

# Saint Peter <sup>the</sup> Apostle CATHOLIC CHURCH



551 N. Rush Street | Itasca, Illinois 60143 | 630.773.1272 | [www.stpeteritasca.com](http://www.stpeteritasca.com)

*Restore • Renew • Rejoice*

Christ became obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name  
which is above every name.

PHILIPPIANS 2:8-9



PALM  
SUNDAY

OF THE PASSION OF THE LORD

MARCH 28, 2021

# From the Pastor

Dear Parish family,

The week between Palm Sunday and Easter Sunday is called Holy Week. Even in this time of pandemic and all the restrictions, it remains the most sacred time of year for Catholics and Christians. For weeks we've kept Lent and now we will enter a greater spiritual journey — the Paschal Mystery of Jesus Christ, His crucifixion, death, and resurrection.

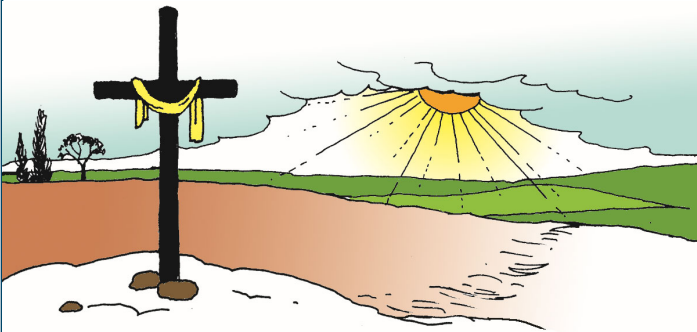
Last year, with no public liturgies allowed in our church, we experienced discouragement and even worse despair. Even though this pandemic and its restrictions continue, we have reason to hope. We now can return to the practice of our Roman Catholic Faith. Nothing can ultimately steal away our prayer and joy in Jesus Christ unless we let it. No hardship, no burden and no cross, not even this crisis can conquer us if we remain steadfast in Christ Jesus. In this Holy Week and Easter let Christ, the suffering and risen Lord transform all we together endure. This week embrace the Cross more deeply and when Easter comes may the Spirit of divine hope lead us to Christ's grace and new life in amazing ways.

Reflect this Palm Sunday and all the days of Holy Week on the Mysteries of Christ. May we be led through suffering and death to the Resurrection. Ponder the fear of the Apostles, the confusion and despair and hopelessness that they encountered as Christ was taken away to be crucified. Contemplate the burial of their good friend and Messiah they followed for three years. Then, come Easter, brood no longer over emotions of darkness and move toward divine hope and light — consider the promise of the Resurrection — the greatest good ever known.

May Holy Week and Easter transform these darkest moments into the light and promise of divine Hope and the Resurrection.

Sincerely in Christ,

*Fr. Noesen*



**Sunday** **March 28** (*Palm Sunday of the Passion of the Lord*)

8:30 am †Richard Grabher  
 10:00 am †Jan, Bernice and Jean Sroka  
 11:30 am †Mimma Fico

†Reverend Raymond Garbin  
 †Bruce Gariti  
 †Robert "Rocky" Irsuto Sr.  
 †Gilberto Hernandez Salas  
 People of the Parish

**Monday** **March 29** (*Monday of Holy Week*)

8:00 am †Harry Aument

**Tuesday** **March 30** (*Tuesday of Holy Week*)

8:00 am †John Elia

**Wednesday** **March 31** (*Wednesday of Holy Week*)

8:00 am †John Elia

+++ SEE NEXT PAGE FOR EASTER TRIDUUM SCHEDULE +++

**Saturday** **April 3** (*Holy Saturday: Easter Vigil*)

8:00 pm Christina Kokenes - *Special Intention*  
 Nathan Leininger - *Special Intention*  
 Benjamin Schumacher - *Special Intention*  
 People of St. Peter the Apostle Parish

**Sunday** **April 4** (*Easter Sunday of the Resurrection of the Lord*)

7:00 am †Adele Sierzega  
 8:30 am †Leonard and Joan Streich  
 10:00 am †John DeBella Sr.  
 11:30 am †Biagio Gariti  
 †Biagio Loreto Gariti  
 †Joann Kusinski  
 †Patty Kusinski-Smith  
 †John and Darlene Carello - *45th Wedding Anniversary*  
 For an End to Abortion

Christ Jesus emptied himself,  
 taking the form of a slave,  
 coming in human likeness;  
 and found human in appearance,  
 he humbled himself,  
 becoming obedient to the point of death,  
 even death on a cross.

