



St. Anthony Catholic Church Bulletin

March 26, 2023

Gospel:
John 11:1-45

Offertory

Received week of 3/12/23 to 3/19/23	\$ 1,959
Weekly Budget Amount	\$ 2,194
Weekly Over/ Under week of 3/12/23 to 3/19/23	\$ 226
Year to Date Received 7/1/22 to 3/19/23	\$ 83,640
Year to Date Budget Amount	\$ 83,372
Year to Date Over/ Under Budget Amount	\$ 268

(Amounts include online Giving Donations)

Thank you for your generosity!



Announcements

Stations of the Cross: Each Friday of Lent, we will have the Stations of the Cross at 3:00 pm. In past years, this was followed by **Soup Supper**, and we're happy to report this popular tradition has been reinstated this year. If you would like to contribute to our popular soup

supper, please sign up in the vestibule. Reminder: no soup supper on Good Friday.

Divine Mercy Novena Begins on Good Friday and Ends on Divine Mercy Sunday, April

16: Click this link for more information:

<https://www.catholicnewsagency.com/resource/56107/nine-day-divine-mercy-novena>

Lenten video and review by Angela Bourgerie... see below.

Testimony: Please let us know how God has touched your life. Send your testimony to our office; you never know how your words may impact another's life. Read the inspirational testimony from Bob and Lisa Hoffman below.

Holy Week: A wonderful explanation of Holy Week by Fr. Tobin is on page 6. Thank you to Angela Bourgerie for sharing this very concise tutorial.

Rice Bowls: Please take a Rice Bowl for your Lenten donations...available in the vestibule.

Palm Leaves: Many of you may still have your palm leaves from Palm Sundays past. According to the Code of Canon Law, blessed items are not to be discarded in a trash can, but treated with respect (cf. #1171). At Mass these palm branches were set apart by a blessing

from Father Joseph and made into a “sacramental,” an object that is meant to draw us closer to the celebration of the seven sacraments. Throwing them in the trash ignores their sacred purpose and treats them like any other object we no longer need. Therefore, Father Joseph asks that you return palm branches to the church so that he can burn the branches in the Paschal Fire at the Easter Vigil and make ashes for next year’s Ash Wednesday. This way, the liturgical year remains connected and nothing goes to waste. **There is a box for them in the vestibule.**

Birthdays? Anniversaries? If you would like to share your special day with the parishioners, please email EDee Steckler and the office with your photos and stories. And, please send us a reminder each year...we’re old and need lots of reminders! 😊

The Solemnity of the Annunciation of the Lord is tomorrow, Saturday, March 25. Mass is at its usual Saturday time...4:00 pm. Even though it is not a Holy Day of Obligation, it is a perfect day to come to Mass and honor our Blessed Mother and Her Blessed Son.

Lenten Resources—thanks to Angela and Father for this list:

A wonderful article entitled, “Three Lessons on Prayer:”

<https://www.thecatholicthing.org/2022/07/24/three-lessons-on-prayer/>

Anything and Everything You Ever Wanted to Know About Lent:

<https://www.ignatianspirituality.com/lent/>



Mass Intentions

Sat. March 25 Lambert Nawai Kalehua & †Benjamin Escolano and Family

Sun. March 26 †Ian Molstad & St. Anthony Volunteers

Tue. March 28 Lambert Nawai Kalehua & Edwin Arguelles 57th BD & †Norberto Salatan, †Kenneth Bernhardt & †Mary Husband

Wed. March 29 Judith Winczewski & Phu Doang & Stella and Terry Conaway & Denny and Angela Bourgerie

Thur. March 30 Justin A. Perez Kalehua & Hanh Hoang & Susan Sanders Funk

Fri. March 31 Susana P. Ramirez Kalehua & Chuck and Lindie

Sat. April 1 †Matthew Gambiae & Nguyen Hue & † Hank G.

