



ST. MICHAEL'S ST. MARY'S

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St. Michael's PO Box 406, Fairbury, NE 68352

St. Mary's 5th & Amanda Streets, Alexandria, NE

PALM SUNDAY

March 24/25, 2018

St. Michael's and St. Mary's Parishes would like to extend a warm welcome to all who are visiting us or are new to the area. If you are not currently registered at St. Michael's or St. Mary's and consider this your Parish, please call the Rectory at (402) 729-2058.

St. Mary's Parish Council: Duane Bartek & Ritchie Burkhart

Trustees: Bob VanWesten and Bob Bachle

St. Mary's PCCW: Deb Vanwesten

St. Michael's Parish Council: Mary Prellwitz, John Ragland, Deb Jones, Megan Grant, Mary Mach, Eddie Lytle

Trustees: Keith Mach and Randy Prellwitz

St. Michael's PCCW: Carmen Ragland

Knights of Columbus: Randy Prellwitz

CCD Coordinator: Beth Hansmire

Confession schedule: Saturday 4:45 PM to 5:15 PM

Ministers' Schedules for March 31/April 1, 2018

	8:30 PM	8:00 AM	10:00 AM
Acolyte	See sign-up sheets	Bob VanWesten	See sign-up sheets
Lector		Rhonda Burkhart	
Server			
Server			
Music		Lorrie Hofstetter	
Gifts/Greeters		Bob & Marilyn Bachle	
Collection	Fr. Birkel		

Church Cleaning for March – Ellen VanWesten

Mass intentions for the week of March 26th – April 1st

Monday	NO MASS	St. Michael's	No Mass
Tuesday	NO MASS	St. Michael's	No Mass
Wednesday	10:30 AM	St. Michael's	Gloria Trimm+
Thursday	7:00 PM	St. Michael's	Special Intention
Friday	5:30 PM 7:00 PM	St. Mary's St. Michael's	
Saturday	8:30 PM	St. Michael's	Frankie Peck
Sunday	8:00 AM	St. Mary's	The People of the Parishes
	10:00 AM	St. Michael's	Weeks Family

If you or someone you know would like our parish family to join you in prayer for their special needs, please contact the parish office.

Please pray for:

Rozella Prellwitz
Vonia Scheer
Evelyn Birkel

Frank Kosmacek
Steve Graff
Bob Gibson

Eddie Lytle
Tom Huber
Paul Prellwitz

- **BULLETIN:** If you have news for the bulletin, please call the Rectory 729-2058 or email st.michael.fairbury@gmail.com. Deadline for additions - Thursday by 10:00 AM.
- **ADOPT A PRIEST:** Our Deanery is taking part in the "Adopt a Priest" program. St. Michael's has adopted **Fr. Leo Seiker**; please keep him in your prayers.

Parish News & Upcoming Events

Parish collection data:

March 18, 2018	<u>St. Michael's</u>	<u>St. Mary's</u>
Adult	\$1,580.00	\$395.00
Plate	94.00	17.00
Building Upkeep	120.00	
Southern NE Register	15.00	
Children	3.75	
Debt Reduction	990.00	
Total	\$2,802.75	\$412.00

Debt Reduction Current Totals:	Loan Pmt Due December 2018
	\$17,360.33
Joy of the Gospel Rebates	1,976.42
Debt Reduction Envelopes	2,970.00
Amount needed for Loan Payment	\$12,413.91

THOUGHT OF THE WEEK:

“Forgiveness starts with not just love, but ardent love. It’s really easy to love people who think like you think; it’s very hard to treat someone with a polar opposite view with the same dignity and respect you would treat a friend.”

Jim Caviezel

SEMINARIAN OF THE WEEK

Daniel Ronald LeDuc

son of Joseph & Margaret LeDuc of St. Joseph Parish in Lincoln, NE is in his 1st year of Theology at St. Charles Borromeo Seminary.

STATIONS OF THE CROSS

Good Friday at noon.

MINISTRIES FOR HOLY WEEK, please sign up.

CONFESSIONS FOR HOLY WEEK:

Please note that the order is different this year on Sunday. Palm Sunday

Fairbury 1pm-2pm.

Beatrice 3pm-5:00pm.

Tuesday of Holy Week

Hebron 7pm-7:45pm.

PARISH FINANCIAL INFORMATION

It takes \$2,089.36 a week to run St. Michael's Parish.

<i>Operation Cost</i>	\$2,089.36
This week's collection	\$1,812.75
SHORTAGE!!!!...	\$276.61

That does NOT include the money needed to make our loan payment, \$333.85 per week but Joy of the Gospel rebates also go towards that.

