

SAINT JOSEPH

ROMAN CATHOLIC CHURCH

973-383-1985



The Resurrection of the Lord - Easter Sunday

OUR PARISH FAMILY IS SERVED BY

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TRUSTEES OF THE PARISH

Dorothy Bosi, George Hayek,
Gerard Woodring.



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20 Jefferson Street - 973-383-2909
Mrs. Patricia A. Klebez, Principal

WEEKLY REMEMBRANCE

The Sanctuary Lamp which burns near the tabernacle in church is the reminder of our Lord's presence in the Most Holy Eucharist, will burn in loving memory of:

Chase Veliz

May he now be resting in the peace of the heavenly kingdom!



The hosts and wine, which will become the Holy Body and Precious Blood of our Lord, was given in loving memory of:



Elizabeth DiGidio

May she also be resting in the joy of God's presence!

WEEKLY MASS INTENTIONS

Saturday 3/26	7:30pm	Easter Vigil
Sunday March 27th	7:30am	Joseph L. Tolerico
	9:00am	Jeffrey S. Mathesius
Easter Sunday of The Resurrection of The Lord	10:30am	Michael W. Pascrell
	12:15pm	Leo Pagiusco Emma & Angelo Peressini
Monday 3/28	8:00am	Stephen Reigh
Tuesday 3/29	8:00am	Michael W. Pascrell
Wednesday 3/30	12:05pm	Father Gerald Brennan, OFM
Thursday 3/31	12:05pm	PO Michael Howard Dinger
Friday 4/1	12:05pm	Intentions of Lillian Palazzolo
Saturday 4/2	5:00pm	Josephine LaBella Ted Uly
Sunday April 3rd	8:00am	Mae Cocilovo
	9:30am	Michael Reskovac Antoinette Giannetto
Second Sunday of Easter	11:30am	Father Val Plevyak Pasqua LePore
	6:00pm	Intentions of Michael & Eileen Palumbo

"OREMUS PRO INVICEM"

LET US REMEMBER IN OUR PRAYERS, THE FOLLOWING MEMBERS OF OUR PARISH FAMILY
Susan Allanson, Ron Ayers, Mary Benziger, Jennifer DiNardo, Ted Eis, Pat Fitzpatrick, Jessica Kirby, Kerri Knight, Betty Mastrelli, Karen Morrison, Greg Orvetz, Michael Palumbo, Elizabeth Roberts, Michael Ryan, Carol Strand, Gerri VanRiper, Rosemary Woodring, Cale & Lane Yetter and Rita Zimich.

SPIRITUAL BOOK CLUB



This Spring we will be reading "Seven Last Words: An Invitation to a Deeper Friendship with Jesus" by James Martin, a best selling author and editor at large of America Magazine.

Based on his talks at Saint Patrick Cathedral on Good Friday 2015, this is a series of meditations on the seven last sayings of Jesus from the cross, which reveal not only Jesus' love and forgiveness, but also why we can confidently turn to Him with our worries, fears, and even doubts.

Easter Sunday The Resurrection of the Lord— March 27, 2016

THIS WEEK'S EVENTS

Monday, March 28

No Faith Formation Classes
School Closed - Spring Break

Tuesday, March 29

No Faith Formation Class

Wednesday, March 30

7:00pm R.C.I.A. (Parish Center)

Thursday, March 31

1:00-2:00pm Legion of Mary (Parish Center)

7:30pm Choir Practice (Church)

Friday, April 1

7:30pm Confirmation Practice (Community Center)

Saturday, April 2

3:00pm Confirmation (Community Center)

Sunday, April 3

1:00pm Columbiettes & Squires (Community Center)

7:15 Scouts (Parish Center)

FOR YOUR INFORMATION

The Parish Center Office will be closed from Good Friday until Easter Tuesday.

FAITH FORMATION GRADES 1-10

Only three times to register for Faith Formation (*formerly known as CCD*) for all grades:

Monday, May 9th at 3:30pm

Saturday, May 14th at 11:00am

Thursday, May 26th at 7:00pm

These are the only dates that you will be able to register your child/ren.

If you do not make one of these dates, your child/ren will not be accepted into Faith Formation this coming year.

The past practice of dropping off the registration at the Parish Center is no longer available.

All parents or guardians must make every effort to attend one of these meetings that were specifically chosen to accommodate the majority of people.

Unfortunately, Grandparents or other relatives cannot register for children that are not their own. Thank you!

WEEKEND READINGS

April 3, 2016

Acts of the Apostles 5:12-16
Revelation 1:9-11a, 12-13, 17-19
Saint John 20:19-31

PARISH WEEKEND DONATIONS

Weekend of March 19-20th

Collection \$ 8,760

Attendance: 1014

Thank you for your continued generosity!



"VIVERE CHRISTUS" AWARD

"To live is Christ..." (Philippians 1:21)

Saint Paul's message conveys an attitude of sacrifice and humble service to be lived by all in proclaiming the Gospel. Essential to this work of the Church are the many dedicated lay men and women of the Diocese of Paterson who continually live as faithful stewards of God's grace and generosity. We are blessed at Saint Joseph Church to have so many men, women and children who share their time, treasure and talent to bring life to our parish.

