

+THIRD SUNDAY OF LENT+

MARCH 20, 2022

*“Sir, give me
this water”*



Holy Rosary
Edmonds

holyrosaryedmonds.org
630 7th Ave. N. Edmonds, WA, 98020
425-778-3122

Weekend Mass

Saturday 5pm (SUNDAY VIGIL)
Sunday 8:30am • 10:30am

Daily Mass

Monday 8am
Tuesday 8am • 5:30pm
Wednesday 8:30am
Thursday 8:30am
Friday 8:30am
Saturday 8am

Confession*

Monday 7:30am
Tuesday 7:30am • 5pm
Wednesday 8am • 6-6:30pm
Thursday 8am
Friday 8am
Saturday 7:30am • 4:15pm

*Ends 10 minutes before Mass

Clergy & Staff

Pastor

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vincentg@holyrosaryedmonds.org

Parochial Vicar

Rev. Dominic Chikankheni
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Administrator

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School Office Manager

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Adoration Chapel

Open*

M T W Th F 7:30-4pm

*For access to the chapel outside these hours,
become a scheduled adorer

Parish Office

Open*

M T W Th

Closed

F Sa Su

*after morning Mass until 3pm or by appointment

+ THIRD SUNDAY OF LENT +

MARCH 20, 2022

Entrance Antiphon

When I prove my ho - li - ness a - mong you, I will gath - er you from all the for - eign lands;
and I will pour clean wa - ter up - on you.

Hymn

From Ashes to the Living Font
ST. FLAVIAN

1. From ash - es to the liv - ing font Your
2. Through fast - ing, prayer, and char - i - ty Your

1. Church must jour - ney, Lord, Bap - tized in grace, in
2. voice speaks deep with - in, Re - turn - ing us to

1. grace re - newed By your most ho - ly word.
2. ways of truth And turn - ing us from sin.

Verse 3

From thirsting hearts let water flow
Our fainting souls revive;
And at the well your waters give
Our everlasting life.

Verse 4

From ashes to the living font
Your Church must journey still,
Through cross and tomb to Easter joy,
In Spirit-fire fulfilled

Kyrie

MISSA JUBILATE DEO

Lord, have mer - cy. *ij.* Christ, have mer - cy. *ij.* Lord, have mer - cy. *ij.*

First Reading

In those days, in their thirst for water, the people grumbled against Moses, saying, “Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?” So Moses cried out to the LORD, “What shall I do with this people? a little more and they will stone me!” The LORD answered Moses, “Go over there in front of the people, along with some of the elders of Israel,

Exodus 17:3-7

holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink.” This Moses did, in the presence of the elders of Israel. The place was called Massah and Meribah, because the Israelites quarreled there and tested the LORD, saying, “Is the LORD in our midst or not?”



Second Reading

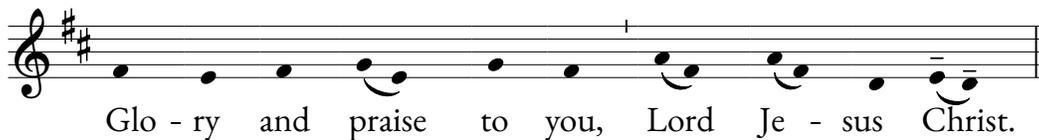
Romans 5:1-2, 5-8

Brothers and sisters: Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit who has been

given to us. For Christ, while we were still helpless, died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us.

Acclamation

Lord, you are truly the Savior of the world; give me living water, that I may never thirst again



Gospel

John 4:5-42

Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.

Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband. What you have said is true." The woman said to him, "Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem." Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth." The woman said to him, "I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything." Jesus said to her, "I am he, the one speaking with you."

A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" —For Jews use nothing in common with Samaritans.— Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."

At that moment his disciples returned, and were amazed that he was talking with a woman, but still no

one said, “What are you looking for?” or “Why are you talking with her?” The woman left her water jar and went into the town and said to the people, “Come see a man who told me everything I have done. Could he possibly be the Christ?” They went out of the town and came to him. Meanwhile, the disciples urged him, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” So the disciples said to one another, “Could someone have brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me and to finish his work. Do you not say, ‘In four months the harvest will be here’? I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is

verified that ‘One sows and another reaps.’ I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work.”

Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, “He told me everything I have done.” When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, “We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world.”

