

Vision Statement: "To offer every person in our community a life-changing encounter with Jesus."



EPIPHANY

CATHOLIC CHURCH

Third Sunday of Easter

April 18, 2021

FROM POPE FRANCIS TO PRIESTS: THE CROSS OF CHRIST



The Gospel shows us a change of heart among the people of Nazareth who were listening to the Lord. The change was dramatic, and it reveals the extent to which persecution and the cross are linked to the proclamation of the Gospel. The admiration aroused by the grace-filled words spoken by Jesus did not last long. A comment that someone murmured went insidiously viral: “Is not this Joseph’s son?” (Lk 4:22).

It was one of those ambiguous expressions that are blurted out in passing. One person can use it approvingly to say: “How wonderful that someone of such humble origin speaks with this authority!” Someone else can use it to say in scorn: “And this one, where did he come from? Who does he think he is?” If we think about it, we can hear the same words spoken on the day of Pentecost, when the apostles, filled with the Holy Spirit, began to preach the Gospel. Some said: “Are not all these who are speaking Galileans?” (Acts 2:7). While some received the word, others merely thought that the apostles were drunk.

The Lord, who at times said nothing or simply walked away, did not let the comment pass. Instead, he laid bare the malevolence concealed in the guise of simple village gossip. “You will quote me the proverb: ‘Physician, heal yourself’. What we have heard that you did in Capernaum, do here also in your own country!” (Lk 4:23). “Heal yourself...”

“Let him save himself”. There is the poison! Those same words will follow the Lord to the cross: “He saved others, let him save himself” (Lk 23:35). “And save us”, one of the thieves will add (cf. v. 39).

As always, the Lord refuses to dialogue with the evil spirit; he only replies in the words of Scripture. Jesus’ words have the power to bring to light whatever each of us holds in the depths of our heart, often mixed like the wheat and the tares. And this gives rise to spiritual conflict. Seeing the signs of the Lord’s superabundant mercy and hearing the “beatitudes” but also the “woes” found in the Gospel, we find ourselves forced to discern and decide. In this case, Jesus’ words were not accepted and this made the enraged crowd attempt to kill him. But it was not yet his “hour”, and the Lord, so the Gospel tells us, “passing through the midst of them, went away”.

“When his hour came, he embraced the cross fully. For on the cross there can be no ambiguity! The cross is non-negotiable.”

It was not his hour, yet the swiftness with which the crowd’s fury was unleashed, and the ferocity of a rage prepared to kill the Lord on the spot, shows us that it is always his hour. That is what I would like to share with you today, dear priests: that the hour of joyful proclamation, the hour of persecution and the hour of the cross go together.

The preaching of the Gospel is always linked to the embrace of some particular cross. The gentle light of God’s word shines brightly in well-disposed hearts, but awakens confusion and rejection in those that are not. We see this over and over again in the Gospels.

The good seed sown in the field bears fruit – a hundred, sixty and thirty-fold – but it also arouses the envy of the enemy, who is driven to sow weeds during the night (cf. Mt 13:24-30.36-43).

The tender love of the merciful father irresistibly draws the prodigal son home, but also leads to anger and resentment on the part of the elder son (cf. Lk 15:11-32).

The closeness of Jesus, who dines with sinners, wins hearts like those of Zacchaeus, Matthew and the Samaritan woman, but it also awakens scorn in the self-righteous.

All this, dear brother priests, enables us to see that the preaching of the Good News is mysteriously linked to persecution and the cross.

What reflection can we make for our priestly life by contemplating this early appearance of the cross – of misunderstanding, rejection and persecution – at the beginning and at the very heart of the preaching of the Gospel?

Two thoughts occur to me.

First: we are taken aback to see the cross present in the Lord’s life at the very beginning of his ministry, even before his birth. It is already there in Mary’s initial bewilderment at the message of the angel; it is there in Joseph’s sleeplessness, when he felt obliged to send Mary away quietly. It is there in the persecution of Herod and in the hardships endured by the Holy Family, like those of so many other families obliged to live in exile from their homeland.