Sun. April 2 † Paul Brinser & † Lois Shaeffer & † Shirley Timm



April Calendar and Holy Week Schedule are Here:

<https://www.stanthonywaldport.org/calendar-1>

Total Freedom from Sin

The Fifth Sunday of Lent (Year A)

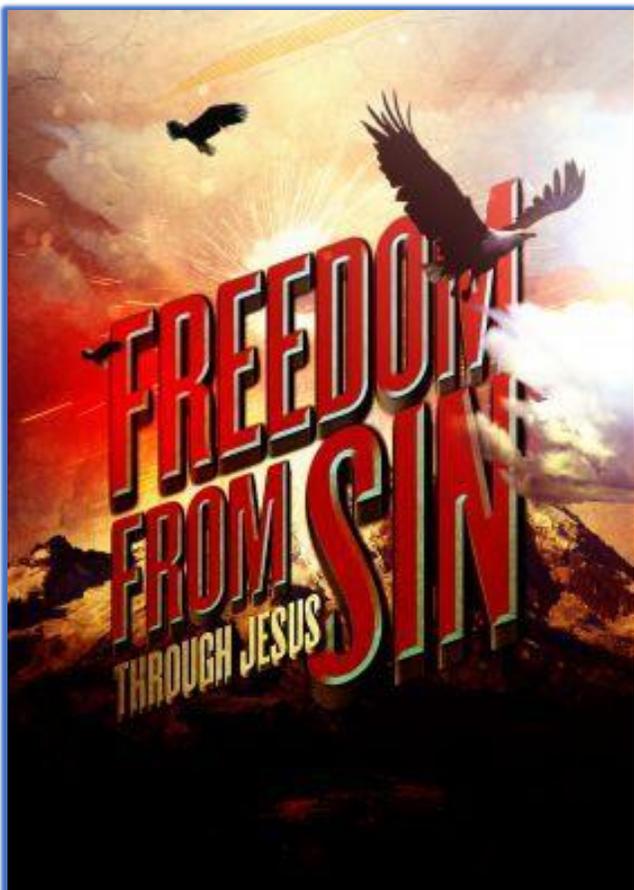
(Note: This Gospel is also optional for Years B & C with Scrutinies.)

“Lazarus, come out!” The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So, Jesus said to them, “Untie him and let him go.” John 11:43–44

The death of Lazarus can be seen as a symbolic representation of the soul that has died from mortal sin. This is similar to the fact that leprosy, physical ailments and the like are also symbols of sin. For that reason, Jesus’ initial reactions reveal how we should respond to serious sin in our lives. When Jesus faced the death of Lazarus, “he became perturbed and deeply troubled,” “Jesus wept,” He became “perturbed again” and He “cried out in a loud voice.” Though Jesus was God, He freely chose to assume human nature and to experience human emotions and passions to teach us how we should react. In this case, He chose to become perturbed, deeply troubled, to weep and to cry out to show us how we should react to grave sin. Grave sin kills the spirit. As a result, we must be deeply affected if we commit or witness a grave sin.

One lesson we can take from this passage is that when you or a loved one falls into grave sin, it must not be ignored. Final impenitence is a sin by which a person fails to have appropriate remorse for sin and reacts to it in a dismissive and casual manner. This cannot be our reaction. Begin by considering the great value of taking sin seriously, reacting to it with passion and emotion, and crying out to God for forgiveness.

When Jesus cried out, commanding Lazarus to come out of the tomb, the details were added that Lazarus did come forth but was still bound “hand and foot with burial bands, and his face was wrapped in a cloth.” Saint Augustine teaches that, in part, this symbolizes the entire



process of confession and the forgiveness of sins. First, no person is capable of confessing their sins by their own effort. It must be that they are moved by grace and the command of our Lord to come forth to show themselves in their bound state to God. Lazarus’ obedience to Jesus’ command symbolizes the Christian’s response to God when called to repentance. When our Lord says, “Untie him and let him go,” this symbolizes the unmerited effect of the Sacrament of Confession and the power it has to release a person not only from their sins but also from the ongoing effects of those sins.

Our Church teaches that sin has a double consequence. First, it keeps us from eternal salvation. This effect is remedied through Confession and forgiveness. However, there is a second effect called “temporal punishment” (see the Catechism of the Catholic Church #1471–1473). This “punishment” is not from God, but

from sin. It means that when we sin, even in a less serious way, we become attached to that sin and that the ongoing temptation to return to it is strengthened. Thus, ongoing conversion also means we hear our Lord say, "Untie him and let him go." This is especially accomplished by ongoing conversion and growth in virtue.