This year's recipients of the *Vivere Christus* diocesan honor are: **Deacon Tom and Joanne Zayac**. Deacon Tom's outstanding and often times invisible commitment to the parish in so many areas and to the community as well as his and Joanne's outstanding work with RCIA make them perfect candidates for this award. They are parents of Amanda, Madelyn, Mary Beth, Thomas, Michael and Tim and Grandparents of Grace and Aiden.

Congratulations Joanne and Deacon Tom and may God continue to bless all of our efforts in building up the Body of Christ here in Newton.

6TH GRADE ANSWERS ON A TEST

Socrates was a famous Greek teacher who went around giving people advice. They killed him. Socrates died from an overdose of wedlock. After his death, his career suffered a dramatic decline.

Unlike any other ceremony during the Church's liturgical year, Good Friday has three parts: a.) Service of Instruction and Prayer, b.) Service of Adoration of the Cross and c.) Communion Service

The first of these is the most ancient and at one time was the only service held on Good Friday (as early as 200 A.D. by Tertullian). It was not until the 4th century that the Service of Adoration of the Cross began in Jerusalem.

The theme of this day is the death of the Lord Jesus Christ and therefore, a sense of mourning predominates the liturgy. However, all throughout the liturgy, it is noted that the death of the Lord is never divorced from His Resurrection.

The First Reading is from the Prophet Isaiah, the Second is from Hebrews and the main Reading is of course the Passion according to Saint John. After the Passion comes the great Prayer of the Faithful, which is in fact a series of prayers. At one time, all of these prayers were part of every Mass and trace their roots as far as Saint Justin (who was martyred about 155 A.D.). These prayers encompass all kinds and conditions of people, for on this day God's mercy know no bounds. As Jesus prayed from the Cross "*Father, forgive them for they do not know what they do*" (Luke 23:34). Therefore, Jesus died for all people, not only those who followed him, but for heretics, schismatics, Jews and pagans as well. No one was left out, for God's mercy is abounding unconditional.

The solemnness of the prayers begins with the intention prayed by the priest, then a pause, after the pause for individual prayer, the priest formally prays in the name of the community, to which those present all respond "Amen."

Then comes the second and (in my opinion) the most moving part of the Good Friday celebration, namely the adoration of the cross. This began in Jerusalem during the 4th century after the true cross was said to be have been discovered by Saint Helena. The bishop traditionally used to bring the relic of the true cross in an ornate gold and silver reliquary (a container for either physical remains of a saint, such as bones or some object associated with the saints and in this case, the Lord Himself). He and his clergy would make a procession to kiss the relic, reverencing it as the instrument of our salvation.

The custom began to spread and became very elaborate. Because most churches did not have a relic of the true cross, they had to use crucifixes instead. The real objective of adoring the cross is, not the relic or the crucifix, but Christ Himself. Of course, throughout history, how the cross was honored has varied, but what happens now is that a veiled crucifix is carried to the altar and unveiled in three stages, each time the Celebrant chants "This is the wood of the Cross, on which hung the Savior of the world" to which the faithful respond: "Come, let us worship."

Now (preferably a large) crucifix is brought to the center of the sanctuary for all to come and reverence the cross by either bowing or kissing the feet of the Lord. Often times it is accompanied by candles on each side. While this is taking place, the choir sings a number of passages taken from the Old Testament known as the "Reproaches" which we should think of as coming from the mouth of Jesus Himself.

One must remember that in the early Church, there were no such things as crucifixes. This was because the early Christians were but a small group of people living among pagans to whom the Cross meant nothing but a reminder of shame and torture, a sign of failure and defeat. However, when the emperor Constantine was converted to Christianity, they could openly show their love for the Cross and began to make crosses out of precious woods, decorated with jewels and gold. Later on, the figure of Christ was portrayed on the Cross, but never as the mangled, suffering victim, rather as the victorious King who reigned from the Cross. But between the eleventh and twelfth century, there developed a change in popular piety and a devotion to the passion of Christ grew. People not concentrated on the bitter sufferings that Christ endured.

And so for several centuries, Christians were focused on the sufferings of Christ and seem to have lost the proper understanding of the paschal mystery. For in their minds, they were devoted to the sufferings of Christ without ever looking toward His Glorious Resurrection. Today, that balance has been restored even if crosses representing the triumphant Christ are less rare. Therefore, the rubric of veiling crucifixes during Holy Week has been abolished and is no longer an obligation. Although there is no specific law which states which type of crucifix should be used on Good Friday, it seems that the triumphant Christ upon the Cross would be the best symbol to be used.

The priest then goes to the Altar of Repose bringing back the Blessed Sacrament that was consecrated the day before to the main altar for the third and final part of the liturgy: the communion service. During the early ages of the Church, Mass was not celebrated each day but only on Sundays and major feast days. Nevertheless, the faithful still gathered to pray, read from the Holy Scriptures, pray the Lord's Prayer and receive Holy Communion.

