



Parishes of the
**Resurrection
of the Lord**

www.ResurrectionACGR.org

St. Anne - Harrisville | St. Catherine - Ossineke
St. Gabriel - Black River | St. Raphael - Mikado

**HOLY THURSDAY
OF THE LORD'S SUPPER**



**GOOD FRIDAY
OF THE LORD'S PASSION**



**HOLY SATURDAY
EASTER VIGIL**



**EASTER SUNDAY
THE RESURRECTION OF THE LORD**



**The Sacred Paschal Triduum: Holy Thursday of the Lord's Supper,
Good Friday and Holy Saturday (Vigil Mass)**

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YouTube: Parishes of the Resurrection [Mass is recorded most Saturday's at St. Raphael]

HOLY THURSDAY OF THE LORD'S SUPPER, YEAR C.

Opening Prayer: May Jesus always be present with us when we receive Him in Holy Communion and may we serve each other in all humility as brothers and sisters.

Introduction to The Liturgy of the Word: Like the Israelites who ate the Passover meal on the night before they left Egypt, so also Jesus on the night before he was to suffer and depart from this world had the Last Supper meal with his disciples. The Lamb and its blood had a central place in the Passover meal of the Israelites. The lamb itself was slaughtered in the evening and its blood which was applied on the doorposts saved the Israelites (First Reading). The Response to the Psalm today: *"Our blessing-cup is a communion with the Blood of Christ"* is for us a reminder of the blood of the Paschal Lamb. Likewise, the blood of Jesus is central to our faith and to the passion and death of Jesus because Jesus shed his blood on the Cross of Calvary order to save us. During the Supper, Jesus gave his Apostles a lesson on humility when he performed the menial work of a servant by washing the feet of his disciples. Jesus left His Apostles with a message about serving one another. After the lesson about serving others, Jesus put on his cloak and reclined at table once more (Gospel Reading). St. Paul who through the Apostles had experienced what Jesus did the night of the last Supper reminded the early Christians in Corinth about the tradition concerning the Last Supper as it was celebrated and received from Jesus: *"Brothers and sisters. I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread... In the same way also the cup..."* (Second Reading).

The Presence of Jesus with Us in the Eucharist and the Presence of Jesus with Us as Individuals: In the Eucharist, Jesus is present and we can gaze on him and focus our attention on him unreservedly, even mystically. In the Eucharist, Jesus is there before us and we can look at him with our eyes of faith, talk to him in our hearts and minds and reflect about him in our minds. Today's Gospel reading presents us with the long farewell address of Jesus at the Eucharistic Table but it does not give us any account about the institution of the Eucharist. From this we deduced that Jesus is not only present in the Eucharist, but he is present with those who believe in Him and with whom he is found. That Jesus is present with those who believe in Him is clear when Jesus said: *"Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him"* (John 14: 23). The presence of Jesus with his own people who stick to Him is also still implied in the passage the vine and the branches: *"I am the vine; you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing"* (John 15: 5). Jesus himself declared that He present among his people who come together in his name: *"For where two or three are gathered together in my name, there am I in the midst of them"* (Matthew 18: 20). St. Paul himself talked about the presence of God in his children: *"Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"* (1 Corinthians 3: 16).

Called to be Present to Those who are Around Us: Jesus' perfect example about humility offers us a lesson on making ourselves available to those in whom Jesus is present. Since Jesus is present to those with whom He is found, that is, those who turn to him in worship and prayer or those who believe in Him, he gives us an example about how we can serve each other, so that as we serve one another, we also serve Him since He dwells within us as individuals. Jesus who is the supreme God, all-powerful and all-knowing, the Lord of Lords and King of Kings (Revelations 17: 14) or King of Kings and Lord of Lords (Revelations 19: 16) gave us an example of the perfect humility and service. By washing of the feet of the Apostles God incarnate stooped very low and assumed the position of a slave. This very act of stooping low in order to wash the disciples' feet clearly explains who is the greatest according to Jesus: *"Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me. For the one who is least among all of you is the one who is the greatest"* (Luke 9: 48); *"Whoever humbles himself like this child is the greatest in the kingdom of heaven"* (Matthew 18: 4); and *"The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted"* (Matthew 23: 11-12). No matter who we are, we are called to give ourselves away in humble service as Jesus gave himself while stooping low in order to wash the feet of his disciples. It is when we can give ourselves away in humble service that we truly love. Those who truly love are able to give themselves away in love because love allows them to do good towards others: *"... Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, ... So faith, hope, love remain, these three; but the greatest of these is love"* (1 Corinthians 13: 1-12). Not only will we be able to give ourselves away in humble service by truly loving others but we will be in the position to understand what love has done: Love made Jesus to be crucified on the Cross.

