

Easter - April 3 & 4, 2021



Easter - Our Resurrection in Christ

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WEBSITE: www.icchoosickfalls.com

IMMACULATE CONCEPTION MASS SCHEDULE:

CELEBRATED IN IMMACULATE CONCEPTION CHURCH HALL

SATURDAY, 4 PM & SUNDAY, 9 AM

TRUSTEES: Christina Angell & Ellen Scott

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Liturgy Schedule:

Easter Vigil

Saturday, April 3,

7:30 pm Mass

(No 4pm Mass)

For Rebirth in our Parish

Easter Sunday

April 4,

9:00 am Mass

For healing our wounds and fears

Saturday, April 10,

4:00 pm Mass

Theresa Guile Bugbee

(Requested by Linda Hutchins)

Marge Moore

(Requested by

Comfort & Hope Group)

Anne Marie Donovan

(Requested by

Mike & Mary Ellen Sanders)

Sunday, April 11

9:00 am Mass

Manuel Custodio

(Requested by Isabel Custodio)

Happy Easter

Before dawn, the great Passover meal having been celebrated, Jesus' empty cross awaiting death's next meal served by the force of an oppressive ruler...into the darkness of his lifeless body, the breathe of God's Spirit filled his flesh as once it had spoken over the deep and empty waters about to be pregnant with creation. Somehow, beyond the boundaries of mind's understanding, Jesus of Nazareth exploded outward from his deadly tomb in radiant light and love to fill the earth and the whole cosmos with the fullness of life. Quantum physics, math, and science point us in the right path...yet Resurrection goes so far beyond. Lifeless flesh is transformed into the creating energy of divine love. So vast is this love; so vast is the wonder of what I belong to...the Christ ...I stand in awe...with holy joy and laughter. No cross can confine, no tomb deaden, no power limit...me! Take hope, find meaning, seek the good, confront evil, forgive yourself and others, stand up for what's right, be kind, live fully every moment!

The blessing of this Easter to you....from your church family...

A Psalm of Resurrection's Spirit

Comfortable and well-worn are my daily paths
Whose edges have grown gray
With constant use.

My daily speech is a collection of old words
Worn down at the heels
By repeated use.

My language and deeds, addicted to habit,
Prefer the taste of old wine,
The feel of weathered skin.

Come and awaken me, Spirit of the new.
Come and refresh me, Creator of green life.
Come and Inspire me, Risen Son.
You who make all things new:
I am too young to be dead,
To be stagnant in spirit.

High are the walls that guard the old,
The tried and secure ways of yesterday
That protect me from the dreaded plague,
The feared heresy of change.
For all change is a danger to the trusted order,
The threadbare traditions that are maintained
By the narrow ruts of rituals.

Yet how can an everlastingly new covenant
Retain its freshness and vitality
Without injections of the new,
The daring and the untried?

Come, O you who are ever-new,
Wrap my heart in new skin,
Ever flexible to be reformed by your Spirit.
Set my feet to fresh paths this day:
Inspire me to speak original and life-giving words
And to creatively give shape to the new.

Come and teach me how to dance with delight
Whenever you send a new melody my way.

“When I was in prison you visited me”

Parish Prison Ministry

Simply write a general letter of encouragement and compassion to a person incarcerated on plain loose leaf or typing paper and drop it off at church or our office. Do not include specific family information but a letter of wisdom and hope. Use regular pens; no crayons. Letters will be mailed in official Church envelopes. Thank you for remembering.

Comfort & Hope Group

Monday, April 5 at 6:30 pm in the Church Hall kitchen area. A faith-filled support group for anyone who has experienced the death of a loved one. We are not alone in our grief, our shared stories bless us with Christ among us. Masks are required.

- Faith Formation News -

As part of our Family based focus these are this week's and Next week's readings so you and your family can think about those lessons.

Readings for Sunday, April 4

1st Reading: Act of the Apostles 10:34a, 37-43

2nd Reading: Colossians 3:1-4

Gospel: Mark 16:1-7

Readings for Sunday, April 11

1st Reading Acts of the Apostles 4:32-35

2nd Reading: 1 John 5:1-6

Gospel: John 20:19-31

EASTER: 50 DAYS THAT MAKE A DIFFERENCE

In the liturgies of the Triduum and Easter, the Church remembers the Passion, Death, and Resurrection of the Lord. But although these liturgies are full of drama and a powerful sense of history, liturgical remembering is not about the past; it is about the present. When the Church remembers, something happens in the here and now. **“Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord’s powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace.”** The Triduum is, in a word, *sacramental*; for the Resurrection is not just remembered, as great events in history are remembered; the Resurrection *happens*. We celebrate Easter for 50 days this year until May 23...Pentecost...be caught up in the Spirit!