Philippians 2:7-8



**Readings for the Week**

- Monday: Is 42:1-7; Ps 27:1-3, 13-14; Jn 12:1-11
- Tuesday: Is 49:1-6; Ps 71:1-6, 15, 17; Jn 13:21-33, 36-38
- Wednesday: Is 50:4-9a; Ps 69:8-10, 21-22, 31, 33-34; Mt 26:14-25
- Thursday: Chrism Mass: Is 61:1-3a, 6a, 8b-9;  
Ps 89:21-22, 25, 27; Rv 1:5-8; Lk 4:16-21  
Lord's Supper: Ex 12:1-8, 11-14;  
Ps 116:12-13, 15-16bc, 17-18; 1 Cor 11:23-26;  
Jn 13:1-15
- Friday: Is 52:13 — 53:12; Ps 31:2, 6, 12-13, 15-17, 25;  
Heb 4:14-16; 5:7-9; Jn 18:1 — 19:42
- Saturday: a) Gn 1:1 — 2:2 [1:1, 26-31a];  
Ps 104:1-2, 5-6, 10,12, 13-14, 24, 35;  
or Ps 33:4-7, 12-13, 20-22;  
b) Gn 22:1-18 [1-2, 9a, 10-13, 15-18]; Ps 16: 5, 8-11;  
c) Ex 14:15 — 15:1; Ex 15:1-6, 17-18;  
d) Is 54:5-14; Ps 30:2, 4-6, 11-13;  
e) Is 55:1-11; Is 12:2-6;  
f) Bar 3:9-15, 32 — 4:4; Ps 19:8-11;  
g) Ez 36:16-17a, 18-28; Ps 42:3, 5; 43:3-4 or  
Is 12:2-3, 4bcd, 5-6 or Ps 51:12-15, 18-19;  
h) Rom 6:3-11;  
i) Ps 118:1-2, 16-17, 22-23; Mk 16:1-7
- Sunday: Acts 10:34a, 37-43; Ps 118:1-2, 16-17, 22-23;  
Col 3:1-4 or 1 Cor 5:6b-8; Jn 20:1-9 or Mk 16:1-7  
or (at an afternoon or evening Mass) Lk 24:13-35

**Tuesday Rosary Ministry**

The Tuesday Rosary Ministry meets weekly at 7:15pm in church. Attendees are welcome to lead one of the decades if comfortable and inspired to do so.

Everyone is invited and encouraged to attend. Bring your Rosary, your personal intentions and your voice.

**Invite friends to be a part of this beautiful and powerful gift of prayer.**

Please visit the parish website to review guidelines to be observed.

**Confessions**

**Last Confessions before Easter**

**Wednesday of Holy Week, March 31**

**8:30am (until all are heard)**

**6:30pm (until all are heard)**

*If it has been awhile since your last confession and you would like some guidance, please see page 7 of the bulletin for step-by-step reference on how to make a confession.*



**HOLY WEEK**

**+ PALM SUNDAY +**

**Saturday Vigil Mass, March 27 – 5:00pm**  
**Sunday, March 28 – 8:30am • 10:00am • 11:30am**

**Monday, Tuesday, Wednesday of Holy Week -**  
**March 29, 30, 31 | 8:00am**

**+ THE SACRED PASCHAL TRIDUUM +**

**Thursday of Holy Week - April 1**

**Evening Mass of the Lord's Supper | 6:30pm**

*(Adoration of the Blessed Sacrament until 10:30pm - concludes with Night Prayer)*

**Good Friday of the Passion of the Lord - April 2**

*(Day of Fast and Abstinence)*

**12:00noon**

**Stations of the Cross**

*(hosted by Religious Education)*

**3:00pm**

**The Passion of Our Lord**

*with Veneration of the Cross and Holy Communion*

**6:30pm**

**Traditional Stations of the Cross**

*with Veneration of the Cross*

**Holy Saturday - April 3**

**Blessing of Easter Food**

**9:00am (Polish) • 10:00am (English)**

*(outside front of Church - weather permitting)*

**Private Prayers in Church | 9:00am - 11:00am**

**EASTER**

*Everyone must sign up in advance on-line for Mass - please visit stpeteritasca.com to sign up or call the parish office. If capacity is reached for your first choice and the sign-up is closed, please sign up for another Mass time.*

