

# Bulletin for the Catholic Parishes of Oklee, Grygla, and Goodridge

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**Tuesday & Wednesday** 8:30 a.m. — 3:30 p.m.  
**Thursday** 8:30 a.m. — 11:30a.m.

**Bulletin Deadline**

**Wednesday:** Noon

**CLERGY COLUMN**

Hosanna! Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!

We begin Holy Week in earnest today. It is the last stretch before Easter. I wrote to someone the other day that I am so thankful for the beautiful weather we've been having, but I lamented that it's really hard to maintain a penitential spirit for the end of Lent when the beautiful weather is only making you want to have some fun. Consciously or unconsciously, I think we all feel the same. All I can say, is to use the last reserves of your strength to lean into Holy Week and enter **more fully into the Sacred Mysteries. Don't give up on your penances yet.** Like runners in a race, we can see the finish line, and we need to make that final push.

The Chrism Mass is at the Cathedral tomorrow night at 6:30. All are welcome to attend.

If you are partaking in the 30-day preparation for the Consecration to St. Joseph on the Feast of St. Joseph the Worker, then the day to start the prayers is this coming Tuesday, March 30th.

This week I am including in the bulletin a collection of poems for Holy Week, written by Capuchin Friar David Hirt, who is stationed at the high school seminary in Mt. Calvary, Wisconsin. Please take a look at them; they perfectly set the tone for each day this week and harmonize with the beautiful words of each day's Gospel reading.

**St. Francis Xavier Parish in Oklee**

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	8:00 a.m.	7:30 a.m.
Tues:	8:00 a.m.	7:45 a.m.
Wed:	8:00 a.m.	7:45 a.m.
Thurs:	8:00 a.m.	7:45 a.m.

**St. Clement Parish in Grygla**

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	11:45 a.m.	11:30 a.m.

**St. Ann Parish in Goodridge**

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	10:00 a.m.	9:45 a.m.

# What Palm Sunday Means

*There is both great joy and terrible sorrow associated with this day, the Sunday that begins Holy Week, the Sunday that portends the crucifixion of Our Lord.*

It is a time of despair, perplexity and contradiction. The very people who applaud Christ's entrance into Jerusalem that morning, shouting out "Hosanna" and words of adoration will, within a week, be crying, "Crucify Him." They will go from acclaiming Him as the new King of Israel to urging His life be traded in favor of a convicted criminal; they will first praise Him and then mock Him. Even friends entering Jerusalem at His side will desert Jesus. All this discord will take place during one week beginning on what we call Palm Sunday.

## Exuberant Crowds

As we read in the Gospels, Jesus went to Jerusalem to join with throngs of other Jews to celebrate the Passover feast as had been prescribed in the Old Testament books of Exodus and Deuteronomy. According to the Gospel of St. John, Jesus and many of his followers journeyed the less than two miles from Bethany on that Sunday, arriving outside Jerusalem. As was the custom, pilgrims that had already arrived in the city went out to greet newly arriving groups: some had never seen Jesus but had heard about the miracles attributed to Him and were caught up in the excitement.

Those arriving with and greeting Jesus were large in number as explained by John's Gospel: "When the great crowd ... heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: 'Hosanna! / Blessed is he who comes in the name of the Lord, [even] the king of Israel'" (12:12-13).

This adulation was not lost on the Pharisees who were present. They said to Jesus, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out" (see Lk 19:39-40). The Pharisees reported the events back to the Jewish high council, the Sanhedrin, which regarded Jesus' ever growing popularity as a threat to their cozy relationship with the Romans. They were, in fact, planning to murder Him.

Previously, Our Lord had deliberately avoided popular acclaim, even fled, but this, upon entering Jerusalem, He accepts. Yet His actions are different than the people expected. He doesn't present himself as a rival to Caesar; He is not the political messiah or the warrior king the multitude had clamored for. Instead of entering Jerusalem on a war horse or chariot, he enters on a donkey, a sign of peace; and not just any donkey, but one on which no one had ever sat, the prerogative of a king. Seeing Him on the donkey, the Jews surging around Him recalled the words of the Prophet Zechariah 500 years earlier:

"Exult greatly, O daughter Zion! / Shout for joy, O daughter Jerusalem! / Behold: your king is coming to you; / a just savior is he, / Humble, and riding on a donkey, / on a colt, the foal of a donkey. / He shall banish the chariot from Ephraim / and the horse from Jerusalem" (Zec 9:9-10).