All this makes us realize that the mystery of the cross is present “from the beginning”. It makes us understand that the cross is not an afterthought, something that happened by chance in the Lord’s life. It is true that all who crucify others throughout history would have the cross appear as collateral damage, but that is not the case: the cross does not appear by chance. The great and small crosses of humanity, the crosses of each of us, do not appear by chance.

Why did the Lord embrace the cross

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FROM THE PASTOR

BITTER DIVISION AMONG CATHOLICS



Dear Brothers and Sisters,

“Bitter division among Catholics”? That is clearly the case, and the theme echoed throughout the Vatican Basilica on Good Friday. See page 6.

The 86-year old Preacher of the Papal Household noted that fraternity among Catholics is wounded and divisions between Churches have come about not because of dogmas, but “stem from political opinions that grow into ideologies after being given

priority over religious and ecclesial considerations”.

For Catholics, the Capuchin cardinal pointed out, fraternity is built the same way that we build peace, that is by starting with ourselves, within the Church. What is needed is a serious examination of conscience and be converted. Fomenting division, he said, is the work par excellence of the devil, “the enemy who sows weeds”.

“What is the most common cause of the bitter divisions among Catholics? It is not dogma, nor is it the sacraments and ministries, none of the things that by God’s singular grace we fully and universally preserve. The divisions that polarize Catholics stem from political opinions that grow into ideologies after being given priority over religious and ecclesial considerations.”

In this regard, Jesus is the example to be followed. He vehemently refused to be drawn into any of the four parties of his time - the Pharisees, the Sadducees, the Herodians, and the Zealots. The early Christians also followed the same path.

Implicitly and gently, Cantalamessa proposes that Christians today must also follow the same path.

The Cardinal preached, “Pastors need to be the first to make a serious examination of conscience.” They need to ask themselves whether they are leading their flocks to themselves or to Jesus.

After pastors, who is next to make an examination of conscience? All Catholics need to examine where they go online or elsewhere to get “Catholic information” or formation. Are these sources leading people and their families closer to Jesus in his Catholic Church, or farther and farther afield? —Fr. Eric

CELEBRATING OUR FAITH

SACRAMENTS SCHEDULE

Mass Times

Incense is used at 9:30am Sunday Mass. All Ministers have Gluten-free Hosts. 7:30 am Sunday Masses are Broadcast on Facebook at Epiphanyparish.com Drive Up Communion is available Sundays till 8:30am (Canopy). **Note: 8:15am School Masses** are currently closed to the public due to the Pandemic.

Sunday, April 18, Third Sunday of Easter

4:00pm	Anthony Valone
7:30am	Harry and Irene Vitzthum
9:30am	Leonard Nsangu
11:30am	Martha Mercado

Monday, April 19, Easter Weekday

7:00am	Robert Beyers
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Tuesday, April 20, Easter Weekday

7:00am	Ronald Judd
8:15am	Kay Schultz

Wednesday, April 21, Easter Weekday

7:00am	Gene and Patricia Kernes
8:15am	Dorothy Bushur

Thursday, April 22, Easter Weekday

7:00am	Verlin Ryan
8:15am	Kevin Martin

Friday, April 23, Easter Weekday

7:00am	Sally Leahy
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Sunday, April 25, Fourth Sunday of Easter

4:00pm	Jerry and Nancy Overby
7:30am	Bill Cunningham
9:30am	Tom Krause
11:30am	Harry and Irene Vitzthum

Confession Times

3:00pm Saturday in the Parish Hall. Please enter from the Corridor and depart out the South Door onto the Parking Lot.

Adoration Chapel News

Adoration of the Blessed Sacrament has returned to the St. John Paul II Chapel: Monday to Friday: 7:30am to 6pm.

