

**ST. JOSEPH THE WORKER, WILLIAMS, AZ
ST. ANNE, ASH FORK & ST. FRANCIS, SELIGMAN**

March 28, 2021

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Mass Times

Saturday Evening

4:00pm (Ash Fork)

5:30pm (Williams)

Sunday Morning

8:00am (Seligman)

10:00am (Williams)

**Monday, Tuesday,
Friday**

9:00am (Williams)

Wednesday

Confession before Mass

4:00pm (Ash Fork)

**Confessions/
Confessiones**

Tuesdays after Mass &

Saturday 9 -10 or By

Appointment

Office Hours

By Appointment

Only



**PALM SUNDAY OF THE
PASSION OF THE LORD**

So they brought the colt to Jesus and put their cloaks over it. And he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. - Mk 11:7-8

Llevaron el burro, le echaron encima los mantos y Jesús montó en él. Muchos extendían su manto en el camino, y otros lo tapizaban con ramas cortadas en el campo. - Mc 11, 7-8



If you have a need, please call the SVdP Helpline at 928-308-3294 Tuesdays and Thursdays from 9:am - 11:am.

Please consider donating to SVDP St. Joseph's Conference. For more information call **928-308-3294**.



Council #7626
Serving Williams, Ash Fork, and Seligman.
Contact Grand Knight,
Jim Robertson at
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Holy Week, Triduum and Easter Schedule

March 27 - April 4

Palm Sunday:

Blessing of Palms during normal weekend Masses

Monday and Tuesday:

No daily Mass. Fr. Ramirez will be joining our Bishops, and all the priests of the Diocese for the Chrism Mass in Phoenix

Tuesday evening:

Confessions and Adoration
6:00pm - 7:30pm: St. Joseph
(Benediction starts at 7:15pm)

Wednesday:

Confessions at 3pm - 3:45pm
Stations of the Cross at 3pm
And Mass at 4pm at St. Anne

St. Joseph

6:30 - 7:30pm: Confessions and Adoration
(Benediction starts at 7:15pm)
Fr. David Kelash will hear Confessions in Spanish

Holy Thursday:

6:30pm: Mass of the Lord's Supper

Good Friday:

3pm: Stations - St Anne
3pm: Stations - St. Joseph
6:30pm: Liturgy of the Lord's Passion

Holy Saturday:

9-10am: Confessions at St. Joseph
12pm: Blessing of Easter Basket/Food

Easter Vigil: 7:30pm: St. Joseph

Easter Sunday:

6am Sunrise Mass: St. Anne
8am: St. Francis
10am: St. Joseph



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GOOD FRIDAY FASTING AND ABSTINENCE

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence (no meat) for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

THINGS YOU NEED TO KNOW ABOUT PALM (PASSION) SUNDAY

What is this day called? The day is called both “Palm Sunday” and “Passion Sunday.” It commemorates Jesus' triumphal entry into Jerusalem, when the crowd had palm branches (John 12:13). The second name comes from the fact that the Passion is read on this Sunday.

One of the notable features of this day is a procession before Mass. Why do we do this? The commemoration of the entrance of the Lord into Jerusalem has, according to ancient custom, been celebrated with a solemn procession, in which the faithful in song and gesture imitate the Hebrew children who went to meet the Lord singing “Hosanna.” The palms or branches are blessed so that they can be carried in the procession. The palms should be taken home where they will serve as a reminder of the victory of Christ which they celebrated in the procession.

Are we only supposed to use palms? It is not necessary that palm branches be used in the procession. Other forms of greenery can also be used. According to the Directory on Popular Piety and the Liturgy: The procession, commemorating Christ's messianic entry into Jerusalem, is joyous and popular in character. The faithful usually keep **palm or olive branches, or other greenery** which have been blessed on Palm Sunday in their homes or in their work places.

Palms or olive branches should not be kept as amulets, or for therapeutic or magical reasons to dispel evil spirits or to prevent the damage these cause in the fields or in the homes, all of which can assume a certain superstitious guise. Palms and olive branches are kept in the home as a witness to faith in Jesus Christ, the messianic king, and in his Paschal Victory.

What was Jesus doing at the Triumphal Entry? Pope Emeritus Benedict XVI explains: Jesus claims the right of kings, known throughout antiquity, to requisition modes of transport. The use of an animal on which no one had yet sat is a further pointer to the right of kings. Most striking, though, are the Old Testament allusions that give a deeper meaning to the whole episode. . . . Jesus is indeed making a royal claim. He wants his path and his action to be understood in terms of Old Testament promises that are fulfilled in his person. . . . At the same time, through this anchoring of the text in Zechariah 9:9, a “Zealot” exegesis of the kingdom is excluded: Jesus is not building on violence; he is not instigating a military revolt against Rome. His power is of another kind: it is in God's poverty, God's peace, that he identifies the only power that can redeem [*Jesus of Nazareth*, vol. 2].

What does the word “Hosanna” mean? Originally this was a word of urgent supplication, meaning something like: Come to our aid! The priests would repeat it in a monotone on the seventh day of the Feast of Tabernacles, while processing seven times around the altar of sacrifice, as an urgent prayer for rain. But as the Feast of Tabernacles gradually changed from a feast of petition into one of praise, so too the cry for help turned more and more into a shout of jubilation. By the time of Jesus, the word had also acquired Messianic overtones. In the Hosanna acclamation we find an expression of the complex emotions of the pilgrims accompanying Jesus and of his disciples: joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God's kingship over Israel would be reestablished.

How is the Passion Narrative to be read at Mass? The passion narrative occupies a special place. It should be sung or read in the traditional way, that is, by three persons who take the parts of Christ, the narrator and the people. The passion is proclaimed by deacons or priests, or by lay readers. In the latter case, the part of Christ should be reserved to the priest.

The proclamation of the passion should be without candles and incense, the greeting and the signs of the cross are omitted; only a deacon asks for the blessing, as he does before the Gospel. For the spiritual good of the faithful the passion should be proclaimed in its entirety, and the readings which precede it should not be omitted.



**PARISH-WIDE NOVENA AND
CONSECRATION TO ST. JOSEPH**
Novena starts on April 22, 2021
Consecration on May 1, 2021 at
the 5:30 Vigil Mass

Fr. Ramirez will be away April 5th to April 9th

1ST FRIDAY DINNER
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Dine in or Carry Out
Clam Chowder served in a bread bowl
Or Spinach Florentine
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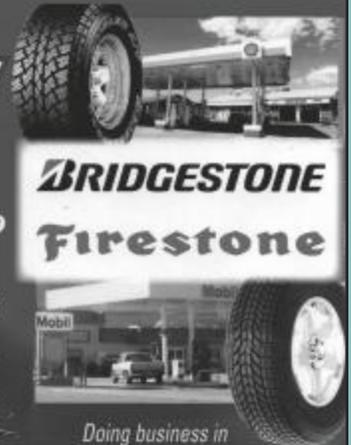
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