



The Catholic Community of Divine Savior

Family Faith Focus

Volume 9, Issue 35

March 28, 2021

Our Catholic Faith

The most ancient and always the central event of the liturgical year is the **Paschal Triduum** celebrating the passion, death, and resurrection of Christ. These three sacred days, Holy Thursday, Good Friday, and Holy Saturday, are a liturgical season in themselves, and not part of the season of Lent.

Living to Serve

What can we do compared to Jesus, who served us even to the point of being betrayed and abandoned? We can refuse to betray him and not abandon what really matters in our lives. We were put in this world to love him and our neighbors. Life is of no use if not used to serve others. For life is measured by love. So, in these holy days, let us fix our gaze on the Crucified One to see the fullest measure of God's love for us, and let us ask for the grace to live in order to serve. May we reach out to those who are suffering and those most in need. May we not be concerned about what we lack, but what good we can do for others.

— Pope Francis

Holy Week & Easter 2021



Passion (Palm) Sunday Liturgies

Saturday March 27, 4:00pm

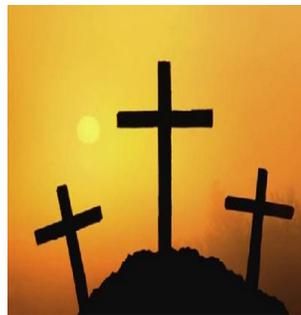
Sunday March 28, 9:00am

Holy Thursday, April 1

Morning Prayer 9:00am

Mass of the Lord's Supper 7:00pm

Adoration and private prayer until
10:00pm



Good Friday, April 2

Way of the Cross Walk through Norridge
1:45pm

Liturgy of the Lord's Passion and Death
3:00pm

Church open for private prayer until 7:00pm
Way of the Cross 7:00pm

Holy Saturday, April 3

Blessing of Easter Baskets 12:00noon

Easter Vigil Liturgy 7:00pm

Easter Sunday, April 4

Celebration of the Lord's Resurrection
9:00am and 10:30am



Reservations are required and can be made through our website
www.divinesaviornorridge.org or by calling the Parish Office
708.456.9000.

Palm Sunday of the Lord's Passion

Mark 14:1 — 15:47

The Passion of our Lord, Jesus Christ according to Mark.

One of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over. The Passover and the Feast of Unleavened Bread were to take place in two days' time. So the chief priests and the scribes were seeking a way to arrest him by treachery and put him to death. They said, "Not during the festival, for fear that there may be a riot among the people."

When he was in Bethany reclining at table in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, costly genuine spikenard. She broke the alabaster jar and poured it on his head. There were some who were indignant. "Why has there been this waste of perfumed oil? It could have been sold for more than three hundred days' wages and the money given to the poor." They were infuriated with her. Jesus said, "Let her alone. Why do you make trouble for her? She has done a good thing for me. The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial. Amen, I say to you, wherever the gospel is proclaimed to the whole world, what she has done will be told in memory of her."

Then Judas Iscariot, one of the Twelve, went off to the chief priests to hand him over to them. When they heard him they were pleased and promised to pay him money. Then he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, 'The Teacher says, "Where is my guest room where I may eat the Passover with my disciples?'" Then he will show you a large upper room furnished and ready. Make the preparations for us there." The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.

When it was evening, he came with the Twelve. And as they reclined at table and were eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me."

They began to be distressed and to say to him, one by one, "Surely it is not I?"

He said to them, "One of the Twelve, the one who dips with me into the dish. For the Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born."

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, "This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God." Then, after singing a hymn, they went out to the Mount of Olives.

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Then Jesus said to them, "All of you will have your faith shaken, for it is written:

I will strike the shepherd, and the sheep will be dispersed.

But after I have been raised up, I shall go before you to Galilee." Peter said to him, "Even though all should have their faith shaken, mine will not be." Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly. Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." He took with him Peter, James, and John, and began to be troubled and distressed. Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand."