FROM THE PRINCIPAL

TEST OF RELIGIOUS KNOWLEDGE



Dear Friends,
This spring, the Office of Catholic Schools (OCS) directed our schools to administer the Assessment of Religious Knowledge test (ARK) in grades 2-12. Additionally, all certified staff members will also be taking the assessment. Previously, Catholic Schools in the Diocese gave the Assessment of Child/Youth Religious Education (ACRE) annually. This ACRE assessment was administered to students in grades 5, 8 and 11 only.

The ACRE assessment was not administered last year at the direction of the OCS, and it was replaced by the new ARK assessment this year. The Diocese has entered into a three-year contract with the publishers of the ARK Assessment and have agreed to pay for this service for the three-year period.

Students at Epiphany Catholic School will sit for this exam in staggered groups by grade beginning in April. The test is 30-45 minutes in length and will be taken on a computer. The assessment will track knowledge and growth in our students in the six domains of our Catholic faith, which are:

- Sacraments and Liturgy
- The Creed and Salvation History
- Morality
- Prayer
- Virtue
- Living Discipleship

This assessment will be taken every year beginning in second grade, as mentioned above, allowing for the ability to track the religious knowledge growth of our students. Other analytics that will be products of this assessment are:

- Recommendations for building stronger Catholic identity at our school
- Tracking student knowledge and growth over time
- Receiving ready-to-use classroom resources to enrich and/or remediate our students religious knowledge

Providing customized resources for the spiritual development of both our student body and our staff. We look forward to gleaning and sharing the results of this assessment with our parish and school community. We will share more information as this process unfolds.

May the Lord bless your week, Mike Lootens
GO KNIGHTS!!!

PARISH UPDATES

CATCH UP HERE

Epiphany Youth Ministry

High School Youth Group meets on Sundays from 6:30-8 pm in the Parish Hall. Join us this weekend for a just-for-fun night featuring the craziest game of ping pong you've ever played! April 25th and May 2nd will feature "normal" youth group with games, a speaker, and discussion. We will be OFF on May 9th for Mother's Day.

Junior High Youth Group (grades 6-8) meets once a month to play games, share faith, and grow together in our journey towards Christ. The next Junior High Youth Group is Friday, April 23rd from 7-8:30 pm.

To receive Youth Ministry updates, join our Flocknote group or email kara.esker@epiphanyparish.com to be added to the email list!

Sacraments this Spring. CCD and School students have been preparing to receive their Sacraments of Initiation. The First Communion Mass is April 25th in the afternoon (private - limited attendance), and the Confirmation Mass is May 8th in the evening (private - limited attendance). Please remember these students in your prayers!

Designed Program

Epiphany Parish is offering the "Designed" program this year on Sunday May 16 in the parish hall. The program will provide information regarding puberty and sexual development as God designed it. It is geared towards students in 5th through 7th grade. The sessions will be from 1-3 pm for the girls and 3-5 pm for the boys. It is encouraged to have a parent or guardian attend with the child so they can be aware of what is being taught. The speakers for the events are: Dr. Wayne Manness, Dr. Kim Marshall-Harmon, Mrs. Karen Herzner and Mr. Paul Rayburn. There is no cost for the event but space is limited so registration is required. If you would like to [register](#), please email Karen Overby at: karen.overby@epiphanyschools.org by April 30.

Parish Outreach

(St. Vincent de Paul) Orlando Lopez email is outreach@epiphanyparish.com If you find yourself in serious economic need due to the pandemic, St. Vincent de Paul and Epiphany Parish want to help. Email Orlando Lopez at Parish Outreach.

President's Volunteer Service Award

In 2003, the President's Council on Service and Civic Participation founded the President's Volunteer Service Award to recognize the important role of volunteers in America's strength and

national identity. This award honors individuals whose service positively impacts communities in every corner of the nation and inspires those around them to take action, too. Epiphany Catholic School places a great deal of emphasis on service and volunteerism; this program fits perfectly into how we look to involve both our students and families. The program places hourly requirements for awards and assigns a medal for each level. The following students received medals for service during the 2019-2020 school year: Gold: Nicholas Jelinek 6th, Benjamin Micklich 6th; Silver Lucy Herr 8th; Bronze Agnes Head 5th, Faith Young 5th. The following parents were recognized for their service during the 2019-2020 school year: Silver Wes Hunt; Bronze Erin Baker, Nicole Fuller, Adam Jelinek, Brian Rossi, Chris Bickett, Karen Head, Jennifer Jelinek, Amanda Sanders, Brad Buchanan, Tom Hendrickson, Ashley Neuhaus, Matt Sanders, Jon Eickhorst, Dee Hopper, Chris Niebur, Tony Stolfa.