THANK YOU TO THE SHERRIE BRANDENBURG FAMILY for the \$400.00 donation to the Debt reduction from the memorial money.

WE WILL SOON START an option for giving online. Please watch for details & consider using this helpful resource.

WE RECEIVED A CONTRIBUTION FOR EASTER FLOWERS in the amount of \$40 in memory of Aldoph & Minnie Goebel+, Lee & Grace Dragoo+, Harry & Pauline Williams+, Walter & Dorrine Milius+, & Howard Bailey+.

JOHNSON FAMILY VISION CARE is sponsoring a Free showing of "The Passion" at the Bonham Theater March 28 at 7pm.

PCCW MEMBERS THERE IS a sign up sheet in the back of church for food to be donated for the Spring BBQ. Members of the committee or anyone that would like to help please sign up to work.
Thank you for your support.

THE KNIGHTS OF COLUMBUS council 4434 would also like to welcome Kory Kindler to the council. He transferred in from Hill City Kansas.

THE NEBRASKA KNIGHTS OF COLUMBUS are conducting a lottery to raise money for seminarian support. The tickets are \$10.00 each with prizes as follows; 1st prize \$2,500.00, 2nd prize \$1000.00, 3rd prize \$750.00 4th prize \$500.00. The drawing will take place at the state convention in Kearney on April 28. Winners need not be present. One of the Bishops does the drawing. See Steve Graff after Sunday Mass for tickets.

BELIEVE IT OR NOT, it's time to order our 2019 parish calendars. If someone would like to sponsor these, it's about \$250.00. You can put your company name on them.

ST. WENCESLAUS PARISH SPRING CHICKEN DINNER & AUCTION Sunday. April 29 from 10:30am to 2:30pm in BEE, NE.

ADORATION OF THE MOST BLESSED SACRAMENT on Holy Thursday March 29, from after Mass-midnight. Please sign up.

WHY DO WE COVER the statues so early? The Third Edition of the Roman Missal promulgated in 2010, before the Fifth Sunday of Lent has this rubric: The practice of covering crosses and images throughout the church from this Sunday may be observed. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.

THE NEW RUBRICS ALSO SAY that on Good Friday "All depart in silence."

AND THAT WHENEVER POSSIBLE the fast should continue through the Mass of the Resurrection, either Holy Saturday night or Easter Sunday morning.

COVERED IMAGES Why go through such lengths to cover up images that are designed to raise our hearts and minds toward heaven? First of all, we use veils to alert us that we are in a very special time. When we walk into church and notice everything is covered, we immediately know that

something is different. These last two weeks of Lent are meant to be a time of immediate preparation for the Sacred Triduum and these veils are a forceful reminder to get ready. Secondly, the veils focus our attention on the words being said at Mass. When we listen to the Passion narrative, our senses are allowed to focus on the striking words from the Gospel and truly enter into the scene. Third, the Church uses veils to produce a heightened sense of anticipation for Easter Sunday. This is further actualized when you attend daily Mass and see the veils each day. You don't want them to be there because they are hiding some very beautiful images. And therein lies the whole point: the veils are not meant to be there forever. The images need to be unveiled; it is unnatural for them to be covered. The unveiling before Easter Vigil is a great reminder of our own life on earth. We live in a "veiled" world, in exile from our true home. It is only through our own death that the veil is lifted and we are finally able to see the beauty of everything in our lives.

HOLY THURSDAY | The Lord's Supper 7:00PM The Triduum begins with the evening Mass of the Lord's Supper on Holy

Thursday, which commemorates when the Eucharist was instituted at the Last Supper by Jesus. The traditional English name for this day, "Maundy Thursday", comes from the Latin phrase *Mandatum novum* — "a new command" (or mandate) — which comes from Christ's words: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (Jn 13:34). The Gospel reading for the liturgy is from the first part of the same chapter and depicts Jesus washing the feet of the disciples, an act of servitude (commonly done by slaves or servants in ancient cultures) and great humility.

GOOD FRIDAY | Veneration of the Cross 7:00PM This is the first full day of the Easter Triduum, a day commemorating the Passion, Cross, and death of Jesus Christ, and therefore a day of strict fasting. The liturgy is profoundly austere, perhaps the most simple and stark liturgy of the entire year. The liturgy of the Lord's Passion consists of three parts: the liturgy of the Word, the veneration of the Cross, and the reception of Communion. Although

Communion is given and received, this liturgy is not a Mass; this practice dates back to the earliest years of the Church and is meant to emphasize the somber, mournful character of the day. The Body of Christ that is received by the faithful on Good Friday was consecrated the prior evening at the Mass of the Lord's Supper and, in most cases, was adored until midnight or another late hour.