Reflect, today, upon the rich symbolism found in the story of the raising of Lazarus from the dead. As you do, listen for the passionate voice of Jesus who calls to you, "Come out!" What sin is Jesus calling you to be free from? Identify that sin and repent of it with the same passion that our Lord exhibits. From there, consider any ongoing temptation you struggle with and any attachment you still have toward a particular sin. Jesus desires that you be completely unbound and set free. Be open to that grace and do all you can to accept it.

My merciful and passionate Lord, You command me, in love, to come forth from all sin. And when I respond, You command that the effects of my past sins be removed. Please free me, dear Lord, from all that binds me so that I will be set firmly on the glorious road of virtue that leads to eternal joy. Jesus, I trust in You.

God's Hidden Treasure, Rediscovered

By Bob and Lisa Hoffman

When we choose our life's work with the Lord, He brings us people...the oppressed, the needy, the brokenhearted...and gives them the Love of Christ through each of us.



While sorting through our files one rainy and dreary day recently, we rediscovered this letter from 30 years ago. It was from a parent of a 10-year-old student of Bob's, who, like one of the 10 lepers, came back and said Thank You. It brought tears to my eyes to know that I brought the Love of Christ through my job to a very sad little girl. And this parent brought the Love of Christ to me some 30 years later through her letter. Let



us always recognize the Kingdom and realize that we are the Love of Christ in everything we do.

Mr. Hoffman,

As you could probably imagine, before school began this year I was very concerned about Isabelle. I knew that losing her Dad and starting middle school would be such a challenge. Her and her father were especially close, so I worried very much. Almost immediately though, to my surprise, she started getting up on her own to get ready for school. She had a smile on her face when she came home, and she was adapting and progressing at an amazing rate. She was showing me strength of her character, intelligence and courage, by keeping going forward, maintaining her grades and doing the best that she could do. Isabelle speaks so fondly of you, and enjoys coming to school every day. I contribute much of this to your compassion, understanding and solid teaching skills.

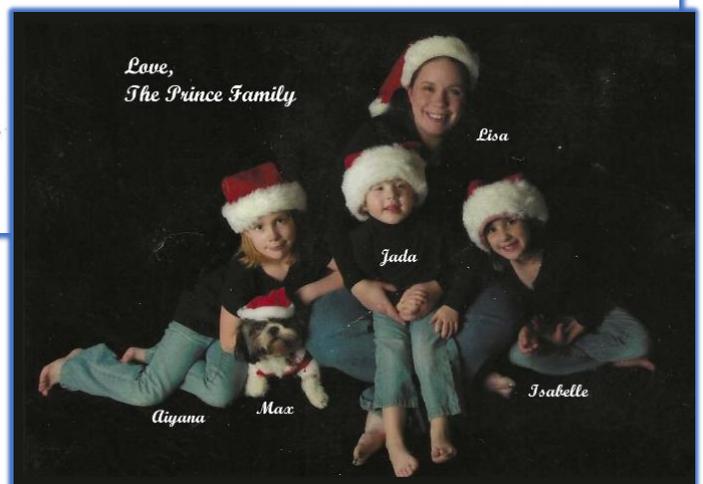
Well, I don't feel that a simple Thank you to you is enough, but it is all I can give. I want you to know that you have had such a positive Influence on Isabelle, at a time she needed it the most. She is reading her books again, and talking about college, and she loves to tell me all the things that you do with the class, from the old National Geographic's to the "Quote of the Day".

There is nothing to me more important than the well being of my children, and I imagine you have left a lasting impression on our remarkable Isabelle, and made what could have easily been the worst school year ever, the best year school year yet. My gratitude to you. I hope that you and your family have a wonderful holiday.

Sincerely,

Lisa Prince

Lisa Prince



The Story of the Annunciation of the Lord



The feast of the Annunciation, now recognized as a solemnity, was first celebrated in the fourth or fifth century. Its central focus is the Incarnation: God has become one of us. From all eternity God had decided that the Second Person of the Blessed Trinity should become human. Now, as Luke 1:26-38 tells us, the decision is being realized. The God-Man embraces all humanity, indeed all creation, to bring it to God in one great act of love. Because human beings have rejected God, Jesus will accept a life of suffering and an agonizing death: “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13).

