

SERVED BY:

Rev. Eamon TobinExt. 3070
Pastor, email: tobin2@live.com

Rev. Martin Fitzgerald 321-254-1595
Assistant Priest
rmartinfitz@gmail.com

Deacon Sergio A. Colon.....Ext. 3082
Bereavement Ministry, Hispanic Community
scolon@ascensioncatholic.org

Deacon Tom Stauffacher
proftom369@cfl.rr.com—321-242-4504

Deacon Bill Terneus
bterneus@ascensioncatholic.org—254-1595

Deacon Chris Meehan
cmeehan@ascensioncatholic.org —242-8003

Anita BradyExt. 3001
School Principal
abrady@ascensioncatholic.org

John Baillie.....Ext. 3044
Technology Administrator
jbaille@ascensioncatholic.org

Victoria DunnExt. 3003
Director, School Development Office
vdunn@ascensioncatholic.org

Betsy Glasenapp.....Ext. 3080
Faith Formation Director
dre@ascensioncatholic.org

Shelly WackleyExt. 3080
Faith Formation Assistant
swackley@ascensioncatholic.org

Cara Giuliano.....Ext. 3501
Director of Youth Ministry
ascensioncatholicteens@gmail.com

Anna NagyExt. 3501
Associate Youth Minister

Katie Gander.....Ext. 3068
Music/Liturgy Director
kgander@ascensioncatholic.org

Laura DodsonExt. 3067
Pastoral Associate/RCIA
ldodson@ascensioncatholic.org

Ashley BreauxExt. 3077
Contemporary Music
abreaux@ascensioncatholic.org

Monica SuttonExt. 3076
Volunteer Coordinator
msutton@ascensioncatholic.net

PARISH OFFICE HOURS
Monday-Friday - 8:30 a.m. - 4:00 p.m.
PARISH OFFICE STAFF

Teresa Romano Ext. 3050
Front Office Manager
tromano@ascensioncatholic.org

Mary Russo.....Ext. 3078
Business Manager/Bookkeeper
mrusso@ascensioncatholic.org

Anne WhelanExt. 3074
Assistant Bookkeeper
awhelan@ascensioncatholic.org

Maria Sittig..... Ext. 3072
Secretary/Bulletin
msittig@ascensioncatholic.org

Brian Carley
Special Projects Manager
bcarley@ascensioncatholic.org

ASCENSION CATHOLIC COMMUNITY

2950 N. Harbor City Blvd., Melbourne, FL 32935

Tel. 321-254-1595 -Fax 321-255-3490

www.ascensioncatholic.net

April 5, 2020 - Palm Sunday of the Passion of the Lord



*“Hosanna to the Son of David;
Blessed is he who comes in the name
of the Lord, Hosanna in the highest.”*

ASCENSION CATHOLIC SCHOOL
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U.S. Department of Education
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FAITH FORMATION
Religious Education
Pre-K3- Gr. 3 Tuesdays, 2:00-3:30pm
Pre-K3- Gr. 6 Tuesdays, 4:00 - 5:15 p.m.
Pre-K3- Gr. 6 Wednesdays, 4:00 - 5:15 p.m.
Gr. 1-6 Wednesdays, 6:15 - 7:30 p.m.

YOUTH MINISTRY
Ascension Catholic Life Teen
Sundays 6:45-8:30pm
Edge (Grades 7&8) Wednesdays 6-7:30pm

Ascension Thrift Store: 259-7291
Ascension Social Concerns: 259-5685
Religious Articles Gift Shop
Open after all weekend Masses

SCHEDULE OF MASSES

Saturday Vigil Mass
4:30 pm
Sunday Masses
7:30 am

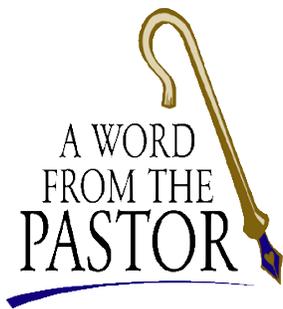
9:30 a.m. (free childcare) 
(choir)

11:30 am (free childcare)
5:30 pm
(Contemporary Music)

Weekday Masses
Monday-Friday: 7:30 am
Sat. 9:00 am

Sacrament of Reconciliation
Saturday: 3:15 - 4:25 pm
Wednesday: 5:00 pm
(or by appointment)

As a good steward of the Lord's blessings, please remember to consider your Parish Family or School Endowment in your Last Will and Testament.



