

**The Twin Roman Catholic Parishes of
St. Agnes & St. Anthony
PALM SUNDAY OF THE PASSION OF THE LORD
MARCH 28, 2021**



St. Anthony
10661-82 Avenue
Edmonton, AB T6E 2A6
Ph: 780- 432-0611
Fax: 780-434-4969

St. Agnes
10826-62 Avenue
Edmonton, AB T6H 1N1
Ph: 780- 432-0611

**Office Hours: Monday – Friday
9:00 am – 12 Noon and 1:00 pm – 4:00 pm**
E-Mail: stanthony.edm@caedm.ca
Parish website: twinparishes.caedm.ca

St. Agnes & St. Anthony Joint Mission Statement

As sharers in the mission of Jesus Christ, we are committed to spreading the Gospel and building up the kingdom of God in our homes, in our parishes, and in the communities in which we live.

ANNOUNCEMENTS

- Attendees for weekend masses are by registration online at the parish website twinparishes.caedm.ca including all volunteers. Only at this time of the Covid-19 pandemic. Parishioners that have no access to the website call the parish office to register during office hours Monday to Friday 9 am-12 noon 1 pm-4pm. There is a cut-off of online registration at the website every Saturday at 12 Noon. Click under Mass Registration. **Starting April 1, 2021 the cut-off mass online registration will be Friday at 3:00 PM. Mass registration list will be printed by the end of Friday afternoon.**
- NO Adoration at St. Anthony until further notice.
- NO Meeting, and other activities in the church & meeting rooms until further notice.
- For Funerals contact the parish office 780-432-0611
- Lent confession is available half hour before the weekday masses or call the parish office to book your appointment.

St. Agnes & St. Anthony Parish Staff:

Pastor Rev. Varghese Munduvelil CFIC
Deacon Guy Germain
Deacon Michael Pucylo
Deacon Ramon Morales
Business Manager Don Wong
Administrative Assistant Florentina Suce
Custodian (St. Anthony) Ray Wagner
Custodian (St. Agnes) Bruce Huynh

Twin Parishes Financial Pulse

		Full Year		
March 20 & 21		Actual	YTD	Budget
<u>Sunday, Holy Day</u>	\$	2,820	\$64,646	\$375,000
<u>Building Maint. Fund</u>	\$	130	\$ 3,860	\$ 30,000
<u>Together We Serve</u>	\$	185	\$ 4,375	\$ 51,600

“Everything in heaven and earth is Yours, O Lord. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.” 1 Chronicles 29:13-14.

God bless you in your response to His love.

Twin Parishes Masses for the Week

Tuesday, March 30 Mass @ St. Anthony	7:00 pm
Wednesday, March 31 Mass @ St. Anthony	6:15 PM
Holy Thursday, April 01 Mass @ St. Anthony	7:00 pm
Good Friday Service, April 02 St. Agnes St. Anthony	12 Noon 3:00 PM
Saturday, April 03 Easter Vigil Mass @ St. Anthony	8:30 pm
Easter Sunday, April 04 Mass @ St. Agnes Mass @ St. Anthony Mass @ St. Agnes	9:00 am 10:30 am 12:00 Noon

NO 9:00 AM Mass at St. Agnes on Holy Thursday it will be at 7:00 PM St. Anthony church. It is already fully booked. Thank you.

The parish office will be closed on Thursday, April 1, 2021 at 12 Noon until Easter Monday, April 5th inclusive.

Darkness at Noon

March 28, 2021- Scott Hahn Reflects on the Palm Sunday of the Passion of the Lord

First Reading – Isaiah 50:4-7

Psalm 22:8-9, 17-20, 23-24

Second Reading – Philippians 2:6-11

Gospel – Mark 14:1-15:47

Crowned with thorns, our Lord is lifted up on the Cross, where He dies as “King of the Jews.” Notice how many times He called “king” in today’s Gospel-mostly in scorn and mockery.

As we hear the long accounts of His Passion, at every turn we must remind ourselves-He suffered this cruel and unusual violence for us.

He is the Suffering Servant foretold by Isaiah in today’s First Reading. He re-enacts the agony described in today’s Psalm, and even dies with the first words of that Psalm on His lips (see Psalm 22:1).

Listen carefully for the echoes of this Psalm throughout today’s Gospel-as Jesus is beaten, His hands and feet are pierced; as His enemies gamble for His clothes, wagging their heads, mocking His faith in God’s love, his faith that God will deliver Him.

Are we that much different from our Lord’s tormenters? Often, don’t we deny that He is King, refusing to obey His only commands that we love Him and one another? Don’t we render Him mock tribute, pay Him lip service with our half-hearted devotions?

In the dark noon Calvary, the veil in Jerusalem’s temple was torn. It was a sign that by His death Jesus destroyed forever the barrier separating us from the presence of God.

He was God and yet humbled Himself to come among us, we’re reminded in today’s Epistle. And despite our repeated failures, our frailty, Jesus still humbles Himself to come to us, offering us His body and blood in the Eucharist.

His enemies never understood: His kingship isn’t of this world (see John 18:36). He wants to write His law, His rule of life on our hearts and minds.

As we enter Holy Week, let us once more resolve to give Him dominion in our lives. Let us take up the cross He gives to us – and confess with all our hearts, minds, and strength that truly this is the Son of God.

Registering for FORMED is easier than ever:

1. Go to formed.org/signup; click the 3rd button: I belong to a parish organization.
2. Select your parish: Enter Postal Code T6E 2A6 and select St. Anthony from the dropdown menu.
3. Register with your name and email address
4. Check that email account for a link to begin using FORMED.