*If capacity is reached, overflow seating may be offered in Margaret Woods Hall; seating will be made on a first-come, first-served basis.*

**+ THE EASTER VIGIL +**

**April 3 | 8:00pm**

**+ EASTER SUNDAY +**

**April 4**

**7:00am • 8:30am • 10:00am • 11:30am**

## Stewardship of Treasure

*A Way of Life*  
St. Peter the Apostle

	<b>Sunday Collection</b>	<b>Year to Date</b>
Fiscal Week 38: 03/21/2021	\$ 9,394.00	\$ 352,286.12

*Financial figures reflect the parish fiscal year of July 1st through June 30th.*  
If you have any questions concerning the collection numbers, please feel free to contact the Business Office at 630-773-1272 (ext. 204).




**INTRODUCING...**  
**Electronic Giving with GiveCentral**

Please visit the parish website and look for the GiveCentral icon to link to the secure online giving portal.  
You can also connect directly by visiting the website directly at [givecentral.org/location/1251](http://givecentral.org/location/1251)

## This Week at St. Peter's...

- Holy Tuesday March 30**  
8:30 am "Sing with the Angels" Lenten Reflection (*Church*)  
7:15 pm Tuesday Evening Rosary (*Church*)
- Holy Wednesday March 31**  
8:30 am Confessions (*Church*)  
6:30 pm Confessions (*Church*)  
5:00 pm Religious Education Classes (*School/Church*)  
7:00 pm Deacon Bob's Bible Study (*MW Parish Hall*)
- Holy Thursday April 1**  
6:30 pm Mass of the Last Supper (*Church*)  
7:30-10:30 pm Adoration of the Blessed Sacrament (*Church*)
- Good Friday April 3**  
12:00 noon Stations of the Cross (*Church*)  
3:00 pm Passion of the Lord Service (*Church*)  
6:30 pm Stations of the Cross (*Church*)
- Holy Saturday April 3**  
9:00 am Blessing of Baskets in Polish (*outside of Church*)  
10:00 am Blessing of Baskets in English (*outside Church*)



In honor of Holy Week and Easter, the Parish Center will be closed from Friday, April 2 through Monday, April 5, and will reopen on Tuesday, April 6, at 8:30 am.



**Holy Thursday | April 1 | 6:30 pm**



**Extraordinary Ministers**  
Jim Ruffing  
**Lectors**  
Chris Kunze

**Good Friday | April 2 | 3:00 pm**



**Extraordinary Ministers**  
Nancy Ferenzi  
Nancy Riley  
**Lectors**  
Nancy Magnus

## Easter Vigil and Easter Sunday Schedule

**Saturday, April 3 | Sunday, April 4**

### Communion Ministers

- 8:00 pm Deacon Fred  
Mel Gerard
- 7:00 am Deacon Fred  
Rose Ann Roll
- 8:30 am Nancy Riley  
Jim Ruffing
- 10:00 am Bill Kolf  
Deacon Fred
- 11:30 am Deacon Fred  
Mary McNamara

### Lectors

- 5:00 pm Kevin Grisamore
- 7:00 am Anthony George
- 8:30 am Lou Casolari
- 10:00 am Mike Blackburn
- 11:30 am Paul Gennuso





**Blessing of Easter Baskets and Foods**

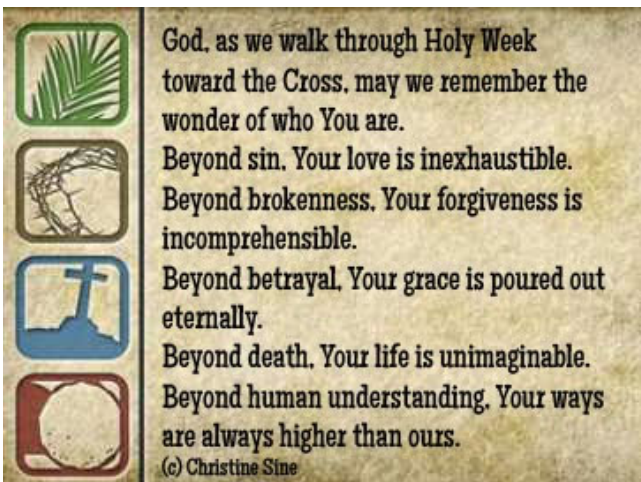
For centuries, in countries throughout the world, the blessing of Easter foods was an important tradition. This blessing is still found in the updated Roman Ritual and is a wonderful practice. Many parishes still participate in this custom of the blessing of the Easter food or baskets.

