

St. Mark Roman Catholic Parish

55 Driftwood Drive, Kitchener, Ontario N2N 3A2 • 519-571-9200 • www.stmarkcatholicparish.org

PARISH STAFF

Rev. Stephen Murrin – *Pastor*

Rev. Mr. Philip Fernandez – *Deacon*

Mrs. Pam Olinski – *Secretary*

The Parish Office is open by appointment only.

Please call or email ahead to schedule your visit.

LORD'S DAY MASSES

Saturday at 5:00 PM

Sunday at 9:30 AM and 11:30 AM

No Children's Liturgy of the Word until further notice.

WEEKDAY MASS

Wednesday 12:00 NOON

followed by Adoration and Benediction

CONFESSIONS

Saturday at 4:15 PM or by appointment.

BLESSED SACRAMENT ADORATION CHAPEL

Closed until further notice.

PANDEMIC PROTOCOL

Seating capacity in the church is restricted to 30%. Doors open 30 minutes before Mass. Seating will be first come, first served. Under the Ontario guidelines, we ask that:

- all who are not feeling well, or have an elevated temperature, please stay home.
- when you visit the church you wear a face covering over your nose, mouth, and chin. Required by the Face Covering By-law 20-035.
- you practice generous social distancing (minimum 6 ft.) and follow the signs and ushers' directions.
- that you use your washroom before coming to church.

WELCOME NEW MEMBERS

We invite you to become a registered parishioner. Please fill out a form from the church lobby and drop it in the collection basket or at the parish office. Please call if you would like Father to bless your home.

OFFERTORY ENVELOPES / PRE-AUTHORIZED DEBIT

To receive an annual tax receipt for your donations you are encouraged to use offertory envelopes and/or to enroll in our monthly debit plan. Offertory envelopes can be requested by filling out a parish registration form, or if you are already registered, simply call the office to request a box. Debit plan enrollment forms are available in the church lobby.

BAPTISM

Baptisms are celebrated during Sunday Mass. Two months' notice is required. Please pick up a baptism form in the church lobby, introduce yourself to Father after Mass and give him your completed form at that time. Dates for preparation and the baptism will be confirmed by the parish office only after you have met with Father.

MARRIAGE

At least 6 months' notice is required. Please introduce yourselves to Father after Mass to set up an appointment.

ANOINTING OF THE SICK / HOSPITAL VISITATION

If you or someone you know is in need of the Sacrament of the Sick, please call the parish office or see Father after Mass. Please advise the office of hospital admissions to request Anointing or a pastoral visit.

ST. VINCENT DE PAUL SOCIETY

Call 519-571-8485 for information on food distribution.



"... The seed is sprouting and growing ..." (Mark 4:27)

MASS INTENTION REQUEST FORM

To have a Mass celebrated for a living or deceased loved one, please fill out this request form, place it in a plain envelope marked "Mass Intention," and drop it in the Sunday collection, or drop it in the mail. Your intention will be printed in the bulletin and announced at Mass.

If you require a Mass card please call the parish office to make pick-up arrangements.

The offering (stipend) for a Mass Intention is \$10 per Mass.

I would like to have _____ Mass(es) celebrated for
HOW MANY?

the intentions of (living) **OR** the repose of the soul of (deceased)

NAME OF LIVING OR DECEASED PERSON(S)

Please choose your preferred way of setting the date for this Mass:

The date of the Mass does not matter.

OR

I would like the Mass to be on this specific date*: _____

**Please submit requests as far in advance as possible to reserve preferred dates.*

Sunday Masses may only be requested twice per year.

All other requests will be satisfied on weekdays.

Requested by: _____

Daytime Phone # or email: _____

We will attempt to contact you if we are unable to accommodate your request.

March 29 – April 4, 2021

Seating is restricted to 30% capacity until further notice.



This Sunday, called Palm or Passion Sunday, is the first day of Holy Week. Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday are called the *Triduum*—three days that are the highlight of the Church year. There are two Gospels proclaimed at today's Mass. The first Gospel, proclaimed before the procession with palms, tells of Jesus' triumphant entrance into Jerusalem. Riding on a borrowed colt, Jesus was hailed by the crowds as they blessed God and shouted "Hosanna!" This event is reported in each of the four Gospels.