Gradually Mass began to be celebrated more frequently, until there was Mass every day **except** on Good Friday. Around the 11th century, additional features were introduced into the communion service which made it look more and more like a Mass. This newly developed service came to be called "The Mass of the Presanctified" and it continued until 1955 when the "Mass-like" features were removed and it was restored to its present and more authentic form.

Another interesting historical data that you can put into your warehouse of useless knowledge is that this service was for the laity only and not the priest. So the priest distributed Holy Communion on Good Friday, but he was not allowed to receive himself. By the 12th century, everyone was allowed to receive. In the 16th century, only the priest was allowed to receive. So now that the pendulum has swung its full way, we are back to where it began, with a simple communion service which is not a Mass and invites everyone to participate, priest and laity alike.

The Easter Vigil is first and foremost a vigil, which is a service during the hours of darkness. The tradition of listening to the Holy Scriptures, singing psalms and praying during the night goes back to our Jewish ancestry and the Christian Church adopted this practice.

In order for the Jewish people to see in the darkness, they needed some light. They began to light lanterns and to bless this light. This tradition was also adopted (or as I like to say "baptized") by the Church.

Because of the special importance of this evening, greater significance has become associated with this light; the great paschal candle has become the symbol of Christ. The lighting and blessing of this paschal candle finds its fulfillment in the singing of the *Exsultet*; a song of praise addressed to Christ, represented by the light.

Just as in the beginning, God created the world from nothing and said "Let there be light" (Genesis 1:3) so it is most appropriate that our celebration of God's new creation should begin with the making of light. In order to light the candles, there first must be fire and what better symbol of God the Father than fire. All throughout the Old Testament, God has revealed Himself as a flame or fire (e.g. "The Lord appeared to Moses in the shape of a flame" [Exodus 3:2]).

After the blessing of the fire, the priest takes the candle and traces a cross on it, immediately thinking of Christ as he prays: "Christ yesterday and today, the beginning and the end, the Alpha and the Omega" (the first and last letters of the Greek alphabet). Now the priest writes the current year on the candle to remind us that Christ is present in our current time and place. He next inserts five grains of incense, once again reminding us of the five wounds of Christ. He lights the candle from the new fire and blesses it. These are the final liturgical actions for the preparation of the Paschal Candle. Now having been signed, dated and configured to Christ, what a truly glorious symbol it has become for all to see. It now

GOOD FRIDAY - EASTER VIGIL CONTINUED.

becomes the focal point of the liturgy which is processed into the church and accompanied, usually by the deacon's song of praise in the *Exultet*. The wonderful imagery and symbolism of the light originates in the Old Testament, as it is ahead of the darkness in the church, reminding us of the Jews at their first Passover. The light that led them through the Red Sea towards the Promised Land.

But this candle also stands for Christ in the New Testament who has gone ahead of us in His own Passover from death to life over 2016 years ago. The only change for us Christians is that we are joined to His Passover through our baptism and the new Promised Land is heaven. The idea of Christ as the light goes back to the prophets and in particular that of Isaiah: "The people in darkness have seen a great light" (Isaiah 9:2). In the New Testament, Zechariah welcomes the child Jesus as the "light" who was "To shine on those who sit in darkness and the shadow of death" (Luke 1:79). And of course, from the very mouth of Jesus Himself when He declares: "I am the light of the world, he who follows me will not walk in the darkness, but will have the light of life" (John 8:12).

The light is then spread from the great Christ-candle first to the priest, then to the ministers and servers and then to all the people in the church. What a wonderful and spectacular symbol this is when the church is radiant with all the individual lights of the faithful. How only a few seconds ago the church was in darkness and now by our lights, by the light of Christ Himself, is now so radiant with our lights.

Now comes the *Exultet* (usually sung by the deacon) in praise of the Paschal Candle and the paschal night. Not a blessing of the candle (that has already been done) but more

accurately it is a sung proclamation of Christ who rose triumphantly from the dead.

Historically, this song was written anew each year, although the subject remained the same. Eventually a formalized text was repeatedly used and finally officially accepted. The present text that is used goes back to the 4th century and is attributed to Saint Ambrose. With this beautiful and moving text, along with the simple melody, the Paschal Candle is enthroned in its holder. For this evening, the Church provides for her faithful not just a mere retelling of facts, but a song of the mystery of Christ that is ever present among us in our paschal celebrations.

Another historical custom which died out in the Middle Ages was that the deacon sung the *Exultet* from a rolled parchment paper that was illuminated with large gold letters and icons of what the song was telling. As he read through it, the already sung portions would roll over the top of the ambo for the faithful to see these images.

Next the singer addresses the faithful by greeting them and awaiting their response. Although we are accustomed to this dialogue introducing the Eucharistic Prayer during the Mass, this is not a Eucharistic Prayer, but a prayer of offering and consecration (of the people).

Finally, the singer concludes by expressing the Church's longing for the Second Coming of Christ the "*Morning Star who came back from the dead and shed His peaceful light on all mankind.*" The acclamation "*Christ has died! Christ has risen! Christ will come again!*" (Reminiscent of our former memorial acclamation prior to the recent translation of the Roman Missal) sums up the paschal mystery which the deacon sings so wonderfully in the *Exultet*.