In most places the blessing of special Easter food takes place on Holy Saturday. Decorated baskets may contain lamb meat (which of course signifies Jesus, the Lamb of God), boiled eggs, dyed and plain, *Pascha* (a special Easter bread), and other foods, is taken to the church in the afternoon where the priest blesses it. The food is then taken home and eaten for breakfast on Easter Sunday, Monday, and Tuesday.

In particular, among the **Polish** people, the same custom is practiced, but the main foods blessed are an egg which is broken and shared by all on Easter Sunday morning, and a lamb moulded of butter or pastry. This butter-lamb and blessed Easter egg have a place of honor on the festive Easter table.

Among **Italians** on Holy Saturday, there is an old custom which is still in practice. A fresh tablecloth is spread on the table in the dining room and on it are laid out the Easter meal, including the uncooked Easter Lamb which is decorated with flowers, eggs, wine, fruit, and a large traditional cake called "pizza". These are sprinkled with holy water and are given a special blessing by the priest.

*Easter Baskets and Foods blessing will be held at 9:00 am in Polish and at 10:00 am in English on Holy Saturday in front of church (weather permitting).*



**You are cordially invited to**  
**“Sing with the Angels”**

**THEME: THE PASSION OF CHRIST**

**Tuesday, March 30**

*immediately following the 8:00am Mass*

**St. Peter the Apostle Catholic Church**  
 551 N. Rush Street, Itasca

**Don't forget to bring your rosary.**

**- please register on the parish website -**

**“SING WITH THE ANGELS”**  
**Catholic Ministry**



- *Do you want to grow more in love with Christ each and every new day?*
- *Do you want to ignite your senses and be on fire for your Catholic faith?*
- *Do you have a longing for Our Lord to heal your brokenness?*
- *Do you have a desire to praise and worship the Lord in a new way?*

*If you need a change in your life right here and right now, then come.*

***Come as you are and “Sing with the Angels”.***

***The Lord has been calling your name.***

“Sing with the Angels” is a program designed to inspire people of all ages to worship and praise Jesus in a new way. Through this program, you will discover a new passion for Christ that will pour out of you and seep into the world around you. You will become Disciples of Christ.

“Sing with the Angels” is a series of mini-retreats designed to enrich your body, mind, soul, and spirit. Each program is presented with a specific theme that may correspond with the Catholic liturgical year.

All of these programs will include either the recitation of the Most Holy Rosary or The Chaplet of Divine Mercy. There will be music and a time for silent reflection. Most of the programs also include videos, speakers, fellowship and much more.

The Lord is calling your name to “Sing with the Angels”. Whether you choose to worship and praise Him with one loud voice or just join us in the silence of your hearts, you are always welcome. You will find this to be a Heavenly experience like no other.

*Just come.*

## The Passion of Jesus Christ

by Fr. William Saunders

### **What do we mean by the "Passion" of Christ?**

The Passion of Christ, from the Latin *patior* meaning "suffer," refers to those sufferings our Lord endured for our redemption from the agony in the garden until His death on Calvary. The Passion Narratives of the Gospels provide the details of our Lord's passion, and at least to some extent, they are corroborated by contemporary Roman historians — Tacitus, Suetonius and Pliny the Younger. Archeological discoveries combined with modern medical examination provide an accurate picture of what our Lord endured. In an age where the "risen" Jesus appears on the cross and "suffering" and "sacrifice" have become unpopular terms, we must not lose sight of the reality of the passion.

After the Last Supper, Jesus went to the Garden of Gethsemane at the Mount of Olives. Our Lord prayed, "Father, if it is your will, take this cup from me; yet not my will but yours be done" (Lk 22:42). Jesus knew the sacrifice He faced. He prayed so intensely that "his sweat became like drops of blood falling to the ground" (Lk 22:44). Medical science testifies that people may emit a bloody sweat when in a very emotional state (a condition called hematomidrosis or hemohidrosis), the result of hemorrhaging into the sweat glands. Little wonder the Father sent an angel to strengthen Him (Lk 22:43).

