



GOOD SHEPHERD

CATHOLIC CHURCH & SCHOOL

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PARISH OFFICE

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 Hours Monday to Thursday: 8am to 4pm
 Fridays: 8am to 12pm

PARISH STAFF

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SCHOOL

Phone (763) 545-4285
 Mike McGinty, Principal
 » ext. 811 » mikemcginty@gsgvschool.org

SACRAMENTS

VISIT OUR WEBSITE FOR UPDATES TO OUR SCHEDULE DURING THIS TIME OF SUSPENDED PUBLIC LITURGIES

Weekend Mass Schedule: **SUSPENDED**

- » Saturday: 5:00 pm
- » Sunday: 8:30 & 10:30 am

Weekday Mass Schedule: **SUSPENDED**

- » Tuesday, Thursday, Friday: 7:30am
- » Wednesday: 8:30am
- » Saturday: 8:00am (*ad orientem*)
- First Saturdays are in the Extraordinary Form*

Eucharistic Adoration: **MODIFIED**

- » Wednesday: 7:30 to 8:15am (church)
- » Friday: 6:30 to 7:20am (church)
- » Friday: 8:15am to 9pm (parish center)

Confession: **MODIFIED**

- » Wednesday: 7:30 to 8:00am
- » Thursday: 8:15 to 9:00am
- » Friday: 6:45 to 7:15am
- » Saturday: 9 to 10am, 3:30 to 4:30pm
- » By appointment: Please call the pastor

Baptisms & Weddings

- » Please call the parish office

SCHEDULE MOVING FORWARD

The timing of our bulletin publication is such that we do not yet know what the next week will allow in terms of the number of the faithful allowed at Masses. As such, we will tentatively plan for another week like the past week. This will mean holding several daily Masses that will be open to nine parishioners. Because of the limitation on numbers, we are asking that parishioners sign up for only one Mass during the week. To sign up, call the parish office or visit www.signupgenius.com/go/30e0d4cafa72eabf94-daily. Here is the schedule barring any major changes to Mass attendance:

Tuesday, May 26, to Friday, May 29

Mass — 7:30 a.m. and 11:00 a.m.
 Confession and Adoration — 8:15 to 9:15 a.m.

Saturday, May 30

Mass — 8:00 a.m.
 Confession and Adoration — 8:45 to 9:45 a.m.

THE ASCENSION OF THE LORD

SERMON BY SAINT LEO THE GREAT, POPE

Beloved, the days which passed between the Lord's resurrection and his ascension were by no means uneventful; during them great sacramental mysteries were confirmed, great truths revealed. In those days the fear of death with all its horrors was taken away, and the immortality of both body and soul affirmed. It was then that the Lord breathed on all his apostles and filled them with the Holy Spirit; and after giving the keys of the kingdom to blessed Peter, whom he had chosen and set above all the others, he entrusted him with the care of his flock.

During these days the Lord joined two of his disciples as their companion on the road, and by chiding them for their timidity and hesitant fears he swept away all the clouds of our uncertainty. Their lukewarm hearts were fired by the light of faith and began to burn within them as the Lord opened up the Scriptures. And as they shared their meal with him, their eyes were opened in the breaking of bread, opened far more happily to the sight of their own glorified humanity than were the eyes of our first parents to the shame of their sin.

Throughout the whole period between the resurrection and ascension, God's providence was at work to instill this one lesson into the hearts of the disciples, to set this one truth before their eyes, that our Lord Jesus Christ, who was truly born, truly suffered and truly died, should be recognized as truly risen from the dead. The blessed apostles together with all the others had been intimidated by the catastrophe of the cross, and their faith in the resurrection had been uncertain; but now they were so strengthened by the evident truth that when their Lord ascended into heaven, far from feeling any sadness, they were filled with great joy.

Indeed that blessed company had a great and inexpressible cause for joy when it saw man's nature rising above the dignity of the whole heavenly creation, above the ranks of angels, above the exalted status of archangels. Nor would there be any limit to its upward course until humanity was admitted to a seat at the right hand of the eternal Father, to be enthroned at last in the glory of him to whose nature it was wedded in the person of the Son.

ON THE ASCENSION OF THE LORD

The Ascension is Christ's going up to heaven forty days after his resurrection from the dead. All the creeds affirm the fact, and the Church teaches that he ascended into heaven by his own power; as God in divine power and as man in the power of his transfigured soul, which moves his transfigured body, as it will. In regard to the human nature of Christ, one can also say, with the Scriptures, that it was taken up or elevated into heaven by God. ... Doctrinally, the Ascension means the final elevation of Christ's human nature into the condition of divine glory. It is the concluding work of redemption. According to the Church's common teaching, the souls of the just from the pre-Christian era went with the Savior into the glory of heaven. Christ's Ascension is the archetype and pledge of our own ascension into heaven.