Pope Benedict XVI explained these Old Testament words as they related to Jesus: "He is a king who destroys the weapons of war, a king of peace and a king of simplicity, a king of the poor.... Jesus is not building on violence; he is not instigating a military revolt against Rome" ("Jesus of Nazareth: Holy Week," Ignatius Press, 2011, pp. 81-82).

Riding on the borrowed donkey, Jesus made His humble entrance into the city while the crowds were scattering their garments before Him and waving their palm branches. This joyful scene belies the traitorous acts, sorrow and agony that will soon follow, belies that this triumphant hero will be crucified like a criminal.

St. Bernard of Clairvaux (1090-1153) offered a homily about Christ's entry into Jerusalem: "How different the cries, 'Away with him, away with him, crucify him,' and then, 'Blessed is he who comes in the name of the Lord, hosanna, in the highest!' How different the cries are that now are calling him 'King of Israel' and then in a few days' time will be saying, 'We have no king but Caesar!' What a contrast between the green branches and the cross, between the flowers and the thorns! Before they were offering their own clothes for him to walk upon, and so soon afterwards they are stripping him of his, and casting lots upon them."

## Implication of the Palms

Palms were symbols of life among the nomadic tribes, who, when crossing the desert, rejoiced at seeing the palm tree as it indicated an oasis with life-giving

water was near. Palms have long been a sign of victory, success and glory. Victorious armies or leaders returning from the battlefield or a long military campaign were welcomed by the populace jubilantly waving palm branches. Despite Jesus' peaceful manner, when the Jews waved the palms at Him and spread their clothing over which He rode, they were affording Him the honors of a conquering hero and simultaneously defying the Roman occupiers.

On Palm Sunday, we still go out to meet Him, carry the blessed palms, joyfully sing out our hosanna and join in His triumphant entrance into Jerusalem. But soon our joy turns to somberness as, clutching our palm, we hear the narrative of Christ's passion. We realize, once again, that His triumph, His true victory, will come through the cross. We know, as Jesus did, how Holy Week will end. We know that joy will turn to sorrow and back to joy. We know that through the horror of His suffering, followed by the glory of His resurrection, good will trump evil and life will trump death.

The palms we take home and put in a special place serve to remind us that Palm Sunday is not lost to the ages but that by Christ's victory we, too, can achieve everlasting life. "For us too, they [palms] must be symbols of triumph, indicative of the victory to be won in our battle against the evil in ourselves and against the evil which roams about us. As we receive the blessed palm, let us renew our pledge to conquer with Jesus, but let us not forget that it was on the cross that He conquered" ("Divine Intimacy," Father Gabriel of St. Mary Magdalen, O.C.D., Tan Books, 1997, pp. 392-393).

## Reenacting Palm Sunday

Soon after the Resurrection, Christians wanted to visit the sites of Christ's passion and even reenact the incidents that had taken place, such as His entry into Jerusalem. But such activity would not be possible until the fourth century when Constantine became emperor of the Roman Empire and ended all religious persecution. Later in that century, a Spanish pilgrim named Eiger visited Jerusalem. In her diary, she recorded how Christians re-created the events of Holy Week. She wrote that they gathered outside the city on the Sunday before Easter and listened to one of the Gospels telling of Christ's triumphant entrance into Jerusalem. Then they marched together through the city gates while carrying olive or palm branches. Our Palm Sunday processions are akin to what Eiger witnessed 17 centuries ago.

By the ninth century, the procession with blessed palms had expanded beyond Jerusalem and during the Middle Ages became widespread throughout Europe. In the 17th century Christians were not only processing into church with palms but, during Mass, holding the palms while the Passion was being read.