Then, while he was still speaking, Judas, one of the Twelve, arrived, accompanied by a crowd with swords and clubs who had come from the chief priests, the scribes, and the elders. His betrayer had arranged a signal with them, saying, "The man I shall kiss is the one; arrest him and lead him away securely." He came and immediately went over to him and said, "Rabbi." And he kissed him. At this they laid hands on him and arrested him. One of the bystanders drew his sword, struck the high priest's servant, and cut off his ear. Jesus said to them in reply, "Have you come out as against a robber, with swords and clubs, to seize me? Day after day I was with you teaching in the temple area, yet you did not arrest me; but that the Scriptures may be fulfilled." And they all left him and fled. Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked.

They led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together. Peter followed him at a distance into the high priest's courtyard and was seated with the guards, warming himself at the fire. The chief priests and the entire Sanhedrin kept trying to obtain testimony against Jesus in order to put him to death, but they found none. Many gave false witness against him, but their testimony did not agree. Some took the stand and testified falsely against him, alleging, "We heard him say, 'I will destroy this temple made with hands and within three days I will build another not made with hands.'"

Even so their testimony did not agree. The high priest rose before the assembly and questioned Jesus, saying, "Have you no answer? What are these men testifying against you?" But he was silent and answered nothing. Again the high priest asked him and said to him, "Are you the Christ, the son of the Blessed One?" Then Jesus answered, "I am; and 'you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.'"

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At that the high priest tore his garments and said, "What further need have we of witnesses? You have heard the blasphemy. What do you think?" They all condemned him as deserving to die. Some began to spit on him. They blindfolded him and struck him and said to him, "Prophecy!" And the guards greeted him with blows.

While Peter was below in the courtyard, one of the high priest's maids came along. Seeing Peter warming himself, she looked intently at him and said, "You too were with the Nazarene, Jesus." But he denied it saying, "I neither know nor understand what you are talking about." So he went out into the outer court. Then the cock crowed. The maid saw him and began again to say to the bystanders, "This man is one of them." Once again he denied it. A little later the bystanders said to Peter once more, "Surely you are one of them; for you too are a Galilean." He began to curse and to swear, "I do not know this man about whom you are talking." And immediately a cock crowed a second time. Then Peter remembered the word that Jesus had said to him, "Before the cock crows twice you will deny me three times." He broke down and wept.

As soon as morning came, the chief priests with the elders and the scribes, that is, the whole Sanhedrin held a council. They bound Jesus, led him away, and handed him over to Pilate. Pilate questioned him, "Are you the king of the Jews?" He said to him in reply, "You say so." The chief priests accused him of many things. Again Pilate questioned him, "Have you no answer? See how many things they accuse you of." Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them one prisoner whom they requested. A man called Barabbas was then in prison along with the rebels who had committed murder in a rebellion. The crowd came forward and began to ask him to do for them as he was accustomed. Pilate answered, "Do you want me to release to you the king of the Jews?" For he knew that it was out of envy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate again said to them in reply, "Then what do you want me to do with the man you call the king of the Jews?" They shouted again, "Crucify him." Pilate said to them, "Why? What evil has he done?" They only shouted the louder, "Crucify him." So Pilate, wishing to satisfy the crowd, released Barabbas to them and, after he had Jesus scourged, handed him over to be crucified.

The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, "Hail, King of the Jews!" and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him.

They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.

They brought him to the place of Golgotha — which is translated Place of the Skull — They gave him wine drugged with myrrh, but he did not take it.

Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o'clock in the morning when they crucified him.

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The inscription of the charge against him read, "The King of the Jews." With him they crucified two revolutionaries, one on his right and one on his left. Those passing by reviled him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross." Likewise the chief priests, with the scribes, mocked him among themselves and said, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land until three in the afternoon. And at three o'clock Jesus cried out in a loud voice, "*Eloi, Eloi, lema sabachthani?*" which is translated, "My God, my God, why have you forsaken me?" Some of the bystanders who heard it said, "Look, he is calling Elijah." One of them ran, soaked a sponge with wine, put it on a reed and gave it to him to drink saying, "Wait, let us see if Elijah comes to take him down." Jesus gave a loud cry and breathed his last.