◆ **Where there is pain, there is God**
 ◆ **Palm Sunday reflections**
 by **Fr. Denis McBride, C.Ss.R**

The following interview with Father Robin Ryan by U.S. Catholic editors appeared in the March 2016 issue of *U.S. Catholic Magazine*.

We all know what it is to feel pain and loss. Whether from the loss of a loved one, a cancer diagnosis, or a natural disaster, everyone experiences suffering.

According to Robin Ryan, an associate professor of systematic theology at Catholic Theological Union and a Passionist priest, the presence of suffering is the one thing that most challenges our faith. “Suffering isn’t an elective course,” he says. “It’s not optional. Even if a person lives in a mansion and has a great job, suffering touches everybody and affects everybody’s faith.”

Because suffering is so common and yet so difficult to talk about, Ryan says that it’s easy to rely on platitudes like “It’s all part of God’s plan” or “God never gives you a bigger cross than you can endure.” The problem with these, Ryan says, is “they sound like God is busy doling out crosses in people’s lives. That can turn people off.”

For Ryan, the solution is for Catholics to articulate their personal beliefs about suffering through ongoing conversation with others. As such, his book, *God and the Mystery of Human Suffering: A Theological Conversation Across the Ages*, offers no definitive answer to the questions of suffering, but instead shares the wisdom of thinkers ranging from Thomas Aquinas to Elizabeth Johnson. The goal is for readers to refine and enrich their own personal views on suffering and God’s presence in the midst of pain.

You titled your book *God and the Mystery of Human Suffering*. What’s so mysterious about suffering?

There are two mysteries there—the mystery of God and the mystery of human suffering. You can’t completely wrap your mind around either one. Even the best rational explanations of why suffering exists and how it fits into the whole order of things fall short.

A problem is something that’s solvable, at least eventually, but a mystery is not something you can solve. It’s something you encounter that you have to grapple with and learn to live with and try to make sense of the best you can, but there is no overarching explanation that can put a mystery into some nice, rational box.

You know suffering when you see or feel it, but it’s hard to define. The dictionary definition says something like, “the bearing of affliction and pain and loss,” but suffering is more multilayered.

Phil Zylla, a Canadian theologian, talks about the different dimensions of suffering: the physical, the psychological, the social, and the spiritual. The physical refers to the bearing of pain, while psychological is a sense of loss or, sometimes, trauma. Social suffering refers to becoming a social outcast, social degradation, or shame. Finally, spiritual suffering can lead to despondency. The more of those elements that are part of an experience of suffering, the deeper it is.

I was at the dentist last week for a procedure, not my favorite experience. Is that suffering? I suppose I suffered physical pain a little bit. But I knew my dentist was trying to help me, and everything was going to work out fine.

That’s different from losing your spouse or the experience of the people in Paris who were attacked by those gunmen. That suffering encompasses the spiritual, the mental, and the social.

Can you rank types of suffering?

Suffering, in most cases, is incommensurate, because it’s so personal. You can’t really say, “My suffering is worse than yours.” An experience of depression may be something very deep and debilitating. Someone may have cancer and also suffer, but deal with it very positively.

There are kinds of suffering that crush the soul, that crush humans in spirit. There is long torture or terrible trauma that people can't grapple with. That kind of suffering is maybe worse, in some sense, than others.

Sometimes psychologists talk about social comparison: "I was in a car wreck, but it could be worse . . . I could be like the people in Paris who got killed," as if somehow, that makes you feel better.

I suppose that's valid. It helps you withstand something when you realize that there are other people going through the same thing or something even worse. But generally speaking, I don't think you should rank suffering, because it's so personal.

If God is all-powerful and all-good, why do bad things happen?

That question is the basis of what is known as "theodicy," or the rational attempt to explain how God can be omnipotent and all-good and yet allow suffering and evil to exist. Again, we're standing before mystery. There is no way to wrap your mind around suffering and no explanation that will leave the mind at rest.

Theologians today say that suffering is a scandal. And we have to allow ourselves to be scandalized by it again and again.