EVERYDAY STEWARDSHIP HUMANITY AND DIVINITY

You know what are some of my favorite moments in Scripture? The little “Easter eggs” of Jesus’ humanity, things like Jesus falling asleep, Jesus drawing in the sand, Jesus playing with kids. And how about Jesus rising from the dead, appearing to his disciples and saying, “So, have you got anything to eat?”

It’s right for us to always keep in mind that Jesus is God. But we also have to remember that he was man. He got hungry. He cried when he felt sad and laughed when he felt happy. He got tired. He got bored.

Because he was God, none of those feelings ever led him into sin, like they do us. He never spent a car ride trying to pass the hours by seeing how annoyed he could make his older sister. He never smacked Peter over the head for saying something really stupid. But he did unleash some Biblically righteous anger on those traders in the temple, didn’t he? And he wasn’t shy about calling Peter “a Satan” when his friend tempted him to take the easy way out.

It’s the tightrope walk we all try to balance every day, honoring our human emotions while still answering God’s call to be better. Being perfect isn’t the domain of the Christian — that’s the domain of Christ only. Trying and failing, then trying again (and failing again) and again and again? That’s the domain of the Christian.

— Tracy Earl Welliver

PARISH CONTACTS

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School Office

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Parish Staff

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Cindy Myers, Kara Esker (Pastoral Team)
Pastoral.assitant@epiphanyparish.com

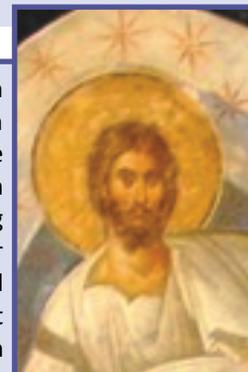
Kara Esker (Youth, CCD)
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Domine King, Joyce Tellman (Office Staff)
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Angie O’Connor (Parish/School Books)
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Sean and Jennifer Stevens (Music)
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Cover Painting: Christ, trampling Satan and all the locks and keys of his prison house of Hell, raises Adam and Eve from their tombs. Looking on are John the Baptist, King David, and King Dooloon on the left, and various martyr saints on the right. Christ, central and in a luminous garment, reaches out equally to Adam and Eve. Located in Church of the Holy Savior, Istanbul.



SHARING IN THE WORK OF GOD

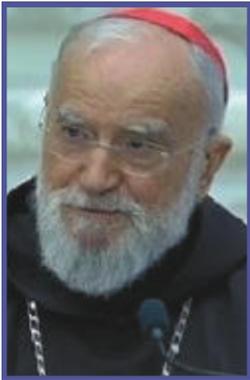
Thank you for your generosity in support of our mission.

Gifts from Our Parish Family

April 11, 2021.....	\$17,062
E-giving.....	\$7,224
Special.....	\$1,136
Parish Endowment.....	\$301
School Endowment.....	\$220
Capital Improvement.....	\$615
Weekly Budget.....	\$24,500
YTD Budget (41 weeks)	\$1,004,500
YTD Income.....	\$999,542
YTD Balance.....	(\$4,958)

CARD. CANTALAMESSA

BITTER DIVISIONS AMONG CATHOLICS



On October 3, 2020, at the tomb of St. Francis in Assisi, the Holy Father Pope Francis signed his Encyclical Letter, “On Fraternity and Social Friendship”, *Fratres omnes*. Within a short period, it has reawakened in many hearts the aspiration towards that universal value; has shed light on many wounds that afflict the world today; has suggested some ways to reach real and just human fraternity; and has urged everyone – both people and institutions – to work for that goal.