~ *Modern Catholic Dictionary*

FROM THE CATECHISM OF THE CATHOLIC CHURCH

PART ONE, SECTION TWO, CHAPTER TWO, ARTICLE 6

659 "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God." Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys. But during the forty days when he eats and drinks familiarly with his disciples and teaches them about the kingdom, his glory remains veiled under the appearance of ordinary humanity. Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand.

660 The veiled character of the glory of the Risen One during this time is intimated in his mysterious words to Mary Magdalene: "I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." This indicates a difference in manifestation between the glory of the risen Christ and that of the Christ exalted to the Father's right hand, a transition marked by the historical and transcendent event of the Ascension.

661 This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation. Only the one who "came from the Father" can return to the Father: Christ Jesus. "No one has ascended into heaven but he who descended from heaven, the Son of man." Left to its own natural powers humanity does not have access to the "Father's house", to God's life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.

662 "And I, when I am lifted up from the earth, will draw all men to myself." The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands ... but into heaven itself, now to appear in the presence of God on our behalf." There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him." As "high priest of the good things to come" he is the center and the principal actor of the liturgy that honors the Father in heaven.

663 Henceforth Christ is seated at the right hand of the Father: "By 'the Father's right hand' we understand the glory and honor of divinity, where he who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified."

664 Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfillment of the prophet Daniel's vision concerning the Son of man: "To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." After this event the apostles became witnesses of the "kingdom [that] will have no end."

FROM SAINT THOMAS AQUINAS

SUMMA THEOLOGICA, THIRD PART, Q57, A1, REPLY 3

Although Christ's bodily presence was withdrawn from the faithful by the Ascension, still the presence of His Godhead is ever with the faithful, as He Himself says: "Behold, I am with you all days, even to the consummation of the world." For, "by ascending into heaven He did not abandon those whom He adopted," as Pope Leo says. But Christ's Ascension into heaven, whereby He withdrew His bodily presence from us, was more profitable for us than His bodily presence would have been.

First of all, in order to increase our faith, which is of things unseen. Hence our Lord said that the Holy Ghost shall come and "convince the world ... of justice," that is, of the justice "of those that believe," as Augustine says: "For even to put the faithful beside the unbeliever is to put the unbeliever to shame"; wherefore he goes on to say: "'Because I go to the Father; and you shall see Me no longer' — For 'blessed are they that see not, yet believe.' Hence it is of our justice that the world is reproved: because 'you will believe in Me whom you shall not see.'"

Secondly, to uplift our hope: hence He says: "If I shall go, and prepare a place for you, I will come again, and will take you to Myself; that where I am, you also may be." For by placing in heaven the human nature which He assumed, Christ gave us the hope of going thither; since "wheresoever the body shall be, there shall the eagles also be gathered together," as is written in Matthew. Hence it is written likewise: "He shall go up that shall open the way before them."

Thirdly, in order to direct the fervor of our charity to heavenly things. Hence the Apostle says: "Seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth"; for as is said: "Where thy treasure is, there is thy heart also." And since the Holy Ghost is love drawing us up to heavenly things, therefore our Lord said to His disciples: "It is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." On which words Augustine says: "Ye cannot receive the Spirit, so long as ye persist in knowing Christ according to the flesh. But when Christ withdrew in body, not only the Holy Ghost, but both Father and Son were present with them spiritually."

GOOD SHEPHERD GALA UPDATE

Dear Good Shepherd Parishioners,

The Good Shepherd School Gala was postponed due to COVID-19. Looking at the CDC recommendations and guidelines, we do not at this time, anticipate an opportunity before the end of 2020, where we may all be able to gather in such a large group size and do so safely. We want everyone to have the opportunity to celebrate our gratitude for supporting our wonderful school community. As such, we are excited to provide an opportunity for us to "gather" virtually, to celebrate the end of the school year, and our amazing Good Shepherd Community, on **Friday, May 29**. We anticipate having a silent auction to be found at bidpal.net/gsgala20, along with a **Live Video Broadcast at 7 pm** to include our raffle drawing and presenting this year's Fund-A-Need. So mark your calendars and join us live that evening!

Look for more information about our end of the school year celebration and virtual event and how to register coming soon!