Through the centuries, Palm Sunday and the procession of people holding palms would be celebrated in a variety of ways. In some locations the Blessed Sacrament was part of the procession, in other places the congregation started in the parish cemetery and then went into the church. Palms were sometimes blessed in one church and the people, carrying the palms, marched to another church for Mass. Most typical was the blessing of the people and the palms at a place outside the church and then processing in. For some time, even through the middle of the 20th century, the priest wore red vestments during the palm blessing and procession and then changed to a violet garment for Mass.

In 1955, the Church standardized and simplified the different entrances used on Palm Sunday: either an organized procession that begins somewhere outside the church, a solemn procession starting inside the church, or no procession at all. An entrance procession beginning at a location outside the church is used only once during the weekend Masses; it is not repeated at every Mass. The Church calls this day Palm Sunday of the Passion of the Lord.

*D.D. Emmons writes from Pennsylvania.*



Oklee	Sunday	3/28/21	8:00 a.m.	†Wally & †Rose Dulka
Goodridge	Sunday	3/28/21	10:00 a.m.	†J. Erickson
Grygla	Sunday	3/28/21	11:45 a.m.	<i>Pro Populo</i>
Oklee	Tuesday	3/30/21	8:00 a.m.	Kim Johs
Oklee	Wednesday	3/31/21	NO MASS	NO MASS
Goodridge	Thursday	4/01/21	6:00 p.m.	†Deceased Priests
Goodridge	Friday	4/02/21	3:00 p.m.	Good Friday Services
Goodridge	Saturday	4/03/21	8:00 p.m.	<i>Pro Populo</i>
Oklee	Sunday	4/04/21	8:00 a.m.	†Tim Whalen
Goodridge	Sunday	4/04/21	No Mass	No Mass
Grygla	Sunday	4/04/21	10:00 a.m.	†Irene Kiesow

## Tithing

**St. Francis Xavier's in Oklee**  
March 21, 2021

Adults Envelopes	\$2010.00
Loose Plate	\$65.00
Catholic Relief	\$160.00
Flowers for Altar	<u>\$15.00</u>
Total	\$2250.00

**St. Ann's in Goodridge**  
March 21, 2021

Adults Envelopes	\$710.00
<b>Endowment Priest's</b>	\$30.00
Loose Plate	<u>\$40.00</u>
Total	\$780.00

PLEASE WRITE TO OUR U.S. SENATORS!

A message from the bishop regarding the so-called "Equality Act"

"Last week I had the delight of joining by Zoom with the priests of the Northeast Deanery in their deanery meeting. One item we briefly touched on was a bill that has now passed in the U.S. House of Representatives, the Equality Act. In the March edition of our OND, I wrote about this bill and urged taking action for its defeat. The Catholic Advocacy Network of the Minnesota Catholic Conference of Bishops has information on this bill and makes contacting our senators urging them to oppose it easy. Those introducing this bill say that it will protect people experiencing same-sex attraction and gender discordance from experiencing discrimination. Yet, the Equality Act itself discriminates against people of faith and our belief regarding marriage and sexuality. The Equality Act dismisses sexual difference, presents gender as only a social construct, and codifies as law this erroneous understanding. The Equality Act exempts itself from the bipartisan Religious Freedom Restoration Act. If this bill becomes law, spaces owned and operated by religious organizations, such as church halls, would be forced to host functions that violate their religious beliefs or close their doors. It requires women to compete against men and boys in sports and to share locker rooms and shower facilities with men and boys. It hinders quality Catholic health care by jeopardizing existing prohibitions on federal funding of abortion and forcing health care professionals, against their best judgment, to support treatments and procedures associated with "gender transition." The Equality Act has passed the U.S. House and as it makes its way to the U.S. Senate, please take the time to contact our senators and urge others to do so to oppose this terrible bill."