The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, "Truly this man was the Son of God!" There were also women looking on from a distance. Among them were Mary Magdalene, Mary the mother of the younger James and of Joses, and Salome. These women had followed him when he was in Galilee and ministered to him. There were also many other women who had come up with him to Jerusalem.

When it was already evening, since it was the day of preparation, the day before the sabbath, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth, and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Joses watched where he was laid.

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

Sunday Gospel Connection: March 28, 2021

Palm Sunday of the Lord's Passion — Cycle B

Mark 14:1 — 15:47

Gospel Background: This Sunday, called Palm or Passion Sunday, is the first day of Holy Week. Holy Thursday, Good Friday, and the Easter Vigil on Holy Saturday are called the *Triduum*—three days that are the highlight of the Church year. There are two Gospels proclaimed at today's Mass. The first Gospel, proclaimed before the procession with palms, tells of Jesus' triumphant entrance into Jerusalem. Riding on a borrowed colt, Jesus was hailed by the crowds as they blessed God and shouted "Hosanna!" This event is reported in each of the four Gospels.

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At the Liturgy of the Word on Palm Sunday, the events of Jesus' passion are proclaimed in their entirety. In Lectionary Cycle B, we read the passion of Jesus as found in the Gospel of Mark. We will hear these events proclaimed again when we celebrate the Triduum later in the week. On Good Friday, we will read the passion of Jesus from the Gospel of John.

In Mark's Gospel, Jesus' passion and death are presented as the consequence of the tension between the Jewish authorities and Jesus that had been building throughout his public ministry. This tension reached its breaking point when Jesus drove the merchants and moneychangers from the Temple. After this event, the chief priests and scribes began seeking a way to put Jesus to death, and yet, this is only the surface explanation for his death.

When Jesus was arrested and brought before the Sanhedrin—the council of Jewish priests, scribes, and elders—he was charged with blasphemy, citing his threat to the Temple. When he was brought before Pilate, however, the religious authorities presented his crime as a political one, charging that Jesus claimed to be king of the Jews. In continuity with a theme of Mark's Gospel, the messianic claim of Jesus is widely misunderstood.

In Mark's Gospel, Jesus' disciples are rarely models of faith and do little to invoke confidence in their capacity to continue his ministry after his death. They fare no better in Mark's narrative of Jesus' passion and death. At the Last Supper, the disciples insisted that none among them would betray Jesus. When Jesus predicted that their faith would be shaken in the events ahead, Peter and the other disciples protested vehemently. Yet in the garden of Gethsemane, Jesus returned three times to find them sleeping. Jesus prayed in agony over his impending fate while his disciples slumbered through the night. Just as Jesus predicted, Peter denied Jesus, and the disciples were absent during Jesus' passion and death. Only the women who had been followers of Jesus in Galilee are said to have been present at the Crucifixion, but they remained at a distance.

Throughout this Gospel, Mark challenges the reader to consider the claim with which the Gospel begins: Jesus is the Son of God. When we read Mark's account of the passion, we begin to comprehend the deeper theological statement being made about Jesus' death. In Mark's telling of the passion narrative, Jesus understood his death to have been preordained, and he accepted this death in obedience to God's will. Jewish Scripture is quoted only once, but there are several references to the fulfillment of the Scriptures. Jesus understood his anointing in Bethany as an anticipation of his burial, and he announced that this story would be told together with the Gospel throughout the world. Jesus predicted his betrayal by Judas as well as Peter's denial. At his arrest, Jesus acknowledged that the preordained time had arrived. Jesus was both confident and silent before his accusers. After he was sentenced to death, Jesus did not speak again until his final cry from the cross. The bystanders misunderstood and believed that he was calling for Elijah. The Roman centurion, however, affirmed what Mark has presented throughout this Gospel: Jesus is the Son of God. Nowhere was this revealed more fully than in his death on the cross.