The encyclical is addressed to a very wide audience, inside and outside the Church, indeed practically the whole of humankind. The letter spans numerous spheres of life, ranging from the private to the public sector, and from religious circles to social and political spheres. Given its universal scope, it correctly avoids limiting the discussion to aspects that characterize and belong exclusively to Christians. Towards the end of the encyclical, there is however a paragraph in which the gospel foundations of fraternity are summed up. Sparse in words but vibrant in meaning it reads:

Others drink from other sources. For us, the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ. From it, there arises, “for Christian thought and for the action of the Church, the primacy given to relationship, to the encounter with the sacred mystery of the other, to universal communion with the entire human family, as a vocation of all (FO, 277).

The mystery of the cross that we are celebrating obliges us to focus precisely on this Christological foundation of fraternity which was inaugurated on Calvary.

At times, the New Testament uses the term brother (*adelphos*) in its primitive, most common, meaning, that is, a sibling, someone who was born of the same father and the same mother. Secondly, people who belong to the same nation or people are referred to as brothers. Paul said that he would be willing to become anathema – separated from Christ – if it would benefit his brothers, his “kindred according to the flesh,” the Israelites (see Rm 9:3). In those contexts, as in other instances, brothers is a generic term that includes men



and women, brothers and sisters.

The horizon of meaning widens to include every human person, just in virtue of being such. Brother, in this sense, is sometimes translated in the Bible as neighbor. “Whoever hates his brother ...” (1 Jn 2:9) means “whoever hates his neighbor.” When Jesus says: “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40), he intends to include every human person in need of help.

Besides all these nuances, the New Testament also uses the word brother to indicate a specific group of people. My brothers are Jesus’ disciples, those who welcome his teachings. “Who is my mother, and who are my brothers? [...] Whoever does the will of my Father in heaven is my brother and sister and mother” (Mt 12:48-50).

Easter marks a new and decisive development in this regard. In the Paschal Mystery, Christ becomes “the firstborn among many brothers” (Rm 8:29). The disciples become brothers and sisters in a new and very profound sense. They not only share a belief in Jesus’ teaching, but also his own Spirit, his new life as the Risen One.

Significantly, only after the resurrection for the first time Jesus calls his disciples brothers. He instructs Mary Magdalene, “Go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God’” (Jn 20:17). The Letter to the Hebrews uses the term in the same sense, “The one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers” (Heb 2:11).

After the Easter event, this is the most common use of the term brother. It indicates a brother in the faith, a member of the Christian community. They are also blood brothers – but in the blood of Christ! Because Christ is also God, this fraternity is both unique and transcendent. Christ’s fraternity does not replace other types of fraternity, due to family, nation, or race, but rather it crowns them. As creatures of the same God and Father, all human beings are brothers.

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GOSPEL MEDITATION

GOING DEEPER INTO SCRIPTURE

When we have an “epiphany”

We often act out of ignorance. Armed with the best of intentions, we think we are seeing clearly and correctly, but we are not. We don't always understand the full meaning of things and only perceive part of the truth. Hence, our judgments and actions can be impaired by myopic, incomplete or erroneous perceptions. The meaning of life, understanding of human experience, and negotiating life's challenges can all become skewed without proper understanding and vision. The resurrection of Christ is the corrective to our incomplete and limited view of life. Looking at things with the eyes of faith brings a depth of clarity and understanding to how we see God, ourselves, others, and the world.

Even the disciples struggled with their limited understanding and ignorant perceptions. It was only when Jesus opened their minds to understand the Scriptures that their eyes were opened. It was their “aha” moment when everything clicked. We all want the substance of our lives to come together, make sense, and have meaning. This is easier to achieve when things are going positively and life is good. It is when suffering, disappointment, death, hardship, and injustice enter the picture that things can become unsettled and disoriented.

Our faith in the goodness and love of God is tested. We tend to shift our focus on these difficult and challenging moments and do not see them within the greater picture of how God intends life to unfold. We can gain, from the passion and resurrection of Christ, the clear vision we need in order to move away from ignorance to enlightenment.