Closing Prayer: *May we always remain grateful to Jesus who gives himself to us in Holy Communion and may He grant us the grace to also be present to each other.*

DIVINE MERCY NOVENA (THE HOUR OF MERCY):
Begins Good Friday, April 15 from 3:00 - 4:00 P.M..

Continue for 9 days between 3:00 - 4:00 P.M.,
the hour of Mercy.

The Novena can be said in church or at home.



DIVINE MERCY SUNDAY | APRIL 24, 2022:
St. Catherine Catholic Church 2188 Nicholson Rd.
Ossineke MI 49766

Sacrament of Reconciliation: 1: 00 P.M.-2: 00 P.M.
Divine Mercy Hour 2: 30 P.M.-3:30 P.M.
Divine Mercy Devotion Service: 3:00 P.M.

GOOD FRIDAY: THE PASSION OF THE LORD, YEAR C.

Opening Prayer: *May the suffering of Christ and the shedding of His precious Blood for us on the Cross of Calvary save us and bring us to eternal life with Him.*

Introduction to The Liturgy of the Word: Today's Response to the Psalm: "*Father, into your hands I commend my Spirit*" expresses the willingness of Jesus to offer his life on the Cross as he had done at the Agony in the Garden. This statement which reminds us about the readiness of Jesus to die on the Cross is reiterated in the Fourth Song of the Suffering Servant of the prophet Isaiah which identifies Jesus as sinless and defenseless, who bore our infirmities, who endured our sufferings, Jesus was pieced for our offences, and upon him was laid the guilt of us all. Jesus was harshly treated, he was oppressed and condemned, he was assigned a grave with the wicked and burial place with evil doers. Although he is without sin he willingly suffered and died for the benefit of all people (First Reading). As great High Priest, Jesus is once again pictured and presented as our priest and sacrifice who suffered and by his obedient death saved us from sin and death (Second Reading). The Passion according to John presents Jesus as one who suffered and died on the Cross. Jesus faces this moment of suffering and death with all calmness until he was forced to die on the Cross which led to his resurrection and the fulfilment of the plan of God (Gospel Reading).

The Things Jesus Endured for Our Sake: Jesus being fully human like us in all things but sin suffered during his life here on earth. The circumstances surrounding Jesus's life from birth until death was not easy. Jesus was born and placed in a stable. His parents tried very hard to protect him from human harm. Jesus was in the wilderness for forty days. He was rejected in the synagogue even by the people of his hometown. Jesus tirelessly preached without resting and eating. At the end after his public ministry Jesus was misunderstood, he was scourged at the pillar, stripped of his garments, mocked, spat upon, wiped with lashes, crowned with thorns, made to carry the Cross, nailed to the Cross, pieced with a lance, and left on the Cross to die like a criminal. It is this same Jesus which Isaiah's Song of the Suffering Servant presents as the sinless and defenseless servant who silently faces affliction and condemnation. The Suffering Servant of Isaiah is likened to Christ: "*Yet it was our pain that he bore, "our sufferings he endured," "Like a lamb led to slaughter," "By making his life as a reparation offering," "My servant, the just one, shall justify the many, their iniquity he shall bear."*

Sanctified and Redeemed By the Blood of Christ: We are sanctified and redeemed as children of God through the power of the blood of Jesus Christ which he shed on the Cross. Our salvation through the precious blood of our Lord Jesus Christ was prefigured as far back as the life of the Israelites in Egypt when at their liberation God commanded Moses and ordered that a Lamb, a male, a year old, without blemish was to be slaughtered in the evening and its blood was to be sprinkled on their doorposts. The Passover Lamb was to be eaten in haste, with unleavened bread, its bone was not to be broken and nothing is left until the next day. The power to save rested not in the blood of the Lamb itself, but in the power of the Lord God Almighty who had decided to come down to save the Israelites. The blood of the Passover lamb is the sign of the blood of the Lord Jesus Christ. Jesus is the true Lamb of God who takes away the sins of the world because Jesus, a male, thirty-three years old, was crucified and died on the Cross at three o'clock. We children of God of the New Testament are saved by the blood of the lamb which is Jesus the true Lamb of God who takes away the sins of the world: "*he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God*" (Heb. 9: 12-14).