At the Liturgy of the Word on Palm Sunday, the events of Jesus' passion are proclaimed in their entirety. In Lectionary Cycle B, we read the passion of Jesus as found in the Gospel of Mark. We will hear these events proclaimed again when we celebrate the Triduum later in the week. On Good Friday, we will read the passion of Jesus from the Gospel of John.

In Mark's Gospel, Jesus' passion and death are presented as the consequence of the tension between the Jewish authorities and Jesus that had been building throughout his public ministry. This tension reached its breaking point when Jesus drove the merchants and moneychangers from the Temple. After this event, the chief priests and scribes began seeking a way to put Jesus to death, and yet, this is only the surface explanation for his death.

When Jesus was arrested and brought before the Sanhedrin—the council of Jewish priests, scribes, and elders—he was charged with blasphemy, citing his threat to the Temple. When he was brought before Pilate, however, the religious authorities presented his crime as a political one, charging that Jesus claimed to be king of the Jews. In continuity with a theme of Mark's Gospel, the messianic claim of Jesus is widely misunderstood.

In Mark's Gospel, Jesus' disciples are rarely models of faith and do little to invoke confidence in their capacity to continue his ministry after his death. They fare no better in Mark's narrative of Jesus' passion and death. At the Last Supper, the disciples insisted that none among them would betray Jesus. When Jesus predicted that their faith would be shaken in the events ahead, Peter and the other disciples protested vehemently. Yet in the garden of Gethsemane, Jesus returned three times to find them sleeping. Jesus prayed in agony over his impending fate while his disciples slumbered through the night. Just as Jesus predicted, Peter denied Jesus, and the disciples were absent during Jesus' passion and death. Only the women who had been followers of Jesus in Galilee are said to have been present at the Crucifixion, but they remained at a distance.

Throughout this Gospel, Mark challenges the reader to consider the claim with which the Gospel begins: Jesus is the Son of God. When we read Mark's account of the passion, we begin to comprehend the deeper theological statement being made about Jesus' death. In Mark's telling of the passion narrative, Jesus understood his death to have been preordained, and he accepted this death in obedience to God's will. Jewish Scripture is quoted only once, but there are several references to the fulfillment of the Scriptures. Jesus understood his anointing in Bethany as an anticipation of his burial, and he announced that this story would be told together with the Gospel throughout the world. Jesus predicted his betrayal by Judas as well as Peter's denial. At his arrest, Jesus acknowledged that the preordained time had arrived. Jesus was both confident and silent before his accusers. After he was sentenced to death, Jesus did not speak again until his final cry from the cross. The bystanders misunderstood and believed that he was calling for Elijah. The Roman centurion, however, affirmed what Mark has presented throughout this Gospel: Jesus is the Son of God. Nowhere was this revealed more fully than in his death on the cross.

During Holy Week, we prayerfully remember the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son. ■

Wednesday, March 31

- 12 Noon + John Pietraszko – Madeline Kuepfer
- 12:30 PM - STATIONS OF THE CROSS
- 1:00 PM - CONFESSIONS (parish hall)

✠ EASTER TRIDUUM ✠

HOLY THURSDAY

- 7:30 PM - Mass of the Lord's Supper
- + Deceased Priests of the Diocese of Hamilton

GOOD FRIDAY

Due to pandemic protocols, there will be no individual veneration of the Cross.

- 12 Noon - Passion of the Lord
- 3:00 PM - Passion of the Lord

HOLY SATURDAY

* NO CONFESSIONS TODAY

Due to pandemic protocols, the Washing of the Feet will be omitted and there will be no Altar of Repose and adoration of the Blessed Sacrament that would normally follow Mass.

