

Acts 10:34a, 37-43

This passage places us in a decisive moment in the early Church. Peter the Apostle stands in the house of Cornelius—a Gentile, an outsider to the Jewish covenant—and begins with a striking realization:

"God shows no partiality."

This is not just a theological statement; it is a conversion moment for Peter himself.

The Resurrection of Christ has broken boundaries that once seemed absolute-between Jew and Gentile, insider and outsider, worthy and unworthy.

Peter then proclaims the heart of the Gospel not as an abstract doctrine, but as a lived history:

"You know what has happened..."

Jesus of Nazareth lived, ministered, healed, and brought freedom. He was anointed with the Holy Spirit and power. He went about "doing good." This simple phrase captures the very nature of Christ's mission: goodness in action, love made visible.

Yet this goodness was rejected.

"They put Him to death by hanging Him on a tree."

The Cross reveals both the depth of human sin and the depth of God's love. Humanity rejects; God redeems. What appears as defeat becomes, in God's plan, the very means of salvation.

"God raised Him on the third day and granted that He be visible..." The Resurrection is not merely a private spiritual experience. It is witnessed. Peter insists: "We are witnesses." The apostles did not invent a message—they encountered a Person. They ate and drank with Him after He rose from the dead. The Risen Christ is not an idea, but a living reality.



Final Reflection

God shows no partiality.

Christ is risen.

Forgiveness is offered to all.

The question is not whether God is willing to give His grace- but whether we are willing to receive it... and to become witnesses of it in a world that still longs for hope. We are raised with Christ.

We are fully alive in Him- and yet much of that life is hidden. So the question is not simply,

"Do I believe in the Resurrection?" But rather: Am I living as someone who has already been raised?

Christian life is not just about waiting for heaven— It is about letting heaven begin to shape us, here and now.



Saint Teresa of Avila Catholic Church

11600 Atwood Rd, Auburn, California 95603

April 5th, 2026 Easter Sunday

Acts 10:34a, 37-43

Psalms 118:1-2, 16-17, 22-23

Colossians 3:1-4

Matthew 28:1-10

Early one morning, while it was still dark, Mary Magdalene walked quietly to the tomb where Jesus had been laid. The air was cool, and everything was still. Mary's heart was heavy because she missed Jesus so much. But when she arrived, she stopped suddenly.

"The stone!" she whispered.

"It's been moved!"

Mary looked closer.

The big stone that had covered the tomb was rolled away! "Where is Jesus?" she wondered.

Without wasting a moment, Mary ran as fast as she could to tell two of Jesus' friends, Peter and John.

"They have taken the Lord from the tomb," she said, out of breath.

"And we don't know where they have put Him!" Peter and John looked at each other, and then they ran. John ran ahead and reached the tomb first. He bent down and peeked inside. He saw the linen cloths lying there, but he did not go in. Then Peter arrived. He went straight into the tomb. He saw the cloths too, neatly placed, and the cloth that had covered Jesus' head was folded and set apart.

John then went inside as well. He saw everything clearly.

And something amazing began to happen in his heart.

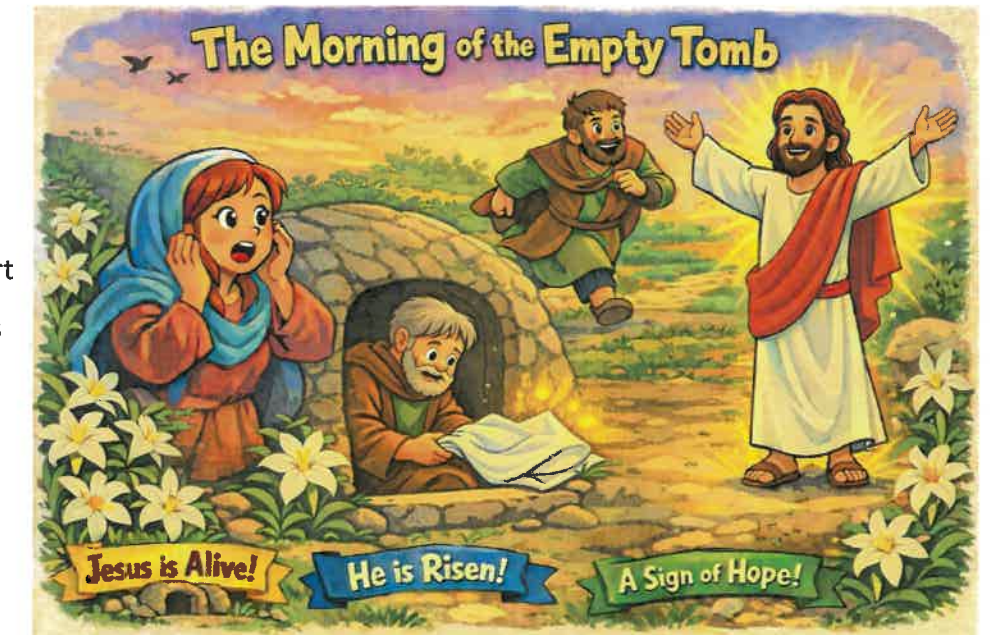
He started to believe. Even though they did not yet fully understand, something was different.

