

IMMACULATE CONCEPTION CHURCH



MARCH 24, 2024

WELCOME!

Parish Information

129 Graham Avenue
Brookville, PA 15825
P: (814) 849-8697
F: (814) 849-5265
W: www.icbrookville.com

Our Staff

Pastor | Rev. William M. Laska
Religious Ed. | Penny Rakovan
Secretary | Chris Koladish

Mass Schedule

Immaculate Conception

Weekdays: 8:00 a.m.
Saturday: 5:15 p.m.
Sunday: 10:30 a.m.
Holy Day: 8:00 a.m. & 7:00 p.m.

St. Dominic

Sunday: 8:30 a.m.
Holy Day (Vigil): 6:00 p.m. Reconciliation: 8 a.m.
Sunday

Reconciliation

Saturday: 4:30 p.m. (IC),
also by appointment
Sunday: 8:00 a.m. (SD)



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

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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MORE PARISH INFORMATION...

Sacrament of Marriage

By appointment. A six-month preparation period is required.

Sacrament of Baptism

By appointment. Please call the rectory for information.

Sacrament of the Sick

Please call the rectory if anyone in your family is hospitalized or is a shut-in.

Parish Membership

Membership in the parish is required to be a sponsor for a Sacrament, to be married in the parish, or to have a child baptized. Please notify the rectory office of a change of address or phone number.

Religious Education Classes

Sunday: 9:00 a.m. - 10:15 a.m. (*All Grades*)

***Bulletin Deadline: Monday at 9:00 a.m.**

THE CHURCHES OF IMMACULATE CONCEPTION AND ST. DOMINIC

MASS INTENTIONS

Schedule for the Week

MONDAY, MARCH 25

Monday Mass is offered privately
Daniel Laska, Jr.

TUESDAY, MARCH 26

8:00 AM Parish Family of Immaculate Conception
and St. Dominic
7:00 PM Johanna Grottenthaler
by Art and Mark Manfroni

WEDNESDAY, MARCH 27

8:00 AM Rob and Laurie Connor
by Joyce and George Haines

THURSDAY, MARCH 28, HOLY THURSDAY

7:00 PM Donna Spinazzola by Art and Mark Manfroni

FRIDAY, MARCH 29, GOOD FRIDAY

Noon Good Friday Service

SATURDAY, MARCH 30, HOLY SATURDAY

8:00 PM Steve Wolfe by Merlyn Wolfe and Family

SUNDAY, MARCH 31, EASTER SUNDAY

8:30 AM (St. Dominic) Parish Family of Immaculate
Conception and St. Dominic
10:30 AM Special Intention by Mary Park

LITURGICAL SCHEDULE—MARCH 30 & 31

Altar Servers

Holy Thursday, 7 p.m. | All Servers are asked to attend
Good Friday, Noon | Emelie Gow and Nora O'Donnell
Holy Saturday, 8 p.m. | Oliver Butcher, Ethan Lauer
Easter Sunday, 10:30 a.m. | Ellie Gow

Lectors

Holy Thursday, 7:00 p. m. | Denny Kinol
Good Friday, Noon | Rosemary Wolbert, Barbara Mueller
Holy Saturday, 8:00 p.m. | Michele Confer, Ashley
Thorpe, Steve French
Easter Sunday, 10:30 a.m. | Sara Gow
Easter Sunday, St. Dominic | Barb Mueller

Rosary Leaders: Denny Kinol, Steve Rowan

BLESSING OF EASTER FOOD BASKETS

In Slavic countries the blessing of Easter foods was an important tradition. This blessing is still found in the updated Roman Ritual, and is a wonderful practice.

Father Bill will bless Easter Baskets of food at the Holy Saturday Night Mass and again at the Easter Sunday Masses. Please place your baskets of food at the Blessed Mother's altar before Mass.



The Sanctuary Lamp burns in memory of Pam Cook. Requested by Molly Northey.

PALM SUNDAY OF THE PASSION OF OUR LORD

In today'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. 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.

USHERS SCHEDULE

March 30 Pat Nosker, Steve Koladish
 March 31 John Palmer, Jim Holencik

PENANCE SERVICE

The final Penance Service for our area will be held this afternoon at Holy Spirit Parish, Dubois at 3 pm.

STEWARDSHIP - MARCH 16 & 17

Immaculate Conception & St. Dominic

Envelopes	\$3,096.00
Loose.....	\$837.00
Flower Fund.....	\$260.00
Easter Collection.....	\$10.00
Good Friday Collection.....	\$10.00
Catholic Services Appeal—Assessment	\$41,567.00
Pledged.....	\$72,225.00
Paid.....	\$38,465.00
Weekly Goal to meet Operating Budget.....	\$4,806.00
Accumulated goal since July 1, 2023	161,860.00
Surplus (Deficit)(Week # 37)	(\$15,962.00)

Thank you for supporting your parish.



HOLY WEEK SCHEDULE

As we enter into Holy Week, we are reminded of the extra services that will be offered. There will be Mass on Tuesday evening, March 26th at 7 PM.

The Triduum begins on Holy Thursday evening, March 28th at 7 PM. Good Friday service begins at Noon on March 29. Holy Saturday Night Mass, March 30th, begins at 8 PM.

Easter Sunday Masses will be at 8:30 AM at St. Dominic and at 10:30 AM at Immaculate Conception Church.

PASSION PLAY AT DUBOIS CENTRAL CATHOLIC SCHOOL

DuBois Central Catholic School has scheduled the Passion Play to be held in the DuBois Central Catholic School auditorium during Holy Week. On Wednesday, March 26th, at 6 pm, Everyone is invited to come out and see this moving dramatization of the Stations of the Cross as re-enacted by our 6th grade students.

SUFFERING . . .

It may be Palm Sunday, but the Passion is far more prominent in today’s liturgy, which invites us to follow Jesus from his triumphant entrance into Jerusalem to his crucifixion and burial. It simply overflows with the sorrow and intimacy that will be dominant themes in Holy Week.

The first reading from the book of Isaiah gives voice to the suffering of an innocent person—perhaps a prophet—or the people as a whole. The refrain for the Psalm is Jesus’ cry from the cross (Mark 13:14), a cry of absolute, existential loneliness. The great kenotic (emptying) hymn in Philippians provides a stunning portrait of Jesus’ ultimate emptying, simultaneously intimate and cosmological.

... AND INTIMACY

All four Gospels have a Passion narrative. While there is agreement on the main events—an intimate meal shared by Jesus and the disciples, betrayal by Judas, prayer in Gethsemane followed by Jesus’ arrest, trial, and crucifixion—each Gospel has unique variations that give it a particular meaning or tone. In today’s Gospel from Mark, Jesus is anointed by an unnamed woman in the house of Simon the leper. All the Gospels have Jesus being anointed by a woman, but only Mark puts this scene just before the Last Supper. Jesus says the anointing is preparation for his burial; it is as if the woman could see a prophet’s suffering in Jesus’ life and feel it in his presence. Moved by compassion, she empties her jar of expensive nard on his head, pouring out her love in a profoundly intimate act. Perhaps she will also join the women who witness the crucifixion from afar (Mark 15:40–41), after the Twelve seem to be long gone.

Palm Sunday invites us to follow Jesus through the rest of Holy Week. By moving us to feel the injustice and the suffering endured by Jesus, this week’s liturgies and devotions present us with those same choices. Perhaps, like the unnamed woman, we can open ourselves to others’ suffering and respond with love and compassion. Or perhaps, like the Twelve, we will be conspicuous by our absence.