Pope Francis Corner



And the Joy of Family Life Daily Reflections

In You

(Jesus,) in your obedience to the will of the Father, we understand our rebellion and disobedience. In you – sold, betrayed, and crucified by your own people and loved ones – we see our daily betrayals and our habitual infidelities. In your innocence, the Immaculate Lamb, we see our culpability. In your face - struck, spat on, and disfigured – we see all the brutality of our sins.

In the cruelty of your passion, we see the cruelty of our hearts and of our actions. In your experienced of being “abandoned,” we see all those who have been abandoned by their relatives, by society, left without care and solidarity. In your body – stripped bare, pierced, and lacerated – we see the bodies of our brothers and sisters left by the wayside, disfigured by our negligence and indifference. In your thirst, Lord, we see the thirst of your merciful Father, who in you wanted to embrace, forgive, and save all of humanity.

- Address, Way of the Cross, April 3, 2015

Reflection: Spend some time meditating on the cross and the words of our Holy Father. What do you see in Jesus? And do you see Jesus in the abandoned, the lonely, the persecuted, and the betrayed? How are you reaching out to help them?

DONATE BUTTON

Parish website: twinparishes.caedm.ca

Here are three ways to give:

St. Agnes and St. Anthony would prefer if you use:

[Pre-Authorized Giving Agreement Form](#)

Envelopes can be dropped off or mailed to the parish office at:

**St. Anthony,
10661-82 Avenue NW Edmonton,
AB T6E 2A6**

My Offering

Donate online:

Thank you for being a good steward of St. Agnes/St. Anthony Parish.
Every gift is truly appreciated.

Cycle (B) Palm Sunday Reflection

The royal entry of Jesus into Jerusalem echoes many details from the life of the ancient kings of Israel and contemporary history.

The crowd around Jesus was aware of King Solomon's royal procession on David's royal mule as he was taken to be anointed as king.

After he rode the royal mule to be anointed, the crowd followed with shouts of "Long live King Solomon!" and they blew the trumpets and played music on pipes and sang and rejoiced in the royal procession. Riding the royal mule, and then later being seated on David's royal throne, were both acts that confirmed that David's kingship was legitimately being transferred to Solomon. Other narrations are found in the book of Jeremiah (13:1-11) and Ezekiel (4:1-4).

The Jews who welcomed Jesus into Jerusalem that day were aware of the connections to Israel's past kings and practices in the contemporary empires. His entry on a donkey, the spreading of cloaks beneath Him, and palm branches waving—these all were acts for royalty.

The Jews were eagerly waiting for the fulfilment of the Prophecy made by Zechariah, about 500 years ago. "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; humble and mounted on a donkey, on a colt, the foal of a donkey..... He shall speak peace to the nations; his rule shall be from sea to sea and from the River to the ends of the earth" (Zech. 9:9-10).

They had lived under foreign rule for hundreds of years, with no son of David to rule on the throne. Finally, it seemed, here was the one to reclaim the throne! Just as in the royal parade for Solomon, now nearly ten centuries later the Jewish crowds in the same royal city raised their voices in the royal procession. They rejoiced and praised God for the mighty works Jesus had done, and said "Blessed is the King who comes in the name of the Lord!

There was a great difference between the imperial processions and the triumphant entry of Jesus. In the Roman Imperial Processions, the picture bearers went ahead; the standard bearers moved ahead of the king; the crosslets lined before the king. Unlike the Roman imperial processions Jesus did not have any picture bearers. There were no bearers of standards, trophies or crosslets. Jesus was in front and He led the procession, because Jesus came as the king of peace. He was no ordinary king. He required no special anointing from the priests, for He had been anointed with the

Holy Spirit in His baptism. He needed no officials to transfer authority, no borrowed mule from the previous king to establish

His legitimacy. He wore no finery or royal robes, and marched with no other army than a small band of fisherman. He carried no sword. He made no political promises.

But Jesus gave kingly orders. He ordered his disciples, "Go off to the nearby village, you will find a tethered colt, untie it and bring it here." These words reflected the power of authority. So the disciples did not dare to question him.

Jesus made kingly demands too. In case anyone questioned them, they were to answer "the master needs it." The master needed a service from the owner of the donkey, and he had the right to demand that service. As Jesus required the service of the owner of the donkey he needs the service of each and every one of us today. He keeps on sending a variety of messages to us with the impression, "the master needs it."

The master's demands come to us through our neighbours. When we place our Lenten sacrifices remember that the master needs it. The master needs to extend support to an ailing brother. The master needs it to quench the thirst of someone. The master needs it to satisfy the hunger of a needy. The master needs it to provide shelter for a homeless. The master needs it to alleviate the pain of the suffering.

Let us remember the words of Alice Cary, "True worth is in being, not seeming: in doing, each day that goes by some good." During this Holy week let us ask him, "Lord what do you want from me."

Why the Cross? Pope Francis Speaks to our Hearts

Why the Cross? Because Jesus takes upon himself the sin of all of us, and he cleanses it: he cleanses it with his blood, with the mercy and the love of God. Let us look around: how many wounds are inflicted upon humanity by evil! Wars, violence, economic conflicts that hit the weakest; greed for money that you can't take with you and have to leave. When we were small, our grandmother used to say, "A shroud has no pocket." Love of power, corruption, divisions, crime against human life and against creation! And-as each one of us knows and is aware-our personal sins: our failures in love and respect toward God, toward our neighbor, and toward the whole of creations. Jesus on the cross feels the whole weight of the evil, and with the force of God's love conquers it; he defeats it with his resurrection. This is the good that Jesus does for us on the throne of the cross. Christ's cross embraced with love never leads to sadness but to joy, to the joy of having been saved and of doing a little of what he did on the day of his death.