We need our “aha” moment when everything comes together and clicks. It can come in a fleeting instant when we feel totally connected with God, where we find ourselves, others and all of creation. It is a moment when all is right and good, regardless of how difficult our journey. Our “aha” moment assures us that God is here, right with us, in us and around us bringing us a gift and blessing we can receive nowhere else: peace.

In those brief sacramental encounters when we are lifted up out of ourselves and centered, we can hear God say, “peace be with you,” and we feel secure. It's all okay. The resurrected Christ has the power to bring this gift to us. Some people, as they are facing their deaths, remark about this peace. When looking into the window of eternity, they experience a depth of joy and are amazed at God's goodness and closeness. We are called to be witnesses to this Good News

CATHOLIC LIFE EXPLAINED

FIRST CONFESSION BEFORE EUCHARIST

Question: Do children need to receive the Sacrament of Reconciliation before their First Communion?

Answer: For centuries the Catholic Church has taught that a person needs to be in a state of grace (free from mortal sins) in order to worthily receive the Eucharist. To that end, Catholics should make an effort to celebrate the Sacrament of Reconciliation any time they recognize the need for the sacrament (and in keeping with the precept of the Church that asks that we celebrate this sacrament at least once each year).

In the case of children preparing for their First Communion, the Code of Canon Law is very clear that they should also celebrate the Sacrament of Reconciliation prior: (Canon 914). While some might question the significance of the Sacrament of Reconciliation, a child's “First Confession” can be a wonderful time for families to reflect together on the quality of their relationships, how they put their faith into practice, and, when it is possible, to celebrate the sacrament as a family. In the end, the celebration of these two sacraments marks important moments in the spiritual journeys of children and we hope their “First Confession” and “First Communion” help instill in them a love of the sacraments of the Church.

READINGS

THIS SUNDAY'S SCRIPTURES

First Reading:

The author of life you put to death, but God raised him from the dead; of this we are witnesses. (Acts 3:15). In publicly bearing witness to Jesus' resurrection, Peter urged the people to repent of their sin of ignorance and their denial of Jesus. How does Jesus' resurrection from the dead inspire you to repentance?

Second Reading:

“He is expiation for our sins, and not for our sins only but for those of the whole world. (1 Jn 2:2). John teaches his community that the key to avoiding sin is to follow Jesus' commandments. What do you find challenging in this instruction?

Gospel:

“Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name.” (Lk 24:46-47). Luke tells us that the resurrected Jesus opened the minds of the disciples “to understand the Scriptures” and see how his suffering, death, and resurrection was connected to repentance and forgiveness of sins. What tools do you use to better understand our faith?

ers. The Christian faith adds a second and decisive dimension. We are brothers not only because we all have the same Father in virtue of creation, but we also have the same brother, Christ, “the firstborn among many brothers” in virtue of redemption.

* * *

Some practical consequences flow from this truth. We build fraternity in precisely the same way that we build peace, that is starting close by, with ourselves, not with great strategies and ambitious, abstract objectives. For us, that means universal fraternity starts with the Catholic Church. For once, I want to put to the side even the second circle, namely the fraternity that exists between all believers in Christ, that is ecumenism.

Fraternity among Catholics is wounded! Divisions between Churches have torn Christ’s tunic to shreds, and worse still, each shredded strip has been cut up into even smaller snippets. I speak of course of the human element of it, because no one will ever be able to tear the true tunic of Christ, his mystical body animated by the Holy Spirit. In God’s eyes, the Church is “one, holy, catholic and apostolic”, and will remain so until the end of the world. This, however, does not excuse our divisions, but makes them more guilty and must push us more forcefully to heal them.

What is the most common cause of he bitter divisions among Catholics? It is not dogma, nor is it the sacraments and ministries, none of the things that by God’s singular grace we fully and universally preserve. The divisions that polarize Catholics stem from political opinions that grow into ideologies after being given priority over religious and ecclesial considerations.