- 8:30 PM - Easter Vigil Mass of the Resurrection of the Lord
- + Ivan Cimermancic – Michelle

EASTER SUNDAY - Solemnity of the Resurrection of the Lord

Acts 10:34a, 37-43; Colossians 3:1-4 or 1 Corinthians 5:6b-8; John 20:1-18++

- Sun. 9:30 am – Intentions of the Parishioners of St. Mark
- 11:30 am + Jack Soares – Maria

Spy Wednesday ... This Wednesday is known as Spy Wednesday because on this day Judas made a bargain with the high priest to betray Jesus for 30 silver pieces. (Matthew 26:14-16; Mark 14:10-11; Luke 22:1-6)

Good Friday ... UNIVERSAL DAY OF FASTING AND ABSTINENCE

On Good Friday, the Church asks that we fast from food and abstain all day from eating any type of meat. Fasting means that we should eat only one meal on Good Friday and avoid any snacking. The age for abstinence is 14 and 60 for fasting. Bear in mind that these ages were established years ago by the church when food was not as plentiful and nutrition not as accessible as it is today. Therefore, if you are in good health, the spirit of these disciplines would be to practice them regardless of age. On Good Friday, we should also refrain from doing any unnecessary work and avoid activities such as shopping.

EASTER DUTY

The Easter Duty requires all the faithful to Receive Holy Communion once a year during the Easter Season. It does not require the reception of Penance once a year unless a person is in grave sin (CCC 1457, 2042).

During the present pandemic it may not be possible for people to avail themselves of the Sacrament of Penance. In this case, they should be reassured that a perfect Act of Contrition, and the resolve to confess their sins (even mortal sins) as soon as it is possible in the Sacrament of Reconciliation suffices to assure them of God's forgiveness.

The Church does not require the impossible. Therefore, those who are unable to receive Holy Communion either because they cannot attend church or because of a delicate conscience relative to receiving Communion in the hand, are dispensed from the Easter Duty obligation this year.



His Excellency Bishop Douglas Crosby, OMI, by virtue of a Decree, dispenses the faithful of the Diocese of Hamilton from the Easter Duty this year, 2021.



Bring your SPUDS to the Church during the month of March and the Knights of Columbus will deliver them to the House of Friendship for their annual Potato Blitz.

REGISTRATION for Good Friday & Easter Sunday Mass

Parishioners are kindly asked to call or email the parish office (stmark@rogers.com) to reserve seats for Good Friday (3:00 PM) and/or Easter Sunday Mass (9:30 or 11:30 AM). Please provide your name and the number of seats you require. Ushers will be confirming names at the door. This reservation is for numbers only, not to assign specific seats. Please note that registration is not required to attend on Holy Thursday or Holy Saturday (Easter Vigil).

Liturgical Ministers

EASTER (April 3-4)	8:30 PM Vigil	9:30 AM	11:30 AM
Reader:	I. Kangaloo	T. Angel	T. Germann
Ushers:	M. Walsler, I./D. Culley	J./K. Snyder, P. Drohan, T. Lee	B./C. Voisin, <i>need 2 more ushers</i>
Eucharistic Ministers:	P. Fernandez, C. Weber	P. Fernandez, M. Lynch	P. Fernandez, E. Weiss

THE EASTER TRIDUUM

The Easter Triduum is one liturgical celebration spread over three days that begins with the Evening Mass of the Last Supper on Holy Thursday, marking the passion and death of Christ on Good Friday and ending with the Mass of the Resurrection on Holy Saturday night or Easter Sunday. It marks the end of the 40 days of Lent and celebrates the Paschal Mystery, the death and resurrection of Jesus Christ. The Fathers of the Second Vatican Council reminded us of the extraordinary significance of the Triduum: "Christ redeemed us all and gave perfect glory to God principally through his paschal mystery: dying He destroyed our death and rising He restored our life. Therefore the Easter Triduum of the passion and resurrection of Christ is the culmination of the entire liturgical year." (General Norms for the Liturgical Year and the Calendar, #18).



The Easter Triduum and the Easter Season which lasts 50 days, therefore, is not simply one feast among others, but as the catechism of the Church tells us, it is the "Feast of Feasts" and the "Solemnity of Solemnities" just as the Eucharist is the "Sacrament of Sacraments". St. Athanasius called Easter, the Great Sunday and the Eastern Churches call Holy Week, the 'Great week'. In other words, it is the Celebrations of Celebrations. It is what we celebrate every time we attend Mass – it is the very essence of our faith.