Jürgen Moltmann is a German theologian who was a POW after World War II. He was conscripted as a teenager into the German Nazi Air Force and almost died in the bombing of Hamburg. Afterward, at 18 or 19 years old, he was put into a POW camp for three years.

In the camp, an American chaplain gave him a Bible. He came across the psalms of lament first, and then Mark's account of Jesus' passion. He said something along the lines of, "When I read Jesus' death cry, 'My God, my God, why have you forsaken me?' I realized this is someone who understands me, and I came to understand him."

Moltmann says the "why" question that theodicy tries to answer is like an open wound that you have to learn to live with. It's one of the most important questions of human history, and yet it exists like an open wound that you can't cure. But sometimes faith enables you to live with that open wound.

So rather than trying to answer the question of *why*, theologians today say that the more important question for us is *where*: "Where do I find God in suffering?" And it's here that the Christian story of the cross and resurrection has something to say.

What can suffering people learn from the cross and resurrection?

Well, the cross has been used in many ways for suffering people. Sometimes these ways are helpful, sometimes not. The cross has been used to say, "Well, Jesus suffered so you should suffer, too," almost conveying that the more we suffer, the closer we are to God.

But the incarnation tells us that God chose to save us by punching into this world—with all of its beauty and its tragedy—to save from within, rather than sending heavenly armies marching in. In Christ, God knew exactly what suffering was: Christ truly entered into suffering. God, in some ways, is forever different because of humanity.

This isn't an answer to any question about suffering, but it's an assurance of God's compassion and God's presence with the suffering person. The resurrection assures us that God can be found in the one who

is suffering, even when it seems like a Godless situation.

Does God suffer with us?

Does God suffer? The traditional answer is no, because God is immutable and impassible, and to suffer is to change or to be changed.

Because of the incarnation, the Son of God suffered on the cross, though in his human nature, not God's divine nature. So even though the person of God suffered in a way, that suffering was kept separate from God's divine nature. Traditional theology brought suffering as close as possible to God, but didn't quite let it touch God.

But modern theologians, including feminist theologians, say that God is impinged upon by our sufferings. And this isn't a bad thing. The ability to freely enter into the suffering of another is an excellence, not an imperfection.

The resurrection assures us that God can be found in the one who is suffering, even when it seems like a Godless situation.

The best analogy we have for God's love is the love between two adults. That love always involves a sense of mutuality, reciprocity, of being vulnerable to the hurts of the other.

If that's the case, if that's the most perfect kind of love we can think of (even though we realize it's limited), don't we want to ascribe that to God?

It so much depends on how you understand perfection. If you understand perfection in a way that includes the ability to make oneself vulnerable to another out of love, then many theologians today would say we want to ascribe that to God, even though we don't know exactly what it means for God to suffer.

Did Jesus have to suffer on the cross to save humanity?

Some modern theologians have criticized the Christian tradition for glorifying the cross in a way that didn't acknowledge the terrible thing that it was—a cruel form of execution. It's important to see Jesus' death on the cross as the outcome of his public ministry. If you just isolate the cross and say, "Jesus came to die for us," it sounds like what he did before his crucifixion was just a prelude or something not really important.

But Jesus came to offer salvation and to proclaim the nearness of God's kingdom. He made that reign of God present in his words and his deeds: touching the leper, dining with sinners, etc. His suffering was a result of living that ministry in a world where people reject God's visitations. The suffering needs to be seen as an outcome; he got himself in trouble by the way he lived.

We do believe that Christ's suffering on the cross is redemptive. But it's redemptive because it's full of love, not because it's full of pain. Do these big theological ideas help us with our own concrete experiences of suffering?

Author and Shoah survivor Elie Wiesel writes about the hanging of a young boy while he's in the concentration camp. Two men and a boy are arrested. All the prisoners are forced to watch them be hanged. The young boy hangs on longer because he's so light.

It takes him a long time to die.

Someone beside Wiesel says, "Where is God? Where is God now?" Eventually, Wiesel says, "I heard a voice inside of me saying, 'There he is. He's hanging there on the gallows.'" "

Wiesel never really explains what he means by that passage, but I think a Christian can read that and understand that God is in the suffering one. That's where we find God—not in some figure who's behind the scenes and directing the script or something.