In many parts of the world, these divisions are very real, even though they

are not openly talked about or are disdainfully denied. This is sin in its primal meaning. The kingdom of this world becomes more important, in the person’s heart than the Kingdom of God.

I believe that we all need to make a serious examination of conscience in this regard and be converted. Fomenting division is the work par excellence of the one whose name is ‘*diabolos*’ that is, the divider, the enemy who sows weeds, as Jesus referred to him in the parable (see Mt 13:25).

We need to learn from Jesus’ example and the Gospel. He lived at a time of



strong political polarization. Four parties existed: the Pharisees, the Sadducees, the Herodians, and the Zealots. Jesus did not side with any of them and energetically resisted attempts to be pulled towards one or the other. The earliest Christian community faithfully followed him in that choice, setting an example above all for pastors, who need to be shepherds of the entire flock, not only of part of it.

Pastors need to be the first to make a serious examination of conscience. They need to ask themselves where it is that

they are leading their flocks – to their position or Jesus’. The Second Vatican Council entrusted especially to laypeople the task of translating the social, economic and political implications of the Gospel into practice in different historical situations, always in a respectful and peaceful way.

* * *

If there is a special charism or gift that the Catholic Church is called to cultivate for all the Christian Churches, it is precisely unity. The Holy Father’s recent trip to Iraq has made us see firsthand how much it means to oppressed peoples or survivors of persecution, atrocities, and wars to feel a sense of belonging to a universal body, with someone lending his voice to the voiceless, so that their cry might be heard by the rest of the world and hope revived. Once again Christ’s mandate to Peter, “Strengthen your brothers” (Lk 22:32) has been fulfilled.

To the One who died on the cross “to gather into one the dispersed children of God” (Jn 11:52), with a humble spirit and contrite heart we lift up the prayer addressed to him by the Church before Communion at every Mass:

Lord Jesus Christ, you said to your apostles: Peace I leave you, my peace I give you; look not on our sins, but on the

faith of your Church, and graciously grant her peace and unity in accordance with your will. You live and reign forever and ever. Amen.

—Cantalamesa, Preacher to the Papal Household

fully? Why did Jesus embrace his entire Passion: his betrayal and abandonment by his friends after the Last Supper, his illegal arrest, his summary trial and disproportionate sentence, the gratuitous and unjustifiable violence with which he was beaten and spat upon? If mere circumstances conditioned the saving power of the cross, the Lord would not have embraced everything. But when his hour came, he embraced the cross fully.

A second thought: true, there is an aspect of the cross that is an integral part of our human condition, our limits and our frailty. Yet it is also true that something happens on the Cross that does not have to do with our human weakness but is the bite of the serpent, who, seeing the crucified Lord defenseless, bites him in an attempt to poison and undo all his work. A bite that tries to scandalize – and this is an era of scandals – a bite that seeks to disable and render futile and meaningless all service and loving sacrifice for others. It is the venom of the evil one who keeps insisting: save yourself. It is in this harsh and painful “bite” that seeks to bring death, that God’s triumph is ultimately seen.

Let us ask the Lord for the grace to profit from this teaching. It is true that the cross is present in our preaching of the Gospel, but it is the cross of our salvation. Thanks to the reconciling blood of Jesus, it is a cross that contains the power of Christ’s victory, which conquers evil and delivers us from the evil one.

The way we embrace the cross in our preaching of the Gospel makes two things clear. That the sufferings that come from the Gospel are not ours, but rather “the sufferings of Christ in us” (2 Cor 1:5), and that “we do not preach ourselves but Jesus Christ as Lord and ourselves as servants of all for the love of Jesus” (2 Cor 4:5).

I would like to end by sharing a memory. “Once, at a dark moment in my life, I asked the Lord for the grace to free me from a difficult and complex situation. A dark moment. I felt the urge to ask a Sister for a favor, so I said to her, ‘Sister, pray for me. If you ask, surely the Lord will give it to me’. She paused for a moment and then said, ‘The Lord will certainly give you that grace, but make no mistake about it: he will give it to you in his own divine way’. This did me much good, hearing that the Lord always gives us what we ask for, but that he does so in his divine way. That way involves the cross. Not for masochism. But for love, love to the very end”.