The empty tomb was not a sign of loss..

It was the beginning of something wonderful.

Jesus was not gone. He was alive.

And from that day on, hope began to grow in their hearts—a hope that would change the whole world.



St. Teresa of Avila Catholic Church
11600 Atwood Road,
Auburn, CA 95603
www.stteresaauburn.com

Rev. Fr. Arbel S. Cabasagan, Pastor
Rev. Fr. Michael Estaris
Deacons: John Sheehan & Adam Crawford

Mission Statement

"As the Father has loved me, so have I loved you; abide in My Love." In Christ's Love, the Eucharistic community of St. Teresa of Avila, Auburn, embraces and welcomes all as part of God's family. We value every parishioner and strive to reflect the mercy,

Parish Office: 11600 Atwood Rd., Auburn, CA 95603
(530) 889-2254, fax (530) 889-2643
info@stteresaauburn.com

Office Hours: Monday—Friday, 8:00am—4:00pm
Closed for lunch 11:30am—12:30pm

Pastor: Fr. Arbel S. Cabasagan
(530) 889-2254 ext. 100
E-mail: fr_arbel@yahoo.com

Parish Secretary: Barbara Freuler
(530) 889-2254, ext. 101,
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Religious Education Coordinator:
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Music Ministry: Jean Sawyer
(707) 567-2541, E-Mail, jeansawyer8@aol.com

St. Joseph School: Kristen Mendonsa, Principal
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OFFERTORY FOR THE FOLLOWING

March 29, 2026

Offertory : \$ 11,968.04

Online Giving : \$ 6801.00

Total : \$ 18,769.04

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Sunday Mass:
Saturday Vigil 5:00pm
Sunday 8:30am, 10:30am,
4:00pm Spanish

Daily Masses:

Tuesday— Friday 8:30am

Sacrament of Reconciliation:

Friday. 9:00am—10:00am
Saturday 3:30pm – 4:30pm

Eucharistic Adoration:

Friday's 9:00am—6:00pm

Baptisms:

Every 3rd Saturday of the month @ 2:30pm
Classes, every 3rd Friday of the month @ 6:30pm. Call the parish office to register..

Marriage:

If you are a member of our parish, please contact a priest or deacon of your choice at *least* six months in advance of your desired wedding in order to participate in a

Confirmation:

For teens, the Sacrament of Confirmation is a two-year preparation process; please contact our coordinator of religious education; for adults not yet confirmed, please call the parish office.

Order of Christian Initiation of Adults (OCIA, English):

If you are interested in learning more about the Catholic Church or becoming Catholic, contact Karen Sheehan @ 916-812-3737
OCIA, (Spanish): Leticia Aceves @ 530-613-4302

Prayer Chain Requests:

For those in need of prayers please e-mail Liz Rhodes: esrhodes32@gmail.com

MASS INTENTIONS

Saturday 4/4	5:00pm	For the Faithful
Sunday 4/5	8:30am	Cheryl Bonner
		Steve Malmberg
	10:30am	Robert & Rose Champion
Tuesday 4/7	8:30am	Abe Swartz
		Tony & Shirley Rose
Wednesday 4/8	8:30am	Lynne Foote
		Micheal Weddle
Thursday 4/9	8:30am	Benjamin Hartje
Friday 4/10	8:30am	Charles Rose
		Anthony Simon
		Kevin & Linda Coelito
		Anna Fenner

LITURGICAL MINISTER SCHEDULE

April 11th & 12th, 2026

Cross Bearers

Saturday, 5:00 pm The Douglas's
Sunday, 8:30am The Manley's
Sunday, 10:30am Matt Clifton, Aiden Villamor
Colin Santos

Eucharistic Ministers

Saturday, 5:00pm Jennifer Buettner— Captain
Mary Jo Buettner
Lucianna Curtis
Suzanne Palacios
Sunday, 8:30am John Broumas-Captain
Laura Tattershall, Anne Jones
Linda Burns, Lucianna Curtis
Bill Knapp
Sunday, 10:30am Lori Belanger-Captain
Greg Belanger, Deana Eshpeter
Steve Meis, Mary Aguilar
Nabih Haddad, Danny Bernal

