images of crosses and saints were also covered from the start of Lent. The obligatory custom of limiting this veiling to the last two weeks of Lent, appears in the Ceremonial of Bishops in the seventeenth century. [In modern times, it is optional.] In the book, *Ceremonies of the Liturgical Year* by Monsignor Peter Elliot, he states: "The custom of veiling crosses and images in these last two weeks of Lent has much to commend it in terms of religious psychology, because it helps us to concentrate on the great essentials of Christ's work of Redemption." The covering of Crucifixes and Statues with a veil, is a commendable way of helping us prepare for Our Lord's Passover in the last two weeks of Lent.

**First** of all, the veiling alerts the onlooker of the special liturgical time that we have entered. When one walks into church, one is struck by noticing that things familiar are covered; immediately we notice that something is different. These last two weeks of Lent are meant to be a time of immediate preparation and 'hunger' for the Sacred Triduum the celebration of our redemption. These veils are a forceful reminder for us to be eager and 'hunger' for its fulfilment in our celebration.

**Secondly**, the veils help us focus our senses on the celebration of this special time of the Liturgical year. When we experience the liturgical symbolism of these days and listen to the Scripture narratives, our minds are directed to focus on the striking words from the Gospel events and unfolding of the liturgical action that will fulfil the insatiable 'hunger' of our souls.

**Thirdly**, the Church uses veils to produce a heightened sense of anticipation for Paschal Mystery about to be celebrated. They are hiding some very beautiful images. Herein lies the whole point: the veils are not meant to be there forever, it is unnatural for beauty to be covered. We desire, we 'hunger' for this beauty to be unveiled.

That 'hunger' must be for the unveiling of the true beauty of our Redemption and Salvation brought about by the Paschal Mystery. The Passion, Death, and Resurrection of Jesus restores us and indeed all of humanity to the beauty of being and living in God's grace — the deepest longing, desire and 'hunger' of our souls. "Blessed are those who hunger and thirst for what is right, for they shall be satisfied."

Written by Fr. Ignatius Yeo



## Holy Week & Easter 2023 at St. Ambrose Parish

**SATURDAY, APRIL 1**

Penance Service - 2:00 p.m.

Palm Saturday Mass at 4:00 p.m.

**SUNDAY, APRIL 2**

Palm Sunday Mass - 8:30 a.m.

Palm Procession and Mass - 11:15 a.m.

Walk With Jesus program to take place following each mass - All are welcome.

**WEDNESDAY, APRIL 5**

Penance Service - 7:00 p.m.

**THURSDAY, APRIL 6 — HOLY THURSDAY**

Mass of the Lord's Supper - 7:00 p.m.

Private adoration of the Blessed Sacrament in the church until midnight.

**FRIDAY, APRIL 7 — GOOD FRIDAY**

Liturgy of the Lord's Passion and Death - 1:30 p.m.

**SATURDAY, APRIL 8 — HOLY SATURDAY**

Blessing of Easter Food - 12:00 noon

**THE GREAT EASTER VIGIL MASS - 8:00 p.m.**

**SUNDAY, APRIL 9 — EASTER SUNDAY**

Easter Mass at 8:30 a.m.

Easter Mass at 11:15 a.m.

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