Homily

Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation

he came down from heaven,
All bow and by the Holy Spirit was incarnate of
the Virgin Mary, and became man.
For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven and is seated
at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life, who
proceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic
and apostolic Church.
I confess one Baptism for the
forgiveness of sins and I look forward
to the resurrection of the dead and
the life of the world to come.
Amen.

Prayers of the Faithful

Offertory

The judgments of the Lord are right; they gladden the heart, and are sweeter than honey and the honeycomb

Sanctus

MISSA JUBILATE DEO

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth
are full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he
who comes in the name of the Lord. Ho - san - na in the high - est.

The Mystery of Faith

Saveus, Sav-ior of the world, for by your Cross and Res-ur-rec-tion you have set us free.

Amen

MISSA JUBILATE DEO

A - men.

The Lord's Prayer

Agnus Dei

MISSA JUBILATE DEO

Lamb of God, you take a-way the sins of the world, have mer - cy on us.
Lamb of God, you take a-way the sins of the world, have mer - cy on us.
Lamb of God, you take a-way the sins of the world, grant us peace.

Communion

ANTIPHON: The water I shall give will become in him a spring welling up to eternal life.

Concluding Rites

Recessional

From Ashes to the Living Font
ST. FLAVIAN
SEE PAGE 3

LENTE PERPETUAL ADORATION



MONDAY

St. Michael Catholic Church
SNOHOMISH
MASS: 9AM
CONFESSION: 10AM
stmichaelsnohomish.org

**+ EXPOSITION BEGINS AFTER
MASS EACH MORNING +
+ CHECK WEBSITES
FOR EXACT HOURS +**

TUESDAY

St. Mary Catholic Church
MARYSVILLE
MASS: 6PM
CONFESSION: 4-6PM
stmary-stanne.weconnect.com

St. Pius X Catholic Church
MOUNTLAKE TERRACE
MASS: 8AM
stpxparish.com

WEDNESDAY

Holy Cross Catholic Church
LAKE STEVENS
MASS: 8AM & 6PM
CONFESSION: 3-6PM
bcclakestevens.org

Holy Rosary
EDMONDS
MASS: 8:30AM
CONFESSION: 8-8:20AM & 5-6:30PM
bolyrosaryedmonds.org

THURSDAY

St. Mary Magdalen
EVERETT
MASS: 7:30AM
smmparish.org

FRIDAY

St. Elizabeth Ann Seton
BOTHELL
MASS: 9AM & 6PM
CONFESSION: FIRST FRIDAY, 7-8PM
casbothell.org

North American Martyrs
EDMONDS
MASS: 7:30PM *Exposition at 12:30pm*
CONFESSION: 12-12:30PM & 7-7:30PM
northamericanmartyrs.org

Immaculate Conception / Our Lady of Perpetual Help
EVERETT
MASS: 9AM
CONFESSION: 4-7PM
parish.ic-olph.org

After the Introductory Rites of the Mass, we enter into the Liturgy of the Word, the first of the two main sections of the Mass (the second being the Liturgy of the Eucharist). To paraphrase Dr. Edward Sri, the Church has often referred to these sections as the “two tables” of the Mass. In ordering the Mass this way, the Church presents us with two tables on which God feeds us: in His Word and in the Eucharist.

“In the readings, the table of God’s Word is spread before the faithful, and the treasures of the Bible are opened to them.”

General Instruction of the Roman Missal (57)

In the Liturgy of the Word we receive a feast of multiple courses, so to speak. The First Reading, taking from the Old Testament (or from Acts during Easter). It’s important to note how without the Hebrew Scriptures, there is no Gospel, and everything happening in the Gospels is referring to and fulfilling the promises, set ups, symbolism, and foreshadowing that the Old Testament is teeming with.

We might be tempted to wonder: if we have the Gospel readings, which fulfill and complete the the Old Testament, isn’t reading from the Old Testament just kind of a dry formality? Or perhaps a bit redundant? Doesn’t it just matter that we read about Jesus and the Apostles? Can’t we tune out for the weird plagues and the boring ‘begats’ and then when we stand for the Gospel that can be our cue to really pay attention to the really important stuff?

We could, but that’s like playing in the shallow end of the pool. We say we’re going swimming, we’re in the water, and kids call it swimming, but are we really swimming unless we pick our feet off the bottom and start moving around? Paying close attention to the First Reading is going to help us go deeper into the Gospel and experience it the way those who wrote the Gospels did.