Our Lord was then arrested and tried before the Sanhedrin, presided over by the High Priest Caiaphas. Responding to their questions, He proclaimed, "Soon you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven" (Mt 26:64). For this statement, He was condemned to death for blasphemy, and was then spat upon, slapped, and mocked. While the Sanhedrin could condemn our Lord to death, it lacked the authority to execute; only Pontius Pilate, the Roman governor, could order an execution.

The Jewish leaders, therefore, took Jesus to Pilate. Notice how the charge changed: The Jewish leaders told Pilate, "We found this man subverting our nation, opposing the payment of taxes to Caesar, and calling Himself the Messiah, a king" (Lk 23:2). What happened to the charge of blasphemy? Pilate did not care if Jesus wanted to be a messiah, a prophet, or a religious leader; however, if Jesus wanted to be a king, He threatened the authority of Caesar. Any act of rebellion, treason or subversion has to be punished quickly and severely. So, Pilate asked, "Are you the king of the Jews?" (Lk 23:3).

Pilate could not find conclusive evidence to condemn Jesus. Pilate challenged the chief priests, the ruling class, and the people, "I have examined Him in your presence and have no charge against Him arising from your allegations" (Lk 23:14). When offering to release a prisoner, Pilate asked the crowd about Jesus: "What wrong is this man guilty of? I have not discovered anything about Him that calls for the death penalty?" (Lk 23:22). Even Pilate's wife pleaded with him not to interfere in the case of "that holy man" (Mt 27:19).

Pilate then had Jesus scourged (Jn 19:1). The Romans used a short whip (*flagrum* or *flagellum*) with several single or braided leather thongs. Iron balls or hooks made of bones or shells were placed at various intervals along the thongs and at their ends. The person was stripped of his clothing and whipped along the back, buttocks and legs. The scourging ripped the skin and tore into the underlying muscles, leaving the flesh in bloody ribbons. The victim verged on circulatory shock and the blood loss would help determine how long he would survive on the cross. To enhance the scourging of our Lord, the soldiers added other tortures: crowning Him with thorns, dressing Him in a purple cloak, placing a reed in His right hand, spitting upon Him, and mocking Him, "All hail, king of the Jews!" (Mt 27:27-31).

After the scourging, Pilate again presented Christ to the crowd who chanted, "Crucify Him, crucify Him!" Fearing a revolt, Pilate capitulated and handed over Jesus to be crucified. The Romans had perfected crucifixion, which probably originated in Persia, to produce a slow death with the maximum amount of pain. Crucifixion was reserved for the worst of criminals. This punishment was so awful that Cicero (d. 43 BC) introduced legislation in the Roman Senate exempting Roman citizens from crucifixion; this is why St. Paul was beheaded rather than crucified for being a Christian.

The victim carried his own cross to further weaken him. Since the entire cross weighed around 300 pounds, he usually carried only the horizontal beam (*patibulum*) weighing 75-125 pounds, to the place of execution where the vertical beams (*stipes*) were already in place. A military guard headed by a centurion led the procession. A soldier carried the *titulus* which displayed the victim's name and his crime and was later attached to the cross (Mt 27:37). For our Lord, the path from the praetorium to Golgotha was about 1/3 of a mile, and He was so weak Simon of Cyrene was forced to assist Him (Mt 27:32).

Upon arriving at the place of execution, the law mandated the victim be given a bitter drink of wine mixed with myrrh (gall) as an analgesic (Mt 27:34). The victim was then stripped of his garments (unless this had already occurred). His hands were stretched over the *patibulum* and either tied, nailed or both. Archeological evidence reveals the nails were tapered iron spikes approximately seven inches in length with a square shaft about 3/8 of an inch.

The nails were driven through the wrist between the radius and the ulna to support the weight of the person. The *patibulum* was affixed to the *stipes*, and the feet were then tied or nailed directly to it or to a small footrest (*suppedaneum*).