Sincerely, Your Gala Committee

PRIESTHOOD ORDINATION

Saturday, May 30, 2020 at 10 a.m.
Cathedral of Saint Paul

The Ordination liturgies will be livestreamed from the Cathedral of Saint Paul: www.cathedralsaintpaul.org/

GIVING IN A TIME OF NEED

The uncertainty of this pandemic, the volatility in the markets, the furloughs and unemployment many people are facing, our inability to gather as a worshipping community, feelings of sadness and distress — all of these factors and others might put continuing your contributions to Good Shepherd low on your list of priorities. And yet we dare to ask you to be generous with your giving. Please consider continuing your regular contributions to Good Shepherd, which is first and foremost a sign of gratitude to the Lord for his many blessings — giving back to God a small portion of what he has given us.

To give using your envelopes, please mail them or drop them at the parish office. If the office is closed, you can put them in the mail slot.

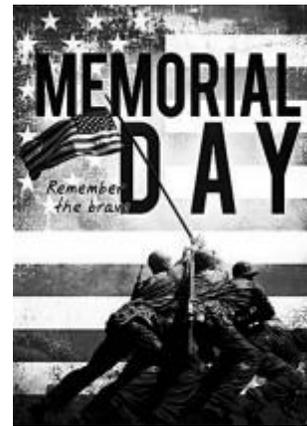
You might also use this opportunity to switch to electronic giving. We have two ways to do this: automated giving and online giving.

Automated giving uses your checking or savings account to make monthly or semi-monthly payments. To set up automated giving from your checking and savings, please visit our website to download and print a paper form that you can submit to us.

Online giving uses your credit or debit card and can be set up for one-time or recurring donations. To set up online giving, please visit our website and click on the green "Give Online" button.

Text-to-Give allows you to give by mobile phone. Text the dollar amount you wish to contribute to: 833.793.0575. You'll receive a link to complete your contribution.

Thank you for your continued support of Good Shepherd!



MASS INTENTIONS FOR THE WEEK

Father Marquard will celebrate Masses for these intentions even though we can not celebrate together at this time.

Sun. 5/24	8:30 am	All Parishioners
	10:30 am	† Leo de Souza
Tues. 5/26	7:30 am	† Dolores Nelson
Wed. 5/27	8:30 am	† Leo Torborg
Thurs. 5/28	7:30 am	† Daniel A. Stephens Sr.
Fri. 5/29	7:30 am	† Amy MacMillan
Sat. 5/30	5:00 pm	† Earl Witcraft
Sun. 5/31	8:30 am	All Parishioners
	10:30 am	For people who have been affected by COVID-19

READINGS FOR THE WEEK OF MAY 24, 2020

Sunday:	Ascension: Acts 1:1-11/Ps 47:2-3, 6-7, 8-9 [6]/ Eph 1:17-23/Mt 28:16-20
Monday:	Acts 19:1-8/Ps 68:2-3ab, 4-5acd, 6-7ab [33a]/Jn 16:29-33
Tuesday:	Acts 20:17-27/Ps 68:10-11, 20-21 [33a]/Jn 17:1-11a
Wednesday:	Acts 20:28-38/Ps 68:29-30, 33-35a, 35bc-36ab [33a]/Jn 17:11b-19
Thursday:	Acts 22:30; 23:6-11/Ps 16:1-2a and 5, 7-8, 9-10, 11 [1]/Jn 17:20-26
Friday:	Acts 25:13b-21/Ps 103:1-2, 11-12, 19-20ab [19a]/Jn 21:15-19
Saturday:	Morning: Acts 28:16-20, 30-31/Ps 11:4, 5 and 7 [cf. 7b]/Jn 21:20-25
Next Sunday:	Vigil: Gn 11:1-9 or Ex 19:3-8a, 16-20b or Ez 37:1-14 or Jl 3:1-5/Ps 104:1-2, 24, 35, 27-28, 29, 30 [cf. 30]/Rom 8:22-27/Jn 7:37-39. Extended Vigil: Gn 11:1-9/Ps 33:10-11, 12-13, 14-15/Ex 19:3-8a, 16-20b/Dn 3:52, 53, 55, 56 [52b] or Ps 19:8, 9, 10, 11/Ez 37:1-14/Ps 107:2-3, 4-5, 6-7, 8-9 [1]/Jl 3:1-5/Ps 104:1-2, 24, 35, 27-28, 29, 30 [cf. 30]/Rom 8:22-27/Jn 7:37-39. Day: Acts 2:1-11/Ps 104:1, 24, 29-30, 31, 34 [cf. 30]/1 Cor 12:3b-7, 12-13/Jn 20:19-23

ADDITIONAL CONTACTS

Prayer Chain	612.599.5739
PRISM	763.529.1350
Southwest Options for Women	
Pregnant? Need Help?	952.938.4496
Befrienders	763.544.0416
Archdiocese's Victim Assistance Program	651.291.4497

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Funeral Chapels, Cemeteries and Cremation Services

GLEN HAVEN CHAPEL	5125 W Broadway	763.533.8643
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