HOLY SATURDAY AND EASTER VIGIL | The Mother of All Vigils 8:30PM The ancient Church celebrated Holy Saturday with strict fasting in preparation of the celebration of Easter. After sundown the Christians would hold an all-night vigil, which concluded with baptism and Eucharist at the break of dawn. The same idea (if not the identical timeline) is found in the Easter Vigil today, which is the high point of the Easter Triduum and is filled with an abundance of readings, symbols, ceremony, and sacraments. The Easter Vigil, the Church states, ranks "the mother of all vigils" (General Norms, 21). Being a vigil — a time of anticipation and preparation — it takes place at night, starting after nightfall

and finishing before daybreak on Easter, thus beginning and ending in darkness. It consists of four general parts: the Service of Light, the Liturgy of the Word, Christian Initiation, and Liturgy of the Eucharist. The Service of Light begins outdoors (or in a space outside of the main sanctuary) and in darkness. A fire is lit and blessed, and then the Paschal candle, which symbolizes the light of Christ, is lit from the fire by the priest, who proclaims: "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds." The biblical themes of light removing darkness and life overcoming death suffuse the entire Vigil. The Paschal candle will be placed in the sanctuary (usually by the altar) for the Easter season, then will be kept in the baptistery so that when the sacrament of baptism is administered the candles of the baptized can be lit from it. The faithful then join in procession back to the main sanctuary. The deacon (or priest, if no deacon is present), carries the Paschal Candle, lifting it three different times and chanting: "Christ our Light!" The people respond by singing, "Thanks be to God!" Everyone's candles are lit from the Paschal candle and the faithful return in procession

into the sanctuary. Then the Exultet is sung by the deacon (or priest or cantor). This is an ancient and beautiful poetic hymn of praise to God for the light of the Paschal candle. It may be as old as Saint Ambrose (d. 397) and has been part of the Roman tradition since the ninth century. In the darkness of the church, lit only by candles, the faithful listen to the song of light and glory: Rejoice, O earth, in shining splendor, radiant in the brightness of your King! Christ has conquered! Glory fills you! Darkness vanishes for ever! And, concluding:

May the Morning Star which never sets find this flame still burning: Christ, that Morning Star, who came back from the dead, and shed his peaceful light on all mankind, your Son, who lives and reigns for ever and ever. Amen. The Liturgy of the Word follows, consisting of seven readings from the Old Testament and two from the New Testament. These readings include the story of creation (Genesis 1 and 2), Abraham and Isaac (Genesis 22), the crossing of the Red Sea (Exodus 14 and 15), the prophet Isaiah proclaiming God's love (Isaiah 54), Isaiah's exhortation to seek God (Isaiah 55), a passage from Baruch about the glory of God

(Baruch 3 and 4), a prophecy of Ezekiel (Ezekiel 36), Saint Paul on being baptized into Jesus Christ (Rom 6), and the Gospel of Luke about the empty tomb discovered on Easter morning (Luke 24:1-21). These readings constitute an overview of salvation history and God's various interventions into time and space, beginning with Creation and concluding with the angel telling Mary Magdalene and others that Jesus is no longer dead; "You seek Jesus of Nazareth, the crucified. He has been raised; he is not here." Through these readings "the Lord 'beginning with Moses and all the prophets' (Lk 24.27, 44-45) meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the breaking of the bread and the drinking of the cup" (General Norms, 11). Some of the readings are focused on baptism, that sacrament which brings man into saving communion with God's divine life. Consider, for example, Saint Paul's remarks in Romans 6: "We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life." Easter is in

many ways the season of baptism, the sacrament of Christian initiation, in which those who formally lived in darkness and death are buried and baptized in Christ, emerging filled with light and life. From the early days of the ancient Church the Easter Vigil has been the time for adult converts to be baptized and enter the Church.

After the conclusion of the Liturgy of the Word, catechumens (those who have never been baptized) and candidates (those who have been baptized in a non-Catholic Christian denomination) are initiated into the Church by (respectively) baptism and confirmation. The faithful are sprinkled with holy water and renew their baptismal vows. Then all adult candidates are confirmed and general intercessions are stated. The Easter Vigil concludes with the Liturgy of the Eucharist and the reception of the Body, Blood, Soul, and Divinity of the Crucified and Risen Lord. For as Eastern Catholics sing hundreds of times during the Paschal season, "Christ is risen from the dead; by death He conquered death, and to those in the graves, He granted life!"