Seeing God in the suffering means you approach them with reverence. They aren't always attractive. Sometimes you'd rather not be around them. Sometimes we get frustrated with people who are suffering, because we think they're not helping themselves enough, or they could do more to help themselves. But you have to realize that this is especially sacred ground. You have to tread lightly.

Does the church ever fall short when it comes to caring for suffering people?

Pastoral workers, whether priests or lay people, are human beings. Sometimes pastors want to have quick answers for people, rather than sit with them.

Even in preaching, we want to sound convincing and like we know something. Otherwise, why are we up there? But sometimes you have to let your own vulnerability come out, whether at a funeral or where a child is dying.

It's harder to say "this was a terrible tragedy and I don't have an explanation."

But we fall short when we resort to prefabricated packaged answers, bumper sticker slogans that we use in our encounters with other people, or even in preaching. We need to reflect on what our words convey about who God is. What kind of image of God is underneath what I am saying? Take, for example, the old adage we tell people after a child dies that says something like, "God wanted another angel in heaven." It makes God into a celestial kidnapper.

Or take what we say about someone's death or another tragedy being "God's plan." When people use this language, I think they're trying to express that God is at work in our lives, that God guides us and is present to us and is leading us along the way.

...Christ's suffering on the cross is redemptive. But it's redemptive because it's full of love, not because it's full of pain.

Unfortunately, this language can also make it seem like God is the master chess player who's looking down on the chess board, moving all the pieces around, knocking a few over in the process. Or that God is a master software programmer. He knows all the on and off switches and exactly what circuits to use. It makes it sound like God gives you this suffering as part of your trip through the maze to get home.

How do you say the Shoah fits into God's plan or what happened in Paris or 9/11? Can you really label all of those things as part of God's master plan?

What is your pastoral response to people who are suffering?

I encourage people to cry out to God, echoing the psalms of lament. It's okay to be angry at God; people should speak as honestly as they can. When it's appropriate, I encourage those to whom I minister to trust that God is with them and to hold on to God's hand through the suffering.

If someone asks me "Why did this happen?" I just say I don't know why. I don't have any answers.

I believe God is present with us and works to bring some good out of pain, and I believe that it's still important for people to hear that. But I don't tell people that right away. I let people pour out their pain first.

Does your response to a huge tragedy—like terrorist attacks or a natural disaster—differ from your response to personal suffering?

In either situation—personal suffering or a huge tragedy—what I try to do as a pastor and a Passionist is to be present. Job's friends came from afar. When they saw him, they could hardly recognize him. They sat with him for seven days and didn't say anything. It's when they started talking that the problems came and they got themselves in trouble.

I think the best thing is to try to be Christ to that person. Don't just come up with answers but be Christ's presence. That's the best thing you can give someone in that situation.

In the case of larger tragedies like the terrorist attack on Paris, we find ways to express solidarity. Whether it's a prayer service here at our own church or in Paris. Or when thinking about those suffering from famine in

Africa, for example, we can try to reach out with spiritual and material assistance.

Solidarity can be a cheap word. There's a superficial feeling of, "Well, I feel bad about those people." But there are other ways to express your solidarity that are deeper and stronger, and that's the most important thing.

Can we learn anything from suffering?

In 2008 I ended up driving Gustavo Gutiérrez back and forth from Catholic Theological Union (CTU) to DePaul when he was here for a conference. He has a limp because he had osteomyelitis as a teenager; it's pretty painful. He has a special shoe. He had to have a couple of difficult surgeries when he was a teenager.

When we were in the car together, Gutiérrez talked about how that experience and the love of his family really helped him develop a sensitivity to pain. It also helped him realize that those who are suffering cling to hope, even when they're among the world's most poor. So that experience as a teenager helped him later in his concern for the poor.

When you're talking about suffering, you draw on your own experience, no matter how academic you may be. So by listening to a lot of voices at the table, you gain more wisdom than if you just listen to one set of them or one person.

("Where There is Pain, There is God", U.S. Catholic Interview by U.S. Catholic Editors with Father Robin Ryan, March 2016 issue of U.S. Catholic [Vol. 81, No.3, pages 20-23] Copyright © 2016, All rights reserved. Used with permission.)

Have a blessed week,

Le Saran

tobin2@live.com



The following two reflections on the Palm Sunday readings are by Fr. Denis McBride, C.Ss.R.