God’s Dream ... Our Work

Each person makes a difference!

Our Eucharist sends us forth to embody Christ’s love, Christ’s Justice, Christ’s Healing, and Christ’s Reign in every aspect of our life and the life of our world community. Never say “you don’t matter” because you do! You make all the difference in the world.

Here are some activities that may interest you in order to help another person, stand up for what is right, or care for our Earth. Remember, our Catholic faith is not self-centered, but selfless...going out of ourselves to witness to God’s sacred presence every day, everywhere.

May the restless Spirit of Resurrection within you never settle for less, the uninspired, the tired, or the untrue...but may you always seek to live the ideal, the truly beautiful, the most unsettling, the deepest life giving love for all people!

The stone has been rolled away ... Let us journey forth ... together!

RESPECT LIFE

- ⇒ Stand up for anyone who is being abused by domestic violence. Call Catholic Charities (free and confidential) at 453-6650. Get help for yourself or someone else who is abused by hitting, humiliation, guilt, bullying, or forced sex.
- ⇒ Contribute to the National Adoption Foundation, 100 Mill Plain Road, Danbury, CT 06811 (National Adoption Foundation.org) helping families adopt children.
- ⇒ Speak out against racism, prejudice, sexual harassment.
- ⇒ Invite a troubled drinker to AA - local meeting are Monday evenings at 8pm at the Hoosick Baptist Church.
- ⇒ Help Amnesty International USA, 322 8th Ave., New York, NY 10001; www.amnestyuse.org - in demanding that all forms of torture cease, political prisoners receive fair trials, and death squads be eliminated.
- ⇒ The Roarke Center, Troy (273-8351) helps women with legal issues and when leaving incarceration.
- ⇒ Learn and do something about the worldwide crime of human trafficking (modern slavery). More than 29 million people are held in bondage for forced labor or sexual exploitation. Contact the “Project to End Human Trafficking.”
- ⇒ Come to our parish Comfort & Hope support group.

RESPECT THE EARTH

- ⇒ Support “Trees for Life” 3006 West St. Louis, Wichita, KS 67203. This group supplies native, fruit and shade trees to devastated areas throughout the world. Help reforest Mount Kilimanjaro with 3 million trees with Interfaith Power & Light on the net (or 415-561-4891).
- ⇒ Buy produce at local farm stands; at the store, make sure produce is grown in America. Support local farmers.
- ⇒ Hike the Taconic Crest Trail.
- ⇒ Contribute to the Nature Conservancy, P. O. Box 65, Keene Valley, NY 12943 in preserving rare mountain habitats.
- ⇒ Recycle everything that you can.
- ⇒ Pick up litter on the Hoosic River Trail.
- ⇒ Plant an extra row of vegetables to share at our Food Pantry.
- ⇒ Use less fertilizer on your lawn and garden. Runoff pollutes our waters.
- ⇒ Learn about Global Warming and what you can do to help future generations.
- ⇒ Plant a tree, feed the birds, put up a bat house.

FAMILY, COMMUNITY AND CHURCH

- ⇒ Be enthusiastic at Mass.
- ⇒ Volunteer to read at Mass, help sanitize after Mass.
- ⇒ Assist with our Food Pantry Garden.
- ⇒ Think about becoming a priest.
- ⇒ Laugh and enjoy life ... smile ... celebrate friendship.
- ⇒ Change a negative in your life and do something positive. Exercise!
- ⇒ Help a neighbor, ride a bike, share some flowers, kayak down a river.

POLITICAL ARENA

- ⇒ Check out “Faithful Citizenship: A Catholic Call to Political Responsibility”
- ⇒ See www.usccb.org/faithfulcitizenship or call 1-800-235-8722 at the U.S. Conference of Catholic Bishops.
- ⇒ Vote in all elections.



Easter is the linchpin of the Christian life. As St. Paul so bluntly wrote: "If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied" (1 Cor 15:17-19).

But we do believe that Jesus, who was crucified, who died and was buried some 2,000 years ago, was raised from the dead — leaving his tomb empty, appearing to a group of witnesses who were so transformed that they began a movement that has endured up until now, that shapes the very meaning of our lives.