As the victim hung on the cross, the crowds commonly tormented him with jeers (cf. Mt 27:39-44). The Romans oftentimes forced the family to watch to add psychological suffering. The soldiers divided the man's garments as part of their reward (Mt 27:35). The victim would hang on the cross anywhere from three hours to even three days. As he hung in agony, insects would feed on the open wounds or the eyes, ears, nose, and birds in turn would prey on the victim. With the combined effects caused by the loss of blood, the trauma of scourging and dehydration, the weight of the body pulled down

on the outstretched arms and shoulders impeding respiration, the person dies from a slow asphyxiation. Perhaps this is why Jesus spoke only tersely from the cross. If the person tried to life himself up on his feet to breath, incredible pain would be felt at the nail wounds and the back wounds from the scouring. To hasten death, the soldiers would break the legs of the victim (Jn 19:32-33). When he appeared dead the soldiers insured the fact by piercing the heart with a lance or sword; when Jesus' heart was pierced, out flowed blood and water (pericardial fluid) (Jn 19:34). Commonly, the corpse was left on the cross until decomposed or eaten by birds or animals; however, Roman law allowed the family to take the body for burial with permission of the Roman governor. In our Lord's case, Joseph of Arimathea asked Pilate for Christ's body, and He was then buried (Jn 19:38).

As we contemplate Holy Week, we must remember what our Lord endured for our salvation. He offered Himself as the perfect sacrifice for sin on the altar of the cross and washed away our sins with His blood. We also must recognize our responsibility to repent of sin: The Catechism (#589), quoting the old Roman Catechism, asserts "Sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured" and "Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts (for He is in them) and hold Him up to contempt." Our crucified Lord on the cross is a vivid image of His love for each of us. Meditating on His passion will strengthen us against temptation, move us to frequent confession, and keep us on the path of salvation. By embracing our crucified Lord and His cross we will come to the glory of the resurrection.

## Palm Sunday Reflection

*Loyola Press*

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.

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.

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.



## LENTEN REGULATIONS REGARDING FAST AND ABSTINENCE

Abstinence from meat is to be observed by all Catholics 14 years old and older on Ash Wednesday and on all the Fridays of Lent including Good Friday.

Fasting is to be observed on Ash Wednesday and Good Friday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating between meals is not permitted.

By the threefold discipline of fasting, almsgiving, and prayer the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday. All of the faithful should undertake the serious practice of these three traditions. Failure to observe penitential days totally or a substantial number of such days must be considered serious. Our US Bishops issued in 1966 this statement on penitential observance:

"On Weekdays of Lent, we strongly recommend participation in daily Mass and self-imposed observances of fasting. In light of grave human needs which weigh on the Christian conscience in all seasons, we urge particularly during Lent, generosity to local, national and world programs of sharing of all things needed to translate our duty to penance into a means of implementing the right of the poor to their part of our abundance."



## How to go to Confession

In recent years many have turned away from the Sacrament of Penance. It has been so long for some people, they have "forgotten" how to receive the Sacrament. In order for all parishioners to make a good confession in preparation for the coming feast of Easter, ample time is being provided to make a good confession of your sin. Take the time during this holy season of preparation to quietly and honestly examine your life. Identify sin and evil, and through the Sacrament of Penance ask the Lord Jesus for forgiveness. Open yourself up, in humility, recognize your need for a Savior, and come back to Confession... come back to the Lord with a repentant heart! Prepare your heart and your home for Easter.

The second precept of the Church is very clear: You shall confess your sins at least once a year. This precept ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness. [Catechism of the Catholic Church, 2042:83]

1. When entering the confessional, greet Father so that he knows that you are there, and that you are ready to begin.
2. Make the sign of the cross, saying: *"Bless me Father, for I have sinned. It has been \_\_\_\_ (# of weeks, months, or years) since my last confession."* It is important for the priest to know the time frame since your last confession.
3. An integral confession is still necessary. This means that we give Father the number of times and specific sin we have to confess. All mortal sins, meaning those which are against the Ten Commandments and the Precepts of The Church must be confessed. Venial sins (those not as great) should also be confessed. Especially if you have been away from the Sacrament for a while, Father will help you make a good confession. Nothing may be intentionally kept from the priest, lest the confession be invalid.
4. When you are finished with your confession, let Father know... *"I am sorry for these, and all of my sins. Father will then offer counsel if he feels it necessary."*
5. Father will give you a penance to perform: The penance must be done. If you are unable to do it, let Father know and he will explain, or impose another penance. If you fail to perform the penance given, then this too must be confessed in your next confession.
6. Father may then ask you to recite the Act of Contrition. *"O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because they displease You, who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen."*
7. Father will give the Absolution. It is in the words of Absolution that the sins are forgiven. Through them, using the priest as His instrument, Christ speaks to us.
8. After that, Father will dismiss you.