Those who put Christ to death

At the end of World War II the leaders of the Nazi regime were tried before an international tribunal at Nuremberg. For all the horrific things they did, they were not devils incarnate. They were human beings, though bad human beings.

The people who put Jesus to death were not a uniquely evil bunch of people, acting from the vilest possible motives. They belonged to the same human family as we do. In each we glimpse something of ourselves, of our failings, and of our need of grace. This may be a troubling kinship but we cannot reject it. Let us look briefly at the main characters in the Passion Story and the motives out of which they acted.

The Pharisees: These were austere, religious men, who devoted all their energy to doing good and the study of God's Law. But they were convinced of their own rightness, and history shows that such people are capable of appalling evil. Examples: the unconverted Paul, the Crusades, the Inquisition, the torture of suspects by governments, the atrocities of guerrillas, and so on.

Caiphas: He was, perhaps, thinking mainly about religious orthodoxy and how easily people get led astray by false messiahs. The Church condemned heretics to burn at the stake, thinking it was doing a service to God.

Pilate: He was thinking about the preservation of law and order at a time of great unrest. He knew that Jesus was innocent, but he feared that trouble would ensue if he did not give the religious leaders what they wanted. No doubt he was also thinking about his own job. Most people know what is right, but don't always have the courage to do it.

Judas: Most likely he was a disillusioned man. But even he came to recognize and condemn the evil he had done. He could not live with the killing of an innocent man. Plenty of people today seem to have no such problem. Think of executioners, abortionists, terrorists, and death squads. At times we all betray our ideals, if not our friends.

Peter: Here we have a man who was simply weak and cowardly. Any one of us would probably have denied Jesus in the same circumstances. Peter at least shed tears over his denials. How many of us shed tears over our denials?

The soldiers: They were simply carrying out orders. The Nazi leaders made the same excuse at the Nuremberg trials. We too frequently blame others of our sins. We refuse to accept responsibility for our cowardly acts and evasions.

The crowd: It was a highly emotional occasion. They simply got carried away. They didn't really know what was happening. Do we not often take refuge in the crowd? 'Everybody is doing it,' we protest.

But we must not lose sight of the central character in this sordid story, namely, Jesus himself. He shows us that the only way to overcome evil is by good.

Dark evil sleeps in us all. The Passion of Jesus helps us to confront the evil that is within us. It also helps us to deal with pain, rejection, failure, and death. Furthermore, it helps us to find healing for the wounds inflicted on us by the sins of others.

The long silence

I have a dream that it was the end of time. Billions and billions of people were assembled on a great plain before the throne of God, waiting to be judged. Some were fearful but others were angry.

A woman said, 'How can God judge us? What does *he* know about suffering? We endured terror, torture, and death.' Then she pulled up her sleeve to show a tattooed number from a Nazi concentration camp on her arm.

Then a black man lowered his collar to show an ugly rope burn around his neck, 'What about this?' he asked.' Lynched for no crime but being black. We have suffocated in slave ships, been wrenched from loved ones, toiled till only death gave us release.'

Next a girl with the word 'illegitimate' stamped on her forehead said, 'To endure my stigmas was beyond, beyond...' and her voice trailed off to be taken up by others.

All had a complaint against God for the evil and suffering he had permitted during their lives on earth. How lucky God was to live in heaven where all was sweetness and light, where there was no weeping, no fear, no hunger, no hatred. What did God know about human suffering?

They decided that God should be sentenced to live on earth—as a man. But because he was God, they would set certain safeguards to be sure he could not use his divine powers to help himself.

Let him be born a Jew. Let the legitimacy of his birth be doubted so that none will know who is really his father. Give him a work so difficult that even his family will think he is out of his mind when he tries to do it.

Let him be betrayed by his dearest friends. Let him be indicted on false charges, tried before a prejudiced jury, convicted by a cowardly judge.

Let him see what it means to be abandoned by everyone. Let him be tortured and mocked. Then let him die. Let him die so that there can be no doubt he died. Let there be a great host of witnesses to verify it.

As each portion of the sentence was announced, loud murmurs of approval went up from the great throng of people assembled. When they had finished pronouncing sentence, a long silence ensued. No one uttered a word. No one moved. For suddenly all knew. God had already served his sentence.