The Centrality of the Cross of Christ and Why We Venerate it: On this day, Good Friday, Jesus brutally suffered and died on the Cross. The Cross on which Jesus died is central in our lives as Christians because although Jesus restored the sight of just few people, healed just few people, multiplied bread, and fed few thousand people, and brought few people back to life, the Cross of our Lord Jesus Christ brought good to the whole world. The Cross of Christ is everything for us Christian because by His Holy Cross Christ has redeemed the whole world. Since the Cross is central to our life as Christians, we venerate the Cross of our Lord Jesus Christ during our celebration today-Good Friday. By venerating the Cross we do not the honor or reverence the material image of Christ on the Cross, but we honor or reverence the Cross of our Lord Jesus Christ who is represented on the Cross. We venerate/adore the Cross as a reminder of Christ's Passion and Death, by which we have been redeemed: "*We adore Thee, O Christ, and we bless Thee because by Thy Holy Cross Thou has Redeemed the World.*"

Closing Prayer: *We pray for the grace to always adore and glorify Jesus because by his Holy Cross He has redeemed the world.*

EASTER FLOWER MEMORIALS AND FLOWERS IN HONOR OF:

St. Catherine - In Memory of:

- Jack & Fran Smith
- Mack Family
- Joyce Hnatuk
- Gary Frundel
- Marcella Kaylo
- Tyler Root
- Dolores Root
- Ted Howay
- Terry Howay
- Mark Howay
- Richard & Rose King
- James & Georgia LaBell
- Barbara LaBell
- Vicki King

- Joseph King
- John Rawls
- Mary Ann Rawls
- James David Rawls
- Christine Rawls
- John & Eunice Krueger
- Joseph & Helen Souva

- Mr & Mrs. Fred Robbins
- Tom Robbins
- Mr. & Mrs. Edward Kroll
- Gene Kroll
- Roger Robbins
- Curtis Pleiness
- Mike & Florence Endres

St. Gabriel - In Memory of:

- Donald Bushey
- Jack & Joanne Cipriani
- Doris Miltz

St. Catherine In Honor of:

- Saranen Family

HOLY SATURDAY: EASTER VIGIL IN THE HOLY NIGHT.


Opening Prayer: *May the death and especially the resurrection of Jesus Christ bring us to life everlasting with God.*

Introduction to The Liturgy of the Word: Today Holy Saturday, we come together this night in vigil in order to prepare for and enter into the celebration of the Resurrection of Jesus. Two themes dominate this night of Holy Saturday. First, this night of Holy Saturday is enveloped with the theme of the death of Jesus when he gave his life on the Cross in order to save mankind. Second, this night of Holy Saturday is also overshadowed with the resurrection of Jesus, that is, when after three days in the tomb Jesus came back to life early in the morning of this most Holy Night. Since we find ourselves between life and death the readings for this most Holy Night remind us of the stories that have formed our identity. This is why the readings for this most Holy Night is about the story of creation, the faith of our fathers Abraham and Moses, the crossing of the Red Sea by the children of Israel, the words of consolation from the Prophet Isaiah and the hopeful words from the prophets Baruch and Ezekiel. In the Gospel of the Vigil Mass “two men” (Luke 24: 4), “young man” (Mark 16: 5-6), “angel of the Lord” (Matthew 28: 5-6) spoke to the three women (Mary Magdalene, Joanna, and Mary the mother of James) about of the Resurrection of Jesus as they were on their way to the tomb with spices to bury the body of Jesus but found Jesus’s tomb empty. These women related what they saw and had been told by the “two men” to the Apostles who although were amazed, did not believe the women (Gospel reading-Luke 24: 1-12).