We then move to the Psalm. The Bible is filled with Psalms (150 of them in fact), which has always been like the Hebrew hymnal or prayer book. Perhaps it’s easy here to get caught up in the fact that we sing it together, but I don’t think that’s ultimately why the Psalms have always been so important to the liturgy of both Jews and Christians. The Psalms are present at every liturgy. The same can’t be said for a book as important as Genesis or Exodus! So why is this? Well, let me offer a few things for us to keep in mind the next time we approach the Psalms.

Most of the Psalms were written by David, and the rest were written in the Davidic tradition. As such, they are intensely Messianic, carving out the context for Jesus’ arrival. They are also more prophetic than they might appear. David was a shepherd and songwriter turned peasant-warrior, turned king, who in the end, executed his role in the manner of a priest and a prophet. The Psalms should be seen in this context: the anointed king-priest-prophet of the united kingdom of Israel was always, at his heart, still a young songwriter and shepherd. The Psalms convey his deepest emotions, whether they be fear or joy, perhaps even more intimate than diary entries, and they set the context in which we should understand the heart of Jesus, the Son of David.

The Second Reading brings us back to the New Testament as if to prepare us for the imminent hearing of what the General Instruction of the Roman Missal (GIRM) calls “the high point of the Liturgy of the Word”: the Gospel. We stand and sing as the Book of the Gospels is processed before the altar to the ambo. The priest or deacon, not a lector, greets us and we respond. We trace the Sign of the Cross on our forehead, our lips, over our heart, that the Lord’s Word would be ever present on our mind, our lip, and our heart.

We notice that this reading is indeed different from the rest. This is not a retelling of an account or a mere reading of scripture. This is Christ himself speaking to us in a way that is no longer veiled. Our ears must be

ready to listen, our hearts must be open to receive. All the previous readings, and the Introductory Rites before them were, if we were “fully and actively participating,” preparing us that these words would sink deep into us – that they would inhabit us and that we would be able to inhabit them. What could demand more attention than this?

So, if this is a table, when was the last time we approached the readings as elements of a feast to be tasted and savored and pondered and chewed and digested? Or have there been days where it just felt like the stuff we had to wait through to get to the homily, which will actually tell us what we want to hear (and if it’s not what we wanted to hear, it’s what we talk over coffee or brunch after church).



Fr. Henri Nouwen says that like in the story of the disciples on the road to Emmaus, Jesus is walking with us through the Liturgy of the Word. But like those disciples, we often don’t recognize him, nor do we have the openness or attentiveness to hear him speaking to us. He wants us to have understanding, but we must have open and trusting hearts, knowing

that he will meet us in His Word if we seek him there. The disciples heading to Emmaus after Jesus’ death were confused. They didn’t recognize the resurrected Jesus even though he was right next to them. Jesus suggests that they couldn’t recognize or understand the Resurrection because they were closed off to the Scriptures. Later on, when they reach Emmaus and sit down to eat (which Nouwen likens to the “second table,” the Liturgy of the Eucharist), Jesus breaks the bread and then “their eyes were opened.” They saw that it had been Jesus with them the whole time. Jesus then disappears, but these two disciples are left with such clarity of perspective, understanding, and a new hope that they rush back to Jerusalem, the place they had come from. But interestingly, we don’t hear them marvel to one another about Jesus breaking the bread, but rather, his hidden presence with them with the Scriptures: “Weren’t our hearts burning within us on the road, while he was opening the Scriptures to us?”

In Christ,

Carl-Eric Tangen
Director of Music &
Pastoral Assistant for Communication

Michaelina Hordashevska was born on 20 November, 1869 in Lviv. Her family were faithful members of the Eastern-rite Ukrainian Catholic Church. At the age of 18, experienced a call to religious life and searched for a way to respond. After attending a spiritual retreat preached by Father Jeremiah Lomnytskyj of the Basilians, then the only Eastern-rite woman's congregation, she sought spiritual direction from him.



At that time, Father Lomnytsky, seeing that there was a need of active Religious Sisters to meet the social needs of the poor and needy faithful of the local Church, had decided to establish a women's congregation which would follow an active life of service. Lomnytsky felt that Hordashevska was an ideal candidate to found such a congregation and asked her to be the foundress of such a group, rather than pursue the monastic life as she had been. She

agreed and in 1892, at the age of 22, with the guidance of Father Jeremiah and material help from Father Kyrilo Seletskyj, she became the first member of the first active apostolic congregation of women in the Byzantine-Ukrainian Catholic Rite, the Sisters Servants of Mary Immaculate. She took the name Josaphata, in honor of the Ukrainian Catholic martyr, St. Josaphat Kuntsevych and moved to Zhuzhelyany and became the first superior of the seven young sisters there, training them in the spirit and charisma of the Sisters Servants: "Serve your people where the need is greatest."