Mary has an important role to play in God’s plan. From all eternity, God destined her to be the mother of Jesus and closely related to him in the creation and redemption of the world. We could say that God’s decrees of creation and redemption are joined in the decree of Incarnation. Because Mary is God’s instrument in the Incarnation, she has a role to play with Jesus in creation and redemption. It is a God-given role. It is God’s grace from beginning to end. Mary becomes the eminent figure she is only by God’s grace. She is the empty space where God could act. Everything she is she owes to the Trinity.

Mary is the virgin-mother who fulfills Isaiah 7:14 in a way that Isaiah could not have imagined. She is united with her son in carrying out the will of God (Psalm 40:8-9; Hebrews 10:7-9; Luke 1:38).

Together with Jesus, the privileged and graced Mary is the link between heaven and earth. She is the human being who best, after Jesus, exemplifies the possibilities of human existence. She received into her lowliness the infinite love of God. She shows how an ordinary human being can reflect God in the ordinary circumstances of life. She exemplifies what the Church and every member of the Church is meant to become. She is the ultimate product of the creative and redemptive power of God. She manifests what the Incarnation is meant to accomplish for all of us.

Reflection

Sometimes spiritual writers are accused of putting Mary on a pedestal and thereby, discouraging ordinary humans from imitating her. Perhaps such an observation is misguided.

God did not put Mary on a pedestal and has put all human beings on a pedestal. We have scarcely begun to realize the magnificence of divine grace, the wonder of God's freely given love. The marvel of Mary—even in the midst of her very ordinary life—is God's shout to us to wake up to the marvelous creatures that we all are by divine design.

Lent



Holy Week: An Explanation

Palm Sunday of the Lord's Passion



On Palm Sunday, we begin once again the holiest and most solemn week of our entire liturgical year. This week, we accompany Jesus during the last days of his life on earth. This week, our services are a bit different and yes, a bit longer. The fact is special occasions, by their nature, take more time or are given more time, e.g., birthdays and anniversary celebrations. Ideally, we should come to our Holy Week celebrations with a spirit that says: let's not rush through these special celebrations.

The readings for Passion Sunday revolve around the two meanings of the word "passion." Christ felt such passion (love) for humanity that he took on our human condition and endured the most extreme passion (suffering) we can imagine as the servant of God.

The Triduum: Three in One, One in Three

The Church tells us that our celebration of the Triduum is the "culmination of the entire liturgical year." The Triduum is not so much three celebrations, (Holy Thursday, Good Friday, Easter Vigil), but one continuous celebration with three parts to it. The unitive nature of the three liturgies is underlined by the omission of a concluding rite on Holy Thursday and Good Friday. These two liturgies are "left hanging," so to speak, incomplete without that which follows, as if the liturgies of Holy Thursday and Good Friday are saying to us, "We are not done yet; to be continued."



We are celebrating the Passover or passion of Jesus Christ. By dying and rising, God's Son broke the bonds of death and was restored to life. The connection and meaning for us is that if we unite our lives to Christ, he will take us through our pain and darkness and lead us into

the fullness of God's light. Nothing in our Church year is more important than our celebration of the Triduum.

Holy Thursday: Mass of the Lord's Supper



The Triduum begins with the Evening Mass of the Lord's Supper. The Mass begins with the tabernacle entirely empty for we receive Holy Communion this evening from the bread and wine consecrated at this Mass, not from a previous Mass; the entire community is gathered at this one Eucharist with all the priests, ministers, and parishioners celebrating together.

The Gospel proclaimed at this Mass of the Lord's Supper is not one of the accounts of the "institution of the Eucharist." Instead, the Church presents to us John 13:1-15: Jesus washing the feet of his disciples. And, not only do we hear about Jesus washing the feet of his disciples, but we see and experience it. On Holy Thursday, the Presider, following the example of Christ, will take off his outer vestment and wash the feet of several members of the assembly. This simple ritual reminds us that we as followers of Christ are called to be people of the towel and water—people ready to be humble servants of those in need.