Lectors

Saturday, 5:00pm Carol Stryker, Vern Psuty
Sunday, 8:30am Russ Zeller, Lucy Manley
10:30am Lucianna Curtis, Gail Remington

Sacristans

5:00pm Steve McCullough
8:30am Julia Eggert

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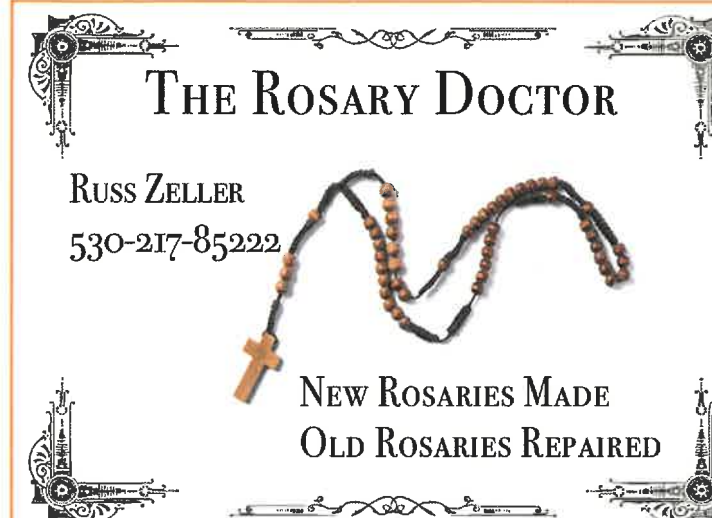
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Palm Sunday holds a special and deeply meaningful place in the life of Catholics because it opens the door to the most important week of the Church year: Holy Week. On this day, the Church remembers Jesus' triumphant entry into Jerusalem, when crowds welcomed Him with palm branches and cries of "Hosanna," recognizing Him as king. Yet, this celebration carries a quiet tension, because we already know where the story leads—toward suffering, the Cross, and ultimately the Resurrection.

The palms we receive are not just symbols of celebration; they are signs of commitment. They call us to follow Jesus not only in moments of glory, but also on the path of self-giving love. Many Catholics keep these palms in their homes as a reminder that discipleship is not temporary enthusiasm, but a daily choice to walk with Christ. It is not just a remembrance of past events, but a spiritual journey. The liturgy, especially the reading of the Passion, draws us into the story and asks us to take our place within it. We are not just observers; we are participants, called to walk with Christ from the joy of the palms to the silence of the tomb and, eventually, to the hope of Easter morning. In this way, Palm Sunday is both a beginning and a challenge. It calls Catholics to deeper faith, honesty about their own hearts, and a renewed commitment to follow Jesus wherever He leads.



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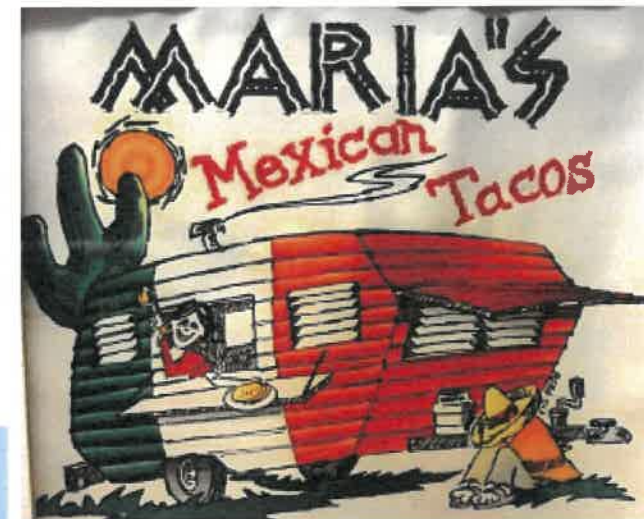
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John 20:1-9

The Gospel begins in darkness.

Mary Magdalene goes to the tomb "while it was still dark."

This detail is not just about the time of day—it reflects the condition of the human heart when faced with loss, confusion, and unanswered questions. Like Mary, we often walk through moments in life where hope seems buried and God feels silent.

Then comes the shock: the stone is rolled away.

Her first reaction is not faith, but fear—"They have taken the Lord." This is deeply human.

When God acts in unexpected ways, we often interpret it through the lens of our anxieties rather than trust.

The empty tomb, at first, is not good news—it is a mystery.