Through the Death of Christ, Our Physical and Spiritual Death has Been Destroyed: By dying on the Cross Jesus destroyed our own death, physical or spiritual. It is true that about the year 30 A. D. in Jerusalem Jesus who was truly God and truly man was during the reign of the Romans tortured, beaten, spit upon, crowned with thorns, was made to carry his cross on which he was nailed and died at Golgotha. St. Paul declared that for love of us Christ died for our own sins: “*God proves His love for us in that while we were still sinners Christ died for us*” (Rom 5: 8). Central to the Passover of the Jews is the Passover Lamb, which was to be a male, a year old, which was to be slaughtered in the evening, whose bone was not to be broken and whose blood was to be rubbed on the lintel of the door post. Christ is our Passover Lamb suffered and shed his blood for us on the cross of cavalry. Jesus too is a male. Jesus was only 33 years when he died. Jesus died in the evening at 3.00 O’clock and the bone of Jesus too was not broken when he died on the cross in order to save us. This most Holy Night the whole world is silent because as Christ lies in the tomb our hearts are filled with despair and sadness. However, the death of Jesus has brought us lots of benefits since by dying Jesus redeemed the whole world. By His death, Jesus took upon Himself the curse introduced by Adam (Cf Galatians 3: 13). With the death of Christ, our sins have become powerless and cannot to rule over us (Romans 6). By His death Jesus crushed the head of the serpent (Genesis 3: 15), destroyed the works of the devil (John 12: 31; Hebrews 2: 14; 1 John 3: 8), and condemned Satan (John 16: 11). Without the sacrificial death of Christ, we would still be in our sins, unforgiven, unredeemed, unsaved, and unloved. The significance of the death of Christ lies in the fact that this death became the model for all human deaths in the sense that by this one death all who die will die to rise to life through Christ. So while through Adam all men die, through the death and resurrection of Christ, all men will rise to new life: “*And you who once were alienated and hostile in mind because of evil deeds, he has now reconciled in his fleshly body through his death, to present you holy, without blemish, and irreproachable before him*” (Colossians 1: 21-22).

Through the Resurrection of Christ, We have also Been Raised to Eternal Life with God: All of us are restored back to everlasting life with God through the resurrection of Christ. Although Jesus was stricken by death as he laid in the tomb, hope is not lost because on this night of Holy Saturday, after Jesus was crucified, died, and was buried, he finally rose from the dead on the third day as he said (Matthew 28: 2-10; Mark 16: 4-7; Luke 24: 1-8; John 20: 1-8, 19). St. Paul testified to the resurrection of Christ: “*But now Christ has been raised from the dead, the first fruits of those who have fallen asleep*” (1 Corinthians 15: 20); and in another place he states: “*so that, as sin reigned in death, grace also might reign through justification for eternal life through Jesus Christ our Lord*” (Romans 5: 21). Since Jesus has risen from the dead, those who believe in Jesus will also rise to a new and eternal life with Him: “*For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day*” (John 6: 40). Like it was in the case of Jesus, so will it be for us who believe. The day will come when our tombs will be empty and we will go to rest in the embrace of Jesus. With the resurrection of Jesus death holds no true power over us, we can confidently live and continue to walk in the Lord, knowing we shall be united to him at the resurrection on the last day. Since dying he destroyed our death and raising he restored our life, may we reign forever in eternity with God. Praise the Lord! Alleluia is also our song!! Glory to God!!!

Closing Prayer: *May God bless us and help us to preserve the everlasting life He has won for us through the resurrection of Jesus Christ our Lord.*



BISHOP WALSH VIDEO SERIES: Bishop Walsh is excited to begin a new weekly video series, Checking In with Bishop Walsh (subject to change). Bishop Walsh hopes that these videos will be an opportunity to keep the faithful informed about the happenings in the diocese and hear his reflections based on his encounters as the bishop. For a better introduction to the intended purpose of these videos, you may wish to watch Bishop Walsh's first episode, which was published on the Diocese of Gaylord YouTube page yesterday and shared on the Diocese of Gaylord's Facebook and Twitter accounts.

EXPLANATION OF THE SYNOD OF SYNODALITY | APRIL 24, 2022 ~ WITH BREAKFAST!

After 11am Mass | Maria Hall at St. Anne's

Breakfast will be provided by the Knights of Columbus. All are encouraged to join!!

More information about Synodality is on the parish website at www.ResurrectionACGR.org.