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Family Connection: During Holy Week, we prayerfully remember the events of Jesus' passion and death. As we meditate on the cross, we ask again and anew what it means to make the statement of faith that Jesus, in his obedient suffering and dying, revealed himself to us as God's Son. Throughout this week, your family might display a crucifix in a prominent place as reminder of salvation Christ won for us. This can also serve as the focal point for family prayer during Holy Week.

Families can make it a tradition to read a portion of this Sunday's Gospel each day of Holy Week, providing ample opportunity for children to ask questions and respond to the events described there. In this way, the entire week can become a "way of the cross."

For more information and Sunday Connection resources visit:

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<https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/palm-sunday-of-the-lords-passion-cycle-b/>

Missionary Childhood Association — Lenten Almsgiving

The Missionary Childhood Association (formerly the Holy Childhood Association) is one of the Pontifical Mission Societies of the Universal Church. Begun in France in 1843 by Bishop Charles de Forbin-Janson, the MCA today continues Bishop Forbin-Janson's vision of "children helping children" in the poorest places in our world through their prayers and financial sacrifices.

Each year our FCFF students are encouraged to practice the discipline of almsgiving or charity during the season of Lent. Unfortunately, this year we are not able to distribute the mission banks provided by the Missionary Childhood Association, but we hope that our FCFF children will still continue participating in this Lenten almsgiving program.

Perhaps you and your children can make your own mission bank this year or designate a container that you have as a mission bank for your children's offerings for the MCA.

While there is no obligation to participate in this Lenten almsgiving program, we encourage our students to participate generously again this year and to pray for children throughout the world who are less fortunate.

MCA Lenten Almsgiving Donations may be returned to the parish office anytime during Holy Week, March 28 – April 3, or during Easter Week, April 4 - 10. We are very proud of how generous our children and young persons continue to be each year in their mission bank almsgiving. Even with the pandemic that began during Lent last year, we were still able to send a check in the amount of \$200.37 to the Missionary Childhood Association. We are grateful to all who participated!



PALM SUNDAY OF THE LORD'S PASSION



Make Us a Gift

Father,
through the gift of your Son,
you have continued the work begun
at creation,
drawing all you have made to yourself,
redeeming the world,
bringing all into the light of your love
through your own self gift.
Help us to enter into the mysteries of these
holy days.

Give us the strength to follow where
the Shepherd leads,
embracing our cross,
relinquishing all that is not love,
offering all we have received back to you,
that we might participate in the world's
re-creation.
We ask this through Christ our Lord. Amen.

Sunday, March 28, 2021
Seeing Ourselves in the Story



Today's readings: Procession: Mark 11:1–10 or John 12:12–16; Mass: Isaiah 50:4–7; Psalm 22:8–9, 17–18, 19–20, 23–24; Philemon 2:6–11; Mark 14:1–15:47. As Holy Week begins, we herald Jesus as he triumphantly enters Jerusalem. We cry, “Hosanna!” The excitement of his coming reaches us across time and space. Jesus is the one for whom Israel has been waiting. He will bring about the longed-for kingdom of justice and peace.

From jubilant welcome, the mood shifts quickly, and before long the crowd shouts again, this time not “Hosanna,” but “Crucify him!”

One way that we can reflect upon the events of Jesus' life, death, and resurrection is to imagine ourselves in the

story. If you were part of the crowd, what might have made you excited about Jesus as he entered? What might you have felt as public opinion changed, and people became fearful of him? Are you one of the disciples? How do you feel in the garden as Jesus prays? What is it like when he is arrested? Another perspective you might take is that of the women. They had come with Jesus to Jerusalem and were witnesses to all that had happened. What would it be like to see the passion through their eyes?

Entering into Holy Week, make space for silence, prayer, and reflection. Prepare yourself to celebrate the greatest of all mysteries, the moment that redeemed all of history: the resurrection.