Hundreds of theologians, thousands of preachers and catechists will try to articulate this Easter proclamation during the 50 days assigned to the season by the liturgical calendar. Their goal is to move their fellow Christians so they will feel compelled to live differently, more fervently, courageously and vitally as Easter people.

Do you know the risen Christ? Where have you seen him? How has this affected you personally, and how does it shape your relationship to the church? Do others see the difference in you because of your Easter faith?

We know that if Easter faith does not get beyond the books, the words, the hymns, the ritual actions and symbols of our worship to penetrate the daily experience of believers — to transform them personally as it did the first disciples — Easter will come and go without impact, its mysteries still hidden and its potential untapped.

One of the first obstacles to effective Easter evangelization is that the message preached is too simple, too small and too familiar. How many Easter homilies assert that Jesus was resuscitated to prove he was God, or that he left a set of moral instructions for us to follow in order to save our souls ... and then say nothing more? Is this really the good news of Easter?

Going to the source

The Gospel writers faced the same challenge: Could mere words ever convey the full implications of an event like the resurrection of Jesus? The Gospel accounts were compiled and formalized 30 to 80 years after the death of Jesus within four faith communities that reflected the experience of primitive churches in (we speculate) ancient Antioch, Rome, Jerusalem and Ephesus. They are literary masterpieces of subtlety and layered connections, theological lenses on an event in history yet beyond history, a moment framed by scriptural fulfillment but beyond all frames of human understanding. The Resurrection was and is a cosmic, existential breakthrough into wonder, gratitude and joy.

Dying you destroyed our death, rising you restored our life, Lord Jesus, come in glory.

The letters of St. Paul, written decades before the Gospels, had already laid the groundwork for how one might articulate Easter faith. Jesus is the first fruits of the new creation (1 Cor 15:20), our older brother going before us into glory, the source of reconciliation, restoration freely given. Grace now supersedes the Law (Rom 6:14). The special invitation rooted in the ancient covenant with the Jews is now universal, open to everyone who believes.

The Gospel writers record an event that could not be described in ordinary terms. To "see" the risen Jesus required faith, a perception deeper than physical sight that grasped the event in light of what was foretold in the Law and the prophets. The full revelation was like an immense stained glass window that had always been there but whose impact was obscured until the brilliant light of Easter dawned.

"Was it not necessary that the Messiah should suffer these things and then enter into his glory?" the stranger asks his dejected companions on the road to

Emmaus, as he explains the scriptures to them (Luke 24:26). His true identity remains hidden until, at table, he performs the familiar gesture of taking, blessing, breaking and sharing the bread. Their hearts are burning, their minds are alert, and in that moment they know him. He disappears, and they run to tell the others, "We have seen the Lord."

This story from Luke is both the Gospel in miniature and a glimpse into the powerful liturgical life of the early followers of Jesus.

Other Gospel accounts try to capture the mystery of the risen Jesus' glorified body; he somehow has a spiritual and corporeal existence at the same time. He passes through closed doors, appears and disappears, but he is "real," visible and tangible. He invites the disciples to touch him. He eats fish (Luke 24:36-42). He is neither a resuscitated corpse nor a ghost. This is the same body that was crucified (John 20:19 ff). See the marks of the nails in his hands, the spear in his side. "It is I, your brother Jesus," he says. But he is also beyond them, beyond time and place, the Christ, a divine presence opening the way to restored intimacy with God. His divine life is freely shared. A new creation is breathed into them. Slavery to sin is broken.

A personal encounter

The Gospel accounts are ambiguous about what resurrection is, but this is deliberate. It's meant to suggest that there is more here than meets the eye — that knowing the risen Jesus involves personal transformation, faith and love. These resurrection stories are not historical narrative but theological proclamation: They were the core kerygma of the early church. Jesus is alive, the earliest evangelists said. Death is overcome. Reconciliation with God has been accomplished.

This does not mean that the resurrection is not a historical event or that it was only a subjective or psychological experience; those are categories of understanding that would not have occurred to the first witnesses in the early church. Something happened, but it was also mysterious, a theophany that could not be fully apprehended without faith. The important thing is that we can't think of resurrection as a past event. It is an ongoing, life-giving encounter.