The first years of this young community were very difficult for the Sisters, especially for Sister Josaphata. But her steadfastness, determination and faith gave her the courage to bear the many trials and sufferings she encountered in carrying out this God-given call "to ennoble the hearts of the morally oppressed people, who were yearning for a spiritual uplifting and renewal."

Hordashevska led the new Congregation, through its growth and development. She oversaw the development of the various new ministries the Sisters entered. For this, she had to steer a new path for the Sisters in the Eastern Church, sometimes being caught between the differing visions of various authorities. By 1902 the Congregation had grown to 128 Sisters across 26 convents throughout the country.

She loved her young community of Sisters, encouraging them to lead a life of "contemplation in action," in service to people. This lesson they learned well. "God's children" they were called by the people of the towns and villages, as they went about caring for the young, healing the sick and spreading God's Word of hope and enlightenment. "Josaphata showed her love for her people," said Sister Philomena Yuskiv, "through her heart-felt desire to lift them up morally and spiritually; she taught children, youth and women, served the sick, visited the poor and needy, taught liturgical chant and looked after the Church's beauty."

The Sisters eventually responded to needs beyond Ukraine, beginning in Canada. When the first four Sisters arrived in Alberta in 1902, they quickly became a light to many Ukrainian immigrants helping them to adjust to their new homeland. These pioneer Sisters opened schools, began parish work, and ministered to the sick and needy. The Sisters taught the children as well as the parents to read and to flourish in their rich spiritual and cultural heritage.

In 1919, after bearing the painful burden of bone cancer, Sister Josaphata died at the age of 49. In death, as in life, her courage and determination were unflinching. Her longing for union with her Divine Lord was finally satisfied, as she reached her heavenly Jerusalem.

In November 1982, Sister Josaphata's remains were transferred to a small chapel in the General Chapter of the Congregation of the Sisters Servants of Mary Immaculate in Rome. Small parts of the relics remain in various places around Ukraine, including a monastery in Lviv. Since her death, numerous miracles have been ascribed due to her intercession, and on June 27, 2001, she was beatified by Pope John Paul II in Lviv during his pastoral visit to Ukraine.

Today the Sisters Servants of Mary Immaculate is the largest female religious community in the Ukrainian Greek Catholic Church. In the spirit of their founders and reading the signs of the times, the Sisters continue to respond to the needs of the Church. Remaining faithful to their charism and their founders' words, "Serve where the need is the greatest," their original ministries of education, health care and parish ministry in all its facets continue in new forms, adapted to current situations.

Source: ssmi.org



Prayer Support

Mass Intentions

M 3/21	Dr. Bruce Hagen †
T 3/22	8AM: Roberto Manalo † 5:30PM: David Forbush †
W 3/23	Reagan Weaver
TH 3/24	Geneva MacMillan
F 3/25	Kai Mendiola Vicendo
S 3/26	Cristina Espinas †

Pope's Intentions

For Christians facing new bioethical challenges; may they continue to defend the dignity of all human life with prayer and action.

Community Intentions

Faithful Departed

† = DECEASED

Please contact the Parish Office with prayer or Mass intentions

Get Involved

DISCIPLESHIP SMALL GROUPS

Are you interested in joining a Discipleship Small Group that meets every other week to dive deeper into the Sunday Gospel? We are currently seeking people to join either a couple's or women's small group that will meet every other Wednesday from 1-2pm. If you're interested, please contact Christine Landerholm at christinel@holyrosaryedmonds.org

LIVE STREAM HELP

We are looking for parishioners who would like to minister to the homebound by assisting with the live streaming of the 5pm Vigil Mass on a rotating basis. If you are willing to help, please contact Carl-Eric Tangen at carl-erict@holyrosaryedmonds.org.

OPEN ADORATION TIME SLOTS

We have many open time slots in our Adoration Chapel. Would you make a commitment to spending an hour with Our Lord each week? Visit the parish website or call the parish office to sign up! This is a great way to incorporate prayer into your Lenten plan.

A selection of open hours:

- Mondays at 6am and 8pm
- Tuesdays at 4am, 5am, 10pm and 11pm
- Wednesdays at 12pm and 7pm
- Thursdays at 7pm
- Fridays at 11am, 1pm and 5pm
- Saturdays at 11am, 12pm, and 7pm
- Sundays at 2pm and 4pm

"When you look at the Sacred Host you understand how much Jesus loves you now."