Peter and the beloved disciple run to the tomb. This race is symbolic of the journey of faith: urgency, desire, even confusion. The beloved disciple arrives first but waits; Peter enters immediately.

These two responses reveal different spiritual temperaments—contemplation and action—both necessary in the life of faith.

Inside the tomb, there is no body-only signs: the linen cloths lying there, and the cloth that had covered Jesus' head, folded separately. This detail is striking.

The absence is not chaotic; it is ordered. This is not the work of grave robbers. Something deliberate, peaceful, and divine has taken place. Then comes the turning point: "He saw and believed." The beloved disciple does not yet fully understand the Scriptures, but he believes.

This is the heart of Christian faith—not complete understanding, but a trust born from encounter.

Faith often begins in seeing "just enough" to take the next step. What does this mean for us today?

1. Faith often begins in darkness

We do not come to belief because everything is clear. We come as we are—carrying grief, doubt, and questions. God meets us there.

2. God's action may confuse us before it consoles us
Like Mary, we may misinterpret what God is doing. The empty tomb can look like absence before it becomes presence.

3. The Resurrection leaves signs, not certainties
We are given enough to believe, but not so much that faith becomes unnecessary. God respects our freedom.

4. Belief can come before full understanding
We often wait to understand before we believe—but the Gospel shows the opposite. Belief opens the path to deeper understanding.

5. The empty tomb is a call to move
The disciples do not stay there. The Resurrection sends us out—toward mission, toward others, toward life.

The empty tomb stands at the center of our faith as a quiet but powerful invitation.

It does not shout.

It does not force.

It simply waits.

And like the beloved disciple, we are invited to enter, to see, and—perhaps before we fully understand—to believe.

Because the Resurrection is not just something that happened to Jesus.

It is something that begins to happen in us.

El Evangelio

María Magdalena va al sepulcro “cuando aún estaba oscuro”. Este detalle no es solo sobre la hora del día: refleja la condición del corazón humano cuando se enfrenta a la pérdida, la confusión y las preguntas sin respuesta. Como María, a menudo caminamos por momentos en la vida en los que la esperanza parece enterrada y Dios parece en silencio.

Entonces llega la sorpresa: la piedra ha sido removida.

Su primera reacción no es de fe, sino de miedo: “Se han llevado al Señor”. Esto es profundamente humano.

Cuando Dios actúa de maneras inesperadas, a menudo lo interpretamos a través del lente de nuestras ansiedades en lugar de la confianza.

El sepulcro vacío, al principio, no es una buena noticia: es un misterio.

Pedro y el discípulo amado corren hacia el sepulcro. Esta carrera es simbólica del camino de la fe: urgencia, deseo e incluso confusión. El discípulo amado llega primero pero espera;

Pedro entra inmediatamente. Estas dos respuestas revelan diferentes temperamentos espirituales: contemplación y acción, ambos necesarios en la vida de fe.

Dentro del sepulcro, no hay cuerpo, solo señales: las vendas en el suelo y el sudario que había cubierto la cabeza de Jesús, doblado aparte.

Este detalle es impactante. La ausencia no es caótica; está ordenada. No es obra de ladrones de tumbas.

Algo deliberado, pacífico y divino ha ocurrido.

La Resurrección deja no pruebas en el sentido moderno, sino señales: invitaciones a creer.

Entonces llega el momento decisivo: “Vio y creyó”.

El discípulo amado aún no comprende plenamente las Escrituras, pero cree. Este es el corazón de la fe cristiana: no una comprensión completa, sino una confianza que nace del encuentro.

La fe a menudo comienza viendo “lo suficiente” para dar el siguiente paso.

El sepulcro vacío está en el centro de nuestra fe como una invitación silenciosa pero poderosa.

No grita.

No obliga.

Simplemente espera.

Y, como el discípulo amado, estamos invitados a entrar, a ver y —quizá antes de comprender plenamente— a creer.

Porque la Resurrección no es solo algo que le ocurrió a Jesús.

Es algo que comienza a suceder en nosotros.

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ANNOUNCEMENTS

April 5th, 2026

The Senior Group will be meeting on
Friday, April 10th at 11:00am in
the Beatitude Room.

They will be sharing information
on Artificial Intelligence (A.I.)
— can it help or hinder our daily lives?
Bring a sack lunch, coffee and dessert
will be provided

Thank you to the Arts & Environment
Ministry and all the other
volunteers for all sharing their time
and talents during Holy Week in
decorating the church from Palm Sunday
to the Resurrection of Our Lord.
Also, to the choir, altar servers and those who
donated lilies to make the church
come alive this Easter Season.