Our God came to live among us. Put God on trial if you will. Shake your fist at him, spit in his face, scourge him and finally crucify him. What does it matter? It's already been done to him. On the cross the innocent and sinless Jesus gathered up all human pain and made it his own.

The road of suffering is narrow and difficult. But it is not the same since Jesus travelled it. A bright light illuminates it. And even though it leads to Calvary, it doesn't end there. It ends at Easter. Those who suffer with him on earth will share his glory in heaven.

(Used with permission granted by Denis McBride, C.Ss.R, *Seasons of the Word*.)

PALM SUNDAY OF THE PASSION OF THE LORD

The journey of Lent brings us to an encounter with the cross. During Lent, we have been led more deeply into questions at the heart of our faith: Who is God? And who are we, the Church? The Gospel of Matthew indicates that, in the crucifixion, God's true nature is most fully revealed in Jesus. In Jesus, God is the self-emptying One, who embraces humility and suffers rejection, as Paul tells the Philippians. God's power is redefined, present not in coercion and violence, but in Jesus' unbounded love. We the Church can learn who we are, the followers of the Crucified One, when we bear crosses that offer life and hope to the world. We more fully become the Church when we empty ourselves by sharing in others' sufferings, rejecting violence, and taking risks for justice and reconciliation. Like Jesus, we may reveal God's power as compassion and mercy.

ENDURING HOPE

Today's passage from Isaiah presents us with a common human dilemma: what do we do with our suffering? The speaker describes himself as God's faithful servant, who suffers beatings and mockery. We can't be sure who the speaker is, but we can see his extraordinary response. He chooses not to fight back, not to respond to violence with violence. He chooses to endure with hope that God, in God's own way, will deliver and vindicate him. Christians later saw this passage as a poignant description of Jesus' suffering in his passion.

We all have many experiences of tragic or undeserved suffering. We might desire to run from our pain, or to inflict suffering upon others, or to live in despair. In faith, we are invited to share in the suffering of Jesus, sharing also with all who suffer similarly. We can place our wounds in God's hands. We may live in enduring hope that Christ is indeed present and accompanies us in our pain. In God's own way, our suffering may be transformed, so to serve God's purposes.

A NEW KINGDOM

The Gospel of Matthew, using various symbols from scripture, presents Jesus as the true and victorious king who begins a new kingdom. After his royal entrance into Jerusalem, Jesus ascends his scandalous and paradoxical throne, the cross. The cross reveals the nature of his kingdom, based on God's forgiveness and sacrificial love. Evil forces thrive when violence stirs even more violence. By accepting his suffering and offering forgiveness, Jesus broke the primary cycle of violence. The Gospels proclaim that the powers of evil, though continuing their effects today, were decisively defeated on the cross.

The resurrection of Jesus launches the reign of God, which will be fully complete upon Jesus' return. We are now offered a new path for being human by which, empowered by the Holy Spirit, we may partner with God to create new cycles of life and hope.

A PRAYER FOR THIS TIME

As we seek to deal with fear, worry, stress, and uncertainty, we must turn to God for refuge and strength. In the prayer below, I seek to capture some or most of the things we should be daily praying for at this time. If you like the prayer, please share it with others. I encourage parents to pray this prayer with your children. It can serve as a teaching moment for them as they learn about all the aspects of this battle that our whole world is engaged in. The one thing that *all* of us can do daily, is pray—be it this prayer or some other prayer. Let us not forget that we are in a global battle and each of us must play our part to defeat this unseen and insidious enemy.

Lord Jesus, our Good Shepherd and refuge in times of stress, we come to you during this time when lives everywhere are threatened and disrupted at every level.

We pray for the thousands of people who have already lost their lives to this virus. We pray for their grieving loved ones.

We pray for the elderly in nursing homes and all those in hospitals who cannot receive visits from their loved ones.

We pray for doctors and nurses who daily are working long hours and risking their lives to help people infected with this insidious virus.

We pray for hospitals overwhelmed with patients and faced with a shortfall of medical supplies. We pray for all who are working day and night to make the medical equipment and supplies that our hospitals are desperately in need of.

We pray for all who are engaged in research to discover a vaccine to fight this terrible virus. Holy Spirit, bless the work of their minds and hands.