**Prayer Meditation for Good Friday**

My Most Glorious and Suffering Lord, it is Your Hour. It is the Hour by which You conquered sin and death. It is the Hour for which You came into this world, taking on flesh so as to offer Your precious life for the salvation of the world.

May I be with You, dear Lord, in these moments of suffering and death. May I, like Your Mother, John and Mary Magdalene, stand at the foot of the Cross, gazing upon the perfect Gift of Love.

My suffering Lord, may I see in Your Cross the most perfect act ever known in this world. May I see Love in its most pure form. May my eyes and soul look beyond the blood and pain and see Your Divine Heart, pouring forth Mercy upon me and upon the whole world.

Today I kneel in silent adoration of You, my God. I sit quietly, beholding the great mystery of our faith. I behold God, beaten, bruised, mocked, tortured and killed. But in this act, I see all grace and Mercy flowing from Your wounded Heart. Bathe the world in Your Mercy, dear Lord. Cover us with Your grace and draw us to new life through Your death.

I love You, dear Lord. I love You with all my heart. Jesus, I trust in You.

**Please Pray for the Sick of our Parish Family**

- |                   |                    |
|-------------------|--------------------|
| Joann Anderson    | Anne Keeton        |
| Michelle Anderson | Rickie Kruzel      |
| Sue Bobka         | JoLynn Lash        |
| Mike Carey        | Lilly Lima         |
| Eunice Cleveland  | Gene Mikulecky     |
| Robert Cleveland  | Christopher Mizera |
| Regina Conti      | Holly Vana         |
| Dona Corrigan     | Tom Vana           |
| Colin Cummins     | Harriett Pinkowski |
| Mary Cummins      | Bonnie Pollock     |
| Michael Cummins   | Nikki Recchia      |
| Paul Cummins      | Brendan Reidy      |
| Scott Erickson    | Jerry Riordan      |
| Gerri Gerard      | Ann Marie Rossi    |
| Mel Gerard        | John Rossi         |
| Brad Grabow       | Angela Scanlon     |
| Mike Graziano     | Wayne Slowiak      |
| Gary Grote        | Maria Terracciano  |
| Virginia Halac    | Linda Wuerffel     |
| Ken Hemstreet     | Carol Zell         |
| Mary Hosters      |                    |

Published prayer requests require permission from the named individual or their family. Names will be listed for six weeks, after which time you may call the Parish Center to renew your request.



Join our Holy Father, Pope Francis, in his March prayers for the Church and for the world:

**SACRAMENT OF RECONCILIATION**

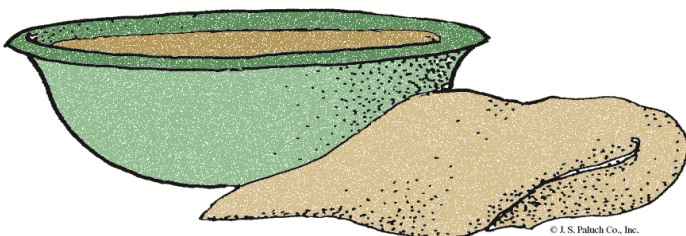
Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

**Lord, hold our troops in your loving hands. Protect them as they protect us. We ask this in Jesus' name. Amen**

- PFC Ryan Caspary, US Army 101st Airborne
- LCpl James J. Cullotta, US Marines
- SGT Michael D'Andrea, US Army
- Maj Joseph DeHaven, US Army
- CPT Steven Gregor, US Army
- SGT Michael Helle, US Army
- Cpl Brandon Helm, US Marines
- PVT Aleksandra Juzwiak, Army National Guard
- SGT Jacob Los, US Army
- Major Ryan L. Morrissey, US Army
- 1stLt John Kenneth Murphy, US Marines
- Kevin Noesen, US Coastguard
- SGT Marcin Platek, US Marines
- 2LT Megan Putze, Army National Guard
- SGT Michael Schatzman, US Army
- LTJG Albert J. Schrautemyer III, US Navy Pilot (Persian Gulf)
- SGT Jeremy Schumacher, US Marines
- Robert P. Woods Lt. JG. US Navy
- Thomas Zablocki