After Holy Communion, we will have what is called the Transfer of the Eucharist to a chapel of repose. Since there is no Mass on Good Friday, we need to reserve consecrated hosts for the Good Friday communion service. After the procession the altar is stripped.

Good Friday: Celebration of the Lord's Passion

The first thing one might wonder or ask about this day is why is this event called "Good" Friday, when it was the day the Son of God was cruelly tortured and crucified? This day is called Good Friday because it was the day Jesus willingly sacrificed his life for us and our sins. It is called "Good" because it shows forth the absolute goodness of God on our behalf.



Good Friday is the most sober day of the entire Church year. The altar is bare, without cloths, candles or cross. There is no Mass on this day. It is a day of fasting. There are no greetings, genuflections, opening songs, or processions. We simply come and prostrate in humble submission before the word and the glorious cross of Christ. The Liturgy consists of three parts: The Liturgy of the Word, The Veneration of the Cross, and Holy Communion.

In the Veneration of the Cross, a large cross is brought forward, unveiled, and presented to us. We come forward to kiss or touch this instrument of torture. We, as Church, venerate the cross as an act of gratitude to Christ, who turned the wood of the cross, an instrument of torture, into the means of our redemption and a sign of God's infinite love. When we come forward to venerate the cross, we bring all the pain, hurt, and suffering in our lives and unite

them to the sufferings of Jesus. As on Holy Thursday, there is no concluding rite. All depart in silence. This tells us that "we are not done yet" with our celebration of the Lord's Passion. It will be continued tomorrow evening, after sunset, with the Easter vigil.

Easter Vigil



St. Gregory of Nazianzus called the Easter Vigil the "solemnity of solemnities." St. Augustine called it the "Mother of Vigils." In the early church, the Vigil started after sunset and continued all night until sunrise. The Vigil is of course, the most solemn and important celebration of the entire Liturgical year...more important

than midnight Mass at Christmas. The Vigil celebrates the victory of Jesus over the darkness of Good Friday, his victory over sin and death. The Easter Vigil has four main parts: the Service of Light, Liturgy of the Word, Celebration of Baptism, and Confirmation, and Liturgy of the Eucharist.

During the Service of Light, the Easter Vigil begins outdoors with the lighting and blessing of the Easter fire. All participants are encouraged to gather outside for this beautiful ritual. The new Paschal Candle is then lit from the Easter fire. We process into a dark church (symbolizing the world without Christ) with the Paschal Candle chanting "Lumen Christi" (Light of Christ). The Service of Light concludes with the beautiful chanting of the Exultet which celebrates Christ's victory over death.

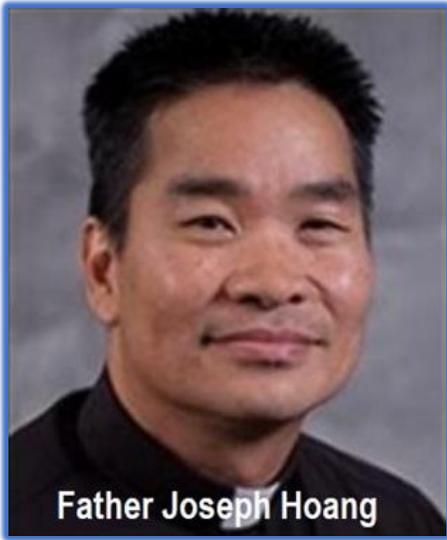
During the Liturgy of the Word, we listen to the stories of creation and redemption. St. Augustine in an Easter Vigil Sermon exhorts us: "Watch, I tell you, and pray. Let us celebrate the vigil internally and externally. Listen to God speak to us in the readings. Let us speak to him in our prayers. If we hear his words obediently, he to whom we pray will dwell in us."