During this time of national crisis, we pray for our leaders working in all branches and levels of government to put political differences aside and work together and efficiently for the welfare of all.

We pray for all who have already lost their jobs or are in fear of losing their jobs and wondering how they are going to pay their bills. We pray for our economy during this time.

We pray and ask God's blessing on our Social Concern office and all social agencies that are seeking to offer aid to those in need.

We pray for ourselves, that we will do what we need to do to protect ourselves and others from this disease. We pray that we will be ready and willing to help others in whatever way we can. We pray for children and adolescents who are experiencing an extended period of lockdown in their homes. May they learn new ways to be together.

We pray for our Church leaders and Church family. Lord, you always seek to bring good out of bad things. May this be a time of extra prayer and reflection so that we can hear and see what you wish to teach us during this time. May this challenging time help us to be more compassionate and less selfish.

May this time of disruption help us to never take for granted the many graces we daily enjoy, including the wonderful blessing of being able to gather together for communal prayer and worship. Amen.

Fr. Eamon Tobin

The above is just a suggested prayer. If it does not speak to your heart, create a prayer that does. After you finished praying the above prayer or a similar one, say a decade or two of the Rosary for the above intentions.



A Reflection Poem on the Coronavirus by Sr. Maud Murphy, SSL - Knock, Ireland

We were flying to the Moon
 We were finding life on Mars
 We were dropping bombs with drones
 We were getting bigger cars.

We were building finer homes
 Flying out to warmer lands
 We were busy buying clothes
 We were brushing up our tans.

We were throwing out good food
 While we watched the starving poor
 We kept burning fossil fuels
 And our air became less pure.

We were warned by our Pope
 Need to mind our Common Home
 Need to watch our Carbon Footprint
 Try to save our world from doom.

But we didn't want to listen
 And we didn't want to hear
 We just watched TV and Tablets
 Drank our wine and quaffed our beer.

Then Corona chose to visit
 We were all caught unprepared
 This wee microscopic VIRUS
 Has our whole world running scared.

So our hands we keep on washing
 And we're careful when we cough
 We stand six feet from our neighbor
 Cause this virus might jump off.

Now we live in isolation
 While our hearts are full of fear
 And we fill our fridge and cupboards
 Just in case it lasts a year.

Pubs and cafes are forbidden
 And we dare not go to Mass
 Nursing homes we must not visit
 Hospitals we have to pass.

But this enforced isolation
 Gives us lots of time to think
 Time to clean the kitchen cupboards
 Time to make our wardrobes shrink.

Could it be that this Corona
 Is a blessing in disguise
 Makes us think about our lifestyle
 Makes us open wide our eyes.

We thought we were all important
 Greatest beings on this earth
 So we used it and abused it
 As if it were ours from birth.

But Corona is a challenge
 Makes us take a different view
 Helps us see what really matters
 What it is we need to do.

We must watch out for our neighbor
 Doing everything we can
 We are all in this together
 Let us love our fellow man.

God is with us every moment
 Minding us with loving care
 Now we know how much we need Him,
 Let us talk to Him in prayer.

So Corona, thanks for coming
 Truth to tell, we needed you
 But don't overstay your welcome
 That, alas, would never do!





Next Sunday's Readings
April 12, 2020 A

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Acts 10:34, 37-43

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

Colossians 3:1-4 or 1 Corinthians 5:6-8

John 20:1-9

Have you seen a sign, a hint of the
Resurrection in your life?
In your family?
In your community?

YOUTH MINISTRY



Ascension Catholic Life Teen

Life Teen and Edge are suspending in person events until further notice but anyone can follow or like us on Instagram and/or Facebook at ascensioncatholicteens to join in on all of our virtual events happening.

Questions about Youth Ministry?
Contact Cara Giuliano, Director of Youth Ministry,
or Anna Nagy, Associate Youth Minister, EDGE
program at
ascensioncatholicteens@gmail.com
or 254-1595 x 3501.