—Francis

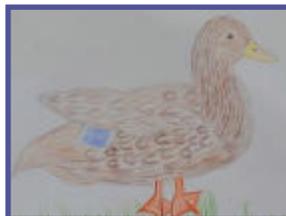
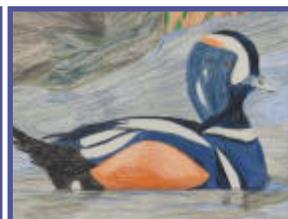
WELCOME TO OUR PARISH!

NEW TO EPIPHANY PARISH

“Let all who arrive be received like Christ, for He is going to say, ‘I came among you, and you received Me.’” —Saint Benedict

Edgar & Nikki Arreola and family, Victoria Ujah, Greg & Colleen Heredia and family, Celeste Walsh, Gustavo & Melissa Leal and family, Thomas & Emily Sendelbach and family, Elizabeth O'Brien, Wirngo Nangsin, Joseph & Rachel Kraft and family

The United States Fish and Wildlife Services announced the Winners of the 2021 Junior Duck Stamp Contest. First Place honors: 7th grader Tessa Ritter (Redhead), 5th grader Anne Herr (Steller's Eider), 3rd grader Micah Jaeger (Redhead) and 2nd grader Trinity Bussan (Harlequin duck). 4th grader Lia Humphrey placed 3rd (Mallard hen). Congratulations to all!



OUR DEARLY DEPARTED

GRANT ETERNAL REST, O LORD!



Tom Dittmer, husband of Patricia, and father of Trevor, Aubrae and Renae.



Suzanne Spakowski, wife of Raymond, and mother of Gale, Marian, and Felicia.

2021 Easter Memorial Flowers . Thank You!

Ken Azukas
Icy Katheryn Bayman
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Lynn Bouslog
Lydia Brockhaus
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Wm. & Frances Brownfield
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Ruth Crowder
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Waye & Leora Custer
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Loebach family
The Feely family
Any & Mary Ferrara
Ngoma Tsumbu Fidelise

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George & Marcia Gibbons

Patrick Gomez

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The Gray family
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The Gualandi family
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Bill & Ruth Harrington
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Lily Pearl Hatch
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Ray & Helen Hock

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Donald Irving
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Paul & Pearl Jontry
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The Kiesewetter family
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Claire Marie Kiley
Kirby family
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Pierre Mbumbu Kumbi
The Lambert Family
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Gladys Lamkin
Thomas Lamkin
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Mr & Mrs Donald McGinnis
Janiere McGinnis
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Mr & Mrs Leonard J. Micklich
Raymond & Margaret Miles
Richard Munson
Mary Ellen Novak
Florent Nzita
George & Leona Ostendorf
Matthew Overbeek
Jerry & Nancy Overby
Carl & Walter Overby
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Steve Penn
Alan C. Penn
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Bob Pioli
Dorothy Pointer
Janice Popper
Carolee Pretet
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David Rapp

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Tom Rees
Marlene Rever
James & Lucella Richard
Florentine Ripperda
Mbadu Zau Rosalie
The Rostowsky family
Ron Rozak
The Omer & Audrey Rutliff family
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Eugene & Geraldine Ryan
Lucy Sadler
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Traci Ann Sapp
Elaine Sapp
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Clayton, Anne & Eugene Schinzel
Patricia Schroeder
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Debrra Smyth
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Jean Stedman
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John & Alice Strubhar
Thaddeus D Sutter
Leo & Genevieve Szalkowski
Margaret Tarrant
The Frank & Cyrilla Tellman family
David Tellman
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Tony Valone, Jr
Michael Vanko
The Voirol family
The Wahrer family
Megan Watson
John & Anita White
John & Anita White
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We ask for forgiveness on possible misspellings of names that were hard to read.



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