Here are their mailing addresses:

The Honorable Amy Klobuchar  
The United States Senate  
Washington, D.C. 20510

The Honorable Tina Smith  
The United States Senate  
Washington, D.C. 20510

**St. Clement's in Grygla**  
March 21, 2021

Adults Envelopes	\$1150.00
Flowers	\$30.00
Catholic Relief	\$30.00
Loose Plate	<u>\$51.02</u>
Total	\$1261.02

"You must remember to love people and use things, rather than to love things and use people." - Fulton Sheen

**St Francis Xavier's**  
Oklee, MN

Sunday, March 28, 2021  
Lector: Mary Ann Lambert

Sunday, April 4, 2021  
Lector: Mary Lynn Bachand

Sunday, April 11, 2021  
Lector: Jacob Melby

**St Ann's**  
Goodridge, MN

Sunday, March 28, 2021  
Lector: Eliza

Sunday, April 4, 2021  
Lector: Carol

Sunday, April 11, 2021  
Lector: Eliza

**St Clement's**  
Grygla, MN

Sunday, March 28, 2021  
Lector: Daniel

Sunday, April 4, 2021  
Lector: Dawn

Sunday, April 11, 2021  
Lector: Jim C.

## OTHER WAYS TO SUPPORT YOUR PARISH

- Have Masses offered for friends or relatives, deceased or still living. Just drop a note in the collection basket, along with your donation; the usual amount is \$5.00/Mass. If this would be a financial hardship, please let me know, and I will be happy to offer one without a stipend.
- Offer Memorials in honor of your deceased loved ones to your parish's building and maintenance fund, or to your parish cemetery.
- Leave a legacy gift to the parish in your will, or name the parish as the beneficiary of your retirement policy or life insurance plan.



In your charity, pray for these little ones who will receive their First Holy Communion in Eastertide.

Oklee

Kinsley Halvorson  
Malayna Hamm  
Maci Magnell

Goodridge

Caleb Kiviaho  
Abram Kiviaho

Grygla

Brayden Neuschwander

### Recently Deceased Loved Ones

†Joey Johnson  
†Allen Paquin  
†Chris Tougas  
†Larry O'Neill  
†Yvonne Boucher  
†Bonnie Buchmeier  
†Janet Pearson  
†David Dessellier  
†Rita Bonagura Vaughn  
†Ann Peterson  
†Irene Dessellier  
†Floyd Neuschwander  
†Ted Lussier  
†LaVonne Radniecki  
†Brigitta Dobmeier  
†Mary Jean Altendorf  
†Mike Bourque  
†Fr. Don Braukmann  
†Florence Dunham  
†Msgr. Donald Krebs  
†Betty Barsness  
†Floyd Charest  
†Jim Dulka  
Avis Frazer  
†Lauretta Stucy  
†Tom Toulouse  
†Marlyn Dessellier  
†Gerald Cote  
†Phyllis Martell  
†Theresa "Bergeron" Lucken  
†Jerome Hruby  
†Irene Kiesow  
†Msgr. Michael Patnode  
†Donnie Knutson  
†Jerry Johnson  
†Ron Rustan  
†Joan Carpenter  
†Leroy Irlbeck  
†Lowell Smeby  
†Dorothy Plante  
†Jim Lussier  
†Tim Whalen

### Pray For Those Who Are Sick

Delton Sebenaler  
Donnie Tougas  
Kenneth LaCoursiere  
Shirley Dessellier  
Michael Bachand  
Annette LaCoursiere  
Debra Olson  
Jack Miller  
Kimberly Johs  
Ambrose Beaudoin  
Steve Sebenaler  
Don LaCoursiere  
Cindy Deterrman  
David Longtin  
Marie Adams  
Grace Rundell  
MaryAnn Lambert  
Bailey Herried Drotts  
George Pittman  
Bambi Lambert  
Lucille Christianson  
Doris Dessellier  
Danielle Swanson  
Mark Stromberg  
Sylvia Remick Morey  
Penny Kalar  
Jo Lambert  
Richard Perreault  
Tony Radniecki  
Darren Tougas  
Elaine Radniecki  
Gary Polansky  
Bob Radniecki  
Rick Dulka  
Greg Whalen