The Celebration of Baptism and Confirmation is very beautiful and rich with sacred ritual. The Elect (the unbaptized) are called forth and presented to the community. They process around the church as the community chants the Litany of the Saints, invoking their intercession for these brothers and sisters who are about to enter the baptismal waters. The baptismal waters are solemnly blessed. Then follows the Profession of Faith and Baptism. While the elect change into their white robes, we the already-baptized are sprinkled with the newly blessed holy water as we renew our own baptismal promises. The neophytes (the newly baptized) will then receive the Sacrament of Confirmation. The Easter Vigil reaches its culminating point in the celebration of the Eucharist. Our Church tells us that tonight's Eucharist is the "Easter Sacrament paramount. It is the consummation of Christian initiation and a foretaste of the everlasting Easter." This is a big moment for the elect who have been looking forward to this moment for a long time.

I urge you with all my heart to make a special effort to participate in our celebration of the Triduum, the high point of our Church's year. I encourage parents to introduce your children to these beautiful celebrations. Sit up front so that your children can see everything that is going on and become engaged in it.

Hallelujah! Happy Easter!

Father Joseph's Corner



It is not death that a
man should fear, but
he should fear never
beginning to live.

Marcus Aurelius

BrainyQuote

A Prayer to Start Your Day

Many thanks to Ice Husband for sharing this beautiful prayer.

Father, Son and Holy spirit,
I come to your loving presence
With gratitude for another day.
I thank you for the blessings in life
that I tend to take for granted:
Food, shelter, health, family
Work and faith in you.
May I live this day in a manner
that pleases you,
And helps me to become the person
you created me to be.
Help me to recognize
And respond generously
to the promptings of the Holy Spirit
In the events and encounters of this day.
May I live this day with the dispositions
Of heart that reflect the values of Jesus,
love, truth, compassion, mercy,
justice and kindness.
When decisions need to be made
Help me to choose well.
When asked to walk the extra mile,
Grant me generosity of heart.
Protect me from the false ways
Of the evil one
And help me to live in your truth.
Expand my capacity for love and joy.
In all things, may I give you honor and glory.
Amen
By: Reverend Eamon Tobin



Lent/Holy Week Schedule - 2023

***Stations of the Cross** - each Friday at 3:00 pm during Lent.

***Adoration of the Blessed Sacrament** - each Friday except Good Friday.

***Soup Supper** – follows Stations of the Cross - except Good Friday.

***Masses and Communion Service** – live and recorded for later viewing.

Ash Wednesday – February 22

Mass - 10:00 am

Palm Sunday - April 1/2

The Passion of the Lord:

Saturday, April 1, Vigil - 4:00 pm

Sunday, April 2, Mass - 10:00 am

(The Triduum Begins)

Maundy Thursday - Evening Mass of The Lord's Supper - April 6

Mass and Washing of the Feet - 4:00 pm

Reposition of the Blessed Sacrament and Adoration

Good Friday - Celebration of The Lord's Passion - April 7

Divine Mercy Novena and Chaplet – 2:30 pm

Good Friday Service and Veneration of the Cross - 3:00 pm

Holy Saturday - April 8

Easter Vigil - 4:00 pm

Easter Sunday - April 9

Mass - 10am

(The Triduum Ends)

Other Online Resources

A Beautiful Video of “The Lord’s Prayer:”

<https://www.andiesisle.com/thelordsprayer.html>

Formed Daily Reflections:

<https://watch.formed.org/formed-daily-reflections>

Daily Reflections on Divine Mercy:

<https://divinemeracy.life/2022/04/22/reflection-113-an-offering-to-the-everlasting-father-2/>

Chant of the Mystics: Divine Gregorian Chant "O filii et filiae" (2 hours)

<https://www.youtube.com/watch?v=WuK59jQ5bwU>

Beautiful Musical Videos

10 Popular Hymns to Mary:

<https://youtu.be/MeFJykg1h04>

Music of the Mass (1hour):

<https://youtu.be/aSrbU5kHbTU>

Exquisite rendition of Messiah (I know my Redeemer Liveth):

<https://youtu.be/aW6zJA8W-v8>

Peaceful Holy Hour (soft relaxing chants, 1 hour):

<https://youtu.be/s-ZWahol1Bg>

"Our Father" sung by Andrea Bocelli (you've never heard it like this!):

<https://youtu.be/elh2gnlHP-U>

Amazing web compilation of "Be Not Afraid" by Catholic singers:

<https://youtu.be/RF0DlpFOoBg>

Word on Fire with Bishop Robert Barron

<https://www.youtube.com/user/wordonfirevideo>

Catholic Prayers

<https://catholicity.com/prayer/prayers.html>

Catholic Online (Everything Catholic from A-Z)

<https://www.catholic.org/>

United States Conference of Catholic Bishops

<https://www.usccb.org/>

St. Anthony Catholic Church Website: <https://www.stanthonywaldport.org/>

St. Anthony Catholic Church Information

Father Joseph Hoang, Pastor

Father's email: fatherjoseph2405@gmail.com

Mailing Address: P O Box 770 - Waldport OR 97394

Physical Address: 685 N.E. Broadway St.