Saint Teresa of Avila Church Events



Baptism of Titus Eugene Elders with his parents Matt & Sky Elders



Baptism of Eloise Marguerite Halloran

Thank you to
Claudia Beckwith,
Geri Nibbs
and
Paul Musser
for planning and instructing
the Faith Formation
Confirmation students



Special Thank you to the guest speakers,
Atty. Michael Faber and Deacon Adam



Faith Formation Confirmation students at the Retreat

Colossians 3:1-4

St. Paul begins with a bold statement:

"If you have been raised with Christ.."

This is not a future promise—it is a present reality.

Through Baptism, we already share in the

Resurrection of Christ. The Christian life, then, is not simply about trying to be better;

it is about living from a new identity.

Something radical has already happened within us.

"Seek what is above, where Christ is seated at the right hand of God."

To "seek what is above" does not mean escaping the world or ignoring our responsibilities.

Rather, it means reorienting our entire life toward God. It is about allowing Christ-risen and glorified-to become the center of our desires, our decisions, and our priorities.

St. Paul goes even deeper:

"Think of what is above, not of what is on earth."

This is not a rejection of the world, but a transformation of how we see it.

Earthly things— work, relationships, success, struggles—are no longer ultimate. They are now lived in the light of eternity.

"For you have died, and your life is hidden with Christ in God." This is one of the most profound and mysterious lines in Scripture.

We have "died"—not physically, but spiritually—to our old way of life: to sin, to self-centeredness, to living without God. And now, our true life is "hidden."

Hidden means It is real, but not always visible.

Secured beyond the reach of the world's instability.

It is growing, even when we do not fully see it.

Much of the Christian life happens in this hidden space -quiet faithfulness, unseen sacrifices, interior struggles, silent prayer.

The world may not notice, but God does.

And in Him, nothing is wasted.

"When Christ your life appears, then you too will appear with Him in glory."

Here is the promise: what is hidden now will one day be revealed. The Resurrection that we share in now, in a hidden way, will become fully visible. Our lives-often marked by weakness, limitation, and imperfection-will be transformed in glory.

This gives meaning to everything. No act of love is insignificant. No suffering united with Christ is in vain. Everything is moving toward revelation.

What does this mean for us today?

1. We live from a new identity We are not defined by our past, our failures, or even our achievements- but by our union with the Risen Christ.

2. Our priorities must be reordered

To "seek what is above" means asking daily: What truly matters in the light of eternity?

3. The hidden life matters

Not everything valuable is visible. Growth in holiness often happens quietly, in ways only God can see.

Matthew 28:1-10

Matthew's account of the Resurrection begins with a quiet but powerful detail: "After the Sabbath, as the first day of the week was dawning..."

A new day is breaking—not only in time, but in history. The Resurrection is not simply an event; it is the beginning of a new creation.

Mary Magdalene and "the other Mary" go to the tomb. Unlike the disciples who fled, these women remain faithful. They come not with certainty, but with love.

And it is love that brings them to the place where God will act, then suddenly, everything changes.

There is a violent earthquake. An angel descends. The stone is rolled away—not to let Jesus out, but to let the witnesses in. The guards tremble and become like dead men, while the women-though afraid-remain open. This contrast is striking: those who rely on power and control collapse in fear, while those who come in humility and love are invited into revelation. "Do not be afraid," the angel says. This is the first proclamation of Easter.

Fear is the natural response to the unknown, but it is not the final word. The Resurrection speaks directly into our deepest anxieties: death, loss, uncertainty. It does not deny them—it transforms them.

"He is not here, for He has been raised."

The tomb is empty, but not meaningless. It becomes a place of encounter, a threshold between what was and what now is. The women are given a mission: "Go quickly and tell His disciples." The experience of the Risen Lord is never meant to be kept private—it always leads to proclamation.

And then, as they run-"fearful yet overjoyed"

-Jesus Himself meets them.

This is deeply significant. The encounter happens on the way, in obedience to the mission.

Faith is not a static moment; it unfolds as we respond to God's call.

"Greetings!" Jesus says-simple, ordinary, yet filled with divine life.

They approach, take hold of His feet, and worship Him.

This is not a vision or a memory-it is a real encounter.

The Risen Christ is not an idea; He is alive and present.

And again, He says: "Do not be afraid."

The repetition matters. Even after encountering Him, fear can linger. The Risen Lord is patient with our fragile faith. He reassures, strengthens, and sends.

"Go and tell my brothers..."

Notice the tenderness: "my brothers." Despite their abandonment, Jesus restores relationship.

The Resurrection is not only victory over death—it is reconciliation.