2020

**Join us for
Vacation Bible
School!**

June 22nd-June 26th

**Register online from
March 5th to May 8th**

**Check our web-page for info!
www.ascensioncatholic.net >
Faith Formation > V.B.S.**

**Questions? Contact Betsy at 254-1595 x 3080 or
by e-mail at dre@ascensioncatholic.org.**



Wedding Anniversaries

Gerald & Rita Dubois	59 years	Apr 3
Allen & Carol Allebach	59 years	Apr 8
David & Irene Hallquist	53 years	Apr 8



Greg Grasso, Betty Elko, Claire Grasso, Mia Moore, Carmelia Navarretta, Peggy McKelvey, Cathi Hurd, Ted Stoner, Betsy Coradine, CVNS, Joan Barco, Rose Struzinski, Mary Laird, John Kelly, Jim Eisenmann, Laurie Chatman, Marge Pearsall, Ann McKelvey, Terri Sills, K.J. Baker, Richard Furstenburg, Amanda Oudwa, Janice Roberson, Robert Hinnant, Mary Ellen Ritter, Maureen Kurtz, Theo Reaves, Leo Shumaker, Shirley Mattai, John DeStefon, Thomas Horan, Margie Boozer, Jim Warwick, Bill Porzio, Wayne Fogel, Anthony Tynes, John Hemel, John Thorstad, Joan Cantwell, Tim Durkin, Kathy Jagdmann, Art Coridine, Steve Weinhold, Leslie Selage, Jonah Powers, Phyllis Powers, Werner Schulz, Justine Miller, Cosanne Mistretta, Elizabeth Mengel, Patrick Kenny, Pam Conner, AJ Johnson, Marion Sampieri, Ron St. Clair, Matther Rabel, Fr. Mike DiRenzo, Anita Byers, Ava Barone, Jennifer, Elisa Fernandez, Eric Farrell, Frank Cavaliere, Jim Thorstad, George Lopes, Mikey Goodwin, Donna Tiptom, Traci Wood, Recca Downey, Jeannette Nissen, Kristen Reid, Frances Moberly, Joey Tauper

Please pray for those in the nursing homes.

Pray for our Armed Forces Personnel overseas

Joseph Marci, Robert Crowl, Bryan Calenda, David Barlow, Dylan Traver, Marty Martinez, Jonathan Martinez, Bryan Satterwhite, John Kinsora, Josh Grier, Robert Grover, Rory O'Connor, Shane O'Connor, Alex Ritner, Kyle Mimbs, Kristin Agresta, Andrew Nemethy, Lance Freeberg, Theresa Mavity, Matthew Hammond, Daniel Amulong, Dr. Jerry Higman, Margaret-Anne Sytxma, Matt Maurer USAF, Daniel Sosa, Ray Romano, Matthew Cavalcante, Chad Bloomstine, Matthew Carney, Logan Solio, Nick Owens

Mass Intentions For The Week



**Week beginning Monday, April 6, 2020
and ending Sunday, April 12, 2020**

Mon. 7:30 am	† William Walker Family
	† Robert Owen
Tues 7:30am	† Paddy Brennan
	† Anne Milo
Wed 7:30am	Healing Intention - Michael Goodwin
Holy Thursday -	
Holy Saturday -	People of the Parish
Easter Sunday	
Sun. 7:30 am	† Allyson Riley
	† Joe Sarino
9:30 am	† Anne Witte Garland
	† Cally Rogers-Witte
11:30 am	† Fr. Denny Knurek
	† Rogelio Sepulveda



God greatly exalted Christ
and bestowed on him the name
which is above every name.

— *Philippians 2:9*

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TREASURES FROM OUR TRADITION

Most Christians today receive a bunch of palm fronds, olive branches, pussy willow, or forsythia (a relative of the olive) to carry in procession and to bear home in blessing. Some even offer sprigs of palm or other branches as a gesture of peace to those they have offended. The desire is to make a clean sweep of your spiritual house before the Easter feast.

Accepting the branch is a token of the bearer's willingness to journey with the Church through a grateful remembrance of Jesus Christ's passion, death, and life-giving Resurrection. Traditionally, the plants associated with today's feast are planted in cemeteries as a sign of Christ's victory over death and the promise of new life.

The joy of this day's opening procession soon gives way to a solemn reading of the Passion, this year according to Matthew. The ritual is meant not only to strengthen us to hear this account, but to stir us up to accompany the Church on this journey through Holy Week. It also prepares us for next Sunday's joyful renewal of our baptismal vows.

—Rev. James Field, Copyright © J. S. Paluch Co.