- Mother Teresa

LENTEN TALK: *HONEYBEES & THE SPIRITUAL LIFE*

Thursday

Father Vincent will give a talk on the life cycle of honeybees, their connection to the spiritual life, and their rich symbolism in the Judeo-Christian tradition. Join us on **Thursday at 7pm in the Church** or via livestream from our parish Youtube channel.

LENTEN FISH FRIDAYS

Friday

Orders for take-out fish and chips must be made by Thursday for pickup at the Pastoral Center on **Friday between 5pm and 6:30pm**. Order online at holyrosaryedmonds.org/fish-fry, by email (womensassociation@hredmonds.org) or by calling Joan Gerdon at **425-742-0113**. Please note: for orders not prepaid on the website, only checks can be accepted. **No cash, please.**

STATIONS OF THE CROSS

Friday

Join us **Friday at 7pm in the Church** as we pray the Stations of the Cross with various reflections on Jesus' Passion.

40 DAYS FOR LIFE

Saturday

Our local 2022 spring 40 Days for Life campaign started on March 2. Join other local Christians for 40 Days for Life – 40 days of prayer and fasting for an end to abortion. As a parish, we are praying **outside the Lynnwood Planned Parenthood on Saturdays at 2pm**. To learn more visit 40daysforlife.com. For more information, contact **Rebecca Anderson** at **206-718-1205** or 40daysforlife.lynnwood@gmail.com.

LENTEN PENANCE SERVICE

March 31

Join us for our Lenten penance service on **Thursday, March 31, at 7pm in the church.**

KOINONIA FAMILY NIGHT

April 6

Bring your family to learn about how to celebrate Palm Sunday and Holy Week as a family. Join us on **Wednesday, April 6 at 6pm** for a simple potluck soup supper (signup coming soon!) and catechesis in the **Pastoral Center**. There will be a time of reflection with Fr. Dominic and activities for all ages.

GRIEF SUPPORT GROUP

April 19

A guided mutual support group for all who are grieving meets monthly on the **third Tuesday of the month**, from **1pm to 2:30pm** in the **lower level of the Pastoral Center**.

SCHOOL AUCTION

April 30

Please join us on **Saturday, April 30** at the **Edmonds Waterfront Center** for the annual auction in support of Holy Rosary School. Invitations can be found in the narthex and at the school and parish offices. We hope you join us for an evening of giving and celebration. **RSVP by April 1**. For more information please go to hredmonds.ejoinme.org/rsvp or email auction@hredmonds.org.

WOMEN'S RETREAT AT HOLY ROSARY

May 27-28

Mark your calendars! All women are invited to *My Soul Proclaims: A Women's Retreat with the Sisters of Life*, a women's retreat here at Holy Rosary, from May 27 to May 28. Registration and more information coming soon.



Every Week in Lent

Sundays

New Mass times | 8:30am • 10:30am

Tuesdays

Men's Rosary | 8pm in church

Wednesdays

Lenten Perpetual Adoration | in church after 8:30am Mass until Thursday morning

Koinonia | 6:45pm in Pastoral Center

Fridays

Fish Fry | order ahead on parish website • pickup between 5pm and 6:30pm

Stations of the Cross | 7pm

Saturdays

40 Days for Life | 2pm

Special Events

Parish Mission: *Into the Heart of Jesus with Francis & Clare*

March 13-15 | 7pm Sunday, Monday, and Tuesday | Speaker: Alessandro Gullo

Lenten Talk: *Honeybees & the Spiritual Life*

March 24 | 7pm | Speaker: Father Vincent

Penance Service

March 31 | 7pm

Koinonia Family Night

April 6 | 6:45pm

Holy Week & Easter

Palm Sunday

Procession | 10:30am Mass

Holy Thursday

Mass | 7pm, Adoration until midnight

Good Friday

Tre Ore | 12pm-3pm

Liturgy | 3pm

Stations of the Cross | 7pm

Holy Saturday

Easter Vigil | 8:30pm

Easter Sunday

Mass | 8:30am • 10:30am

Divine Mercy Sunday

Parish Holy Hour with Chaplet | 3pm

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For the bulletin of	Submit by
Sunday	Wednesday
March 20	March 9
March 27	March 16
April 3	March 23
April 10	March 30
April 17	April 6

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