THIS WEEK AT HOME

Monday, March 29 Perfumed Oil

Jesus uses Mary's actions, anointing his feet, to again discuss his burial; like the grain of wheat, his death will bring about much fruit. Everything in Jesus' life at this time is pointing toward the laying down of his life. Look online for paintings of Mary anointing Jesus' feet and use them to enrich your reflection today. *Today's readings: Isaiah 42:1-7; Psalm 27:1, 2, 3, 13-14; John 12:1-11.*

Tuesday, March 30 Light to the Nations

In Isaiah we hear about the servant whose role is to restore Israel and be a light to the nations. This was the great hope of the people. Even those closest to the one we recognize as that servant reject him. Judas begins the work of his betrayal, and Jesus predicts Peter's denial. Because he was fully human, Jesus knew the sting of rejection. He models the kingdom of peace and justice that he inaugurates. *Today's readings: Isaiah 49:1-6; Psalm 71:1-2, 3-4a, 5ab-6ab, 15 and 17; John 13:21-33, 36-38.*

Wednesday, March 31 Betrayed

Jesus knew Judas would betray him but did not seek to protect himself. Isaiah's servant gives his back to those who beat him and his cheeks to those who pluck his beard, trusting that God will vindicate him. Throughout the passion, Jesus accepts what is coming because of this same trust. The evil and injustice in the world are disturbing. Jesus recognizes the brokenness and does not struggle against those who hurt him. But the entirety of his life is bringing about the kingdom of justice and peace, doing the work that will heal the world of its brokenness. How can we follow in this path? *Today's readings: Isaiah 50:4-9a; Psalm 69:8-10, 21-22, 31 and 33-34; Matthew 26:14-25.*

Thursday, April 1 I Have Given You a Model to Follow

Time and again, Jesus upended the expectations of the people around him. "You call me 'teacher' and 'master,' and rightly so, for indeed I am," he says. Those words convey power and authority. What does the master and teacher do? He empties himself of all that the world values. At the Mass of the Lord's Supper on Holy Thursday, the priest washes feet. If you do not usually attend this Mass, try to do so. The beauty of this moment strikes even young children. *Today's readings: Exodus 12:1-8, 11-14; Psalm 116:12-13, 15-16bc, 17-18; 1 Corinthians 11:23-26; John 13:1-15.*

Friday, April 2 By His Wounds We Were Healed

Because Jesus was fully human, he knew all aspects of the human experience, including rejection, suffering, and death. If we jump from this moment to the resurrection, we fail to appreciate that Jesus is with us in our darkest times, waiting with us while we hope in God's ability to transform even those moments. Take time in quiet prayer, reflecting on the cross and Jesus' merciful love. *Today's readings: Isaiah 52:13-53:12; Psalm 31:2, 6, 12-13, 15-16, 17, 25; Hebrews 4:14-16, 5:7-9; John 18:1-19:42.*

Saturday, April 3

At the Easter Vigil, the readings take us through salvation history, from creation to the discovery of the empty tomb. We see how God prepared the world for its redemption. *Today's readings: Genesis 1:1-2:2; Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35 or Psalm 33:4-5, 6-7, 12-13, 20-22; Genesis 22:1-18; Psalm 16:5, 8, 9-10, 11; Exodus 14:15-15:1; Exodus 15:1-2, 3-4, 5-6, 17-18; Isaiah 54:5-14; Psalm 30:2, 4, 5-6, 11-12, 13; Isaiah 55:1-11; Isaiah 12:2-3, 4, 5-6; Baruch 3:9-15, 32-4:4; Psalm 19:8, 9, 10, 11; Ezra 3:16-17a, 18-28; Psalm 42:3, 5; 43:3, 4 or Isaiah 12:2-3, 4bcd, 5-6 or Psalm 51:12-13, 14-15, 18-19; Romans 6:3-11; Psalm 118:1-2, 16-17, 22-23; Mark 16:1-7.*