Phone: 541-563-3246 **Father Joseph's Emergency Phone:** 541-590-2619

Email: stanthonywaldport@gmail.com

Web site: www.stanthonywaldport.org

Online Bulletin: <https://www.stanthonywaldport.org/bulletins-1>

Facebook Page: www.facebook.com/StAnthonyWaldport

MASS SCHEDULES as of September 12, 2021

Saturday Vigil: 4:00 pm; **Sunday:** 10:00 am

Holy Day of Obligation: TBA

Confession: Saturdays, 3:15 pm-3:45pm and after daily Mass by appointment

Daily Mass: 9:00 am Tuesday-Friday

First Friday Mass: 9:00 am, Anointing of the Sick (Adoration and Benediction)

All Friday Masses: 9:00 am Adoration and Benediction

Saturday Mass: 4:00 pm **Saturday Confession:** 3:30 pm

Rosary: 30 minutes prior to all 9:00 am Masses

PRAYER CHAIN

Email prayer requests to Bruce Buckley: prayin4u@peak.org.

Phone Prayer Requests to Cherylann Buckley: 541-563-2726.

Prayer Request Book is in the vestibule

Mass Intention: Go to our website or use envelopes available in the vestibule.

DATES OF MEETINGS and SPECIAL EVENTS

Choir Practice: Wednesday, 6:00 pm in the church – Tim Grady: 541-961-2713

Bible Study: Wednesdays in parish hall; 9:30 am– Father Joseph Hoang: 541-563-3246

Knights of Columbus Breakfast: 2nd Sunday of every month after Mass

Coffee and Pastries: After Sunday Mass – Jerry Raveling: 541-961-1438

Our Mission Statement: Coming together in faith to pray and follow in the path of Jesus Christ, to serve as committed stewards of our Catholic faith through our parish, and to minister with compassion to each other and our community.

St. Anthony Volunteers & Contact Information
As of January 30, 2023
(Contact Bonnie Rimola for additions/corrections)

Office	Pam & Bill Lamphear – schedule varies Bonnie Rimola: Monday 8am–11am	541-563-3246 Fastest Response: (stanthonywaldport@gmail.com)
Website / Online Giving	Bonnie Rimola	916-605-6309
Financial Officer	Denny Bourgerie	541-547-4145
Knights of Columbus	Jerry Raveling	541-961-1438
Publicity / Facebook	Ice Husband	541-961-3815
Religious Education	Phyllis O'Boyle	Leave message at office: 541-563-3246
Church Housekeepers and Custodians	Mary & Lloyd Wiser, Jan Korn, EDee Steckler, Jim Provance	Leave message at office: 541-563-3246
Grounds Keeper	Mike & Gabe Krupar	541-563-6546
Lay Missionaries of Charity	Angela Bourgerie	541-547-4145
Prayer Chain	Bruce & Cherylann Buckley	541-563-2726
Altar Flowers	EDee Steckler	541-563-3246
Music Coordinator	Tim Grady	541-961-2713
Lector Instructor	Angela Bourgerie	541-547-4145
Sacristan & Altar Server Instructor	Bill Lamphear	541-547-4490

Pastor's Admin. Council

Fr. Joseph Hoang - 541-563-3246
 Jim Provance, Chairman - 402-270-2086
 Beth Bunce-Frame Chairman - 541-547-3649
 Mike Krupar 541- 563-6546
 Teresa Rickert 541 - 563-2367
 Chuck Lott - 541-563-2179
 Michelle Gilliam - 541-563-4564
 Bill Lamphear - 541-547-4490