As John's Gospel indicates, we are at no disadvantage because we didn't know the historical Jesus or see him in the risen flesh (John 20:29). The disciples had to work through their doubts just as we do. The story of doubting Thomas encourages us to ask for an intimate meeting with the Lord in order to deepen our faith. We should pray for this encounter.

In the breaking of the bread

The centrality of the meal is woven into all the Gospels. Disciples come to know Jesus at table. Luke's Gospel features 10 meals, before and after the resurrection, at which Jesus is revealed as the source of life and forgiveness. The daughter of Jairus is raised, and Jesus tells her parents to give her something to eat (Luke 8:55). Zacchaeus is called down from the tree (the cross Jesus will ascend to take his place), and he and Jesus dine together to celebrate his new life of justice (Luke 19:1-10). After the resurrection, Jesus eats fish with his disciples in the upper room (John 20) and at the Sea of Tiberias (John 21), commissioning them to take the message of reconciliation into the whole world.

These narratives suggest that we, the baptized, come to know Jesus not just in private prayer or special revelation but in our eucharistic assemblies. For St Paul, Eucharist is the appropriate setting where we deepen and exercise our Easter faith. All the elements of his theology come together at Eucharist: the paschal pattern of our own dying and rising with Christ, the moral imperative to love one another as fellow members of the one body of Christ. To be baptized is to live in Christ, to join our sufferings to his, our triumphs to his victory. This is true Christian spirituality — life in Christ. We make our own journey from sin to grace, death to life.

We need to experience it

It is not enough to restate the theology behind resurrection. People need to experience Easter faith to grow in it. Not surprisingly, the paschal mystery becomes more visible and tangible when good liturgy connects with opportunities to serve the poor.

A small Catholic Worker community in Kansas City, Missouri, celebrates Mass every Thursday night. For an altar, they use the same small table that an hour earlier held the loaves of bread they gave out in the serving line at their nightly meal, which sustains 80 to 100 people from the streets. As the scriptures are shared at Thursday Mass, the same Jesus who "appeared" in the serving line is unmistakably present at and around the altar. Connecting the ritual with the reality reveals the mystery: God is among us in the poor; Jesus is crucified and raised again in the breaking of the bread.

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**YOUR SACRIFICIAL OFFERINGS
& ATTENDANCE
For March 27 & 28**

Regular Offertory.....\$3,701.00
Total\$3,701.00

Attendance:

Saturday, March 27.....71
Sunday, March 28.....62

Total133

WE ASK FOR YOUR PRAYERS FOR THE FOLLOWING:

Barbara Bouplon, Billy Benkoski, Cheryl McLaughlin, Dave Hanselman, Dawn Myers, Donny Hayden, Dorothy Roy, Dr. Marcus Martinez, Felicia Martelle, Fr. Joe Manerowski, Gary Grogan, Harley Conte, Jeff Babson, Jesse Stevens, Judy Brownell, Judy Quackenbush, Linda Kane, Marie Slattery, Matt Waytkus, Melissa Cleary, Mike Stone, Nancy Hathaway Mahoney, Neil Waytkus, Paulette Sukuskas, Peter Kane, Sally Williams, Stacy Rogers, and all those who are ill or hurting. Those who have been on the prayer list for quite some time will still be prayed for, but will not appear in the bulletin. If you are in need of prayer for yourself or someone else, please call Margaret O'Malley at 518-686-7835.



HACA Food Pantry will be open normal hours, however, they will give out pre-packaged bags at the door to one family at a time. All normal items will be included. **Additional Items Needed: Ramen noodles, oatmeal, canned dinners (spaghetti, chili, stew), pancake mix, rice/pasta boxed mixes (Rice a Roni), shampoo, toothpaste and brushes, and feminine hygiene items.**

Food Pantry Volunteers...We are looking for volunteers to help. For information and training, contact Dianne Hosterman at 518-686-5310.



- Any food donations may be brought to church, our office, or directly to the Food Pantry.



- ♦ Wednesday mornings at 10 AM: Bulletin proofreaders. **Call the office.**
- ♦ Sunday morning: Collection Counters. **Call the office.**
- ♦ Lectors (readers) at Mass: **See Gloria Shufon, or call the office, 518-686-5064.**

"Better to light one candle than to curse the darkness"

Three day votive candles are in our lower church. The donation is 25cents. Please be considerate of others when lighting a candle.

If you would like to receive ICC emails, please call the parish office at 518-686-5064 or email to:

Immconcept@roadrunner.com

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