Considering that the Easter Triduum is one celebration spread over three day, as Catholics, we are urged to put aside our daily routines and make priority to attend, not just one or two, but all three liturgical celebrations on Holy Thursday, Good Friday and either the Vigil Mass of Holy Saturday or Easter Sunday Mass.

Easter Flowers

Contributions toward the purchase of Easter Flowers may be made in memory of a loved one – please have names of loved ones to the parish office by Monday (Mar. 29). Mass on Easter Sunday morning will be offered for the repose of their souls. Look for the pink box in the narthex with envelopes for donations.



C.W.L. News

VIRTUAL CHAT: Fantastic news! The Diocesan Executive has decided to have a virtual chat with the councils. **All members are invited to a ZOOM CHAT on Saturday, March 27th from 10 a.m. to 12 noon.** This will not be a regional meeting and, as such, will not require reports. We would like to hear your thoughts. Please also tell us about your councils (how you all have weathered the virus, etc.). This will be an information sharing gathering so that we will be able to stay informed and connected. As it is a Zoom Chat, members are allowed to use the telephone instead of the computer if you prefer. If you are not able to be part of the Kitchener chat, you will be able to attend one of the others meetings. Please email us (stmarkcwl@gmail.com) or call 519-577-8519 (Anna Joseph), before March 27th so that I will be able to send you the Zoom login and password. Looking forward to hearing from you!



MEMBERSHIP DUES: If you haven't had the opportunity to submit your membership dues for 2021, there is still time. You can either drop it into the collection basket at the church, or mail it to the church. No change to the cost from last year (\$30) and cheques can be made to St. Mark's C.W.L. Cash is also accepted.

Next month, April 25th observes the feast day of our patron, Saint Mark. But just who is our patron saint?



Between Palm Sunday and the crucifixion, an unsettling question sometimes occurs to us: 'Whatever happened to that crowd during that week?' On Palm Sunday, the people were joyous, taken up by Jesus, shouting 'Alleluia' and willing to believe He might be the long-awaited Messiah. They pulled beautiful branches from palm trees to pave a living path for Him into Jerusalem and even added their garments to the Way. A scene of unmitigated joyous celebration.

Yet only a week later, in Jerusalem, we see the crowd no longer joyful but angry and vengeful, shouting 'Crucify Him! Crucify Him!' shaking their fists and spitting. How can this difference be explained? A legendary idea is that the crowd on Palm Sunday and the crowd on Good Friday were not completely the same people. Just before His triumphant entrance into Jerusalem, Jesus had been in Bethany, the home of His friends Mary, Martha and Lazarus. It was here that a repentant woman anointed Jesus with expensive oil, washed His feet with her tears, and dried them with her hair. Though some guests were indignant at her 'wastefulness' Jesus defended her firmly and praised her actions.

It is interesting to see that immediately after this description of the meal, Judas, usually acknowledged as the keeper of the purse for the apostles, left the room and went to the temple in Jerusalem to make his infamous deal with the high priests. [Mk 14:10]

The explanation concerning the moods of 'the crowd' goes on to suggest that there were actually two essentially different crowds. The Palm Sunday crowd was accompanying Jesus out of Bethany as He began His journey to Jerusalem. They were friends and neighbours of friends who had witnessed Jesus' strengths and heard His words on several occasions. They were friendly and happy, rejoicing in their belief that 'things were looking up' just before the Sabbath. They were willing to walk at least a bit of the way of the two-mile journey to Jerusalem with Jesus before returning home.

A week later, the entire atmosphere has changed. The people in the Good Friday crowd are not disposed to acknowledge a Messiah. These were citizens of Jerusalem, resentful at being forced to share their streets with thousands of Jewish pilgrims, living as always under the 'thumb' of Rome trying to avoid the armed soldiers everywhere in their city. They were weary, poor and disgruntled with their lives. When what promised to be a distraction in the form of Pilate's uncommon appearance, these citizens fell easily into a 'mob' mentality with all its virulent intentions.

By realizing that 'the crowd' might well have been two different crowds, it's easier to accept how different the two moods were.

MORE TO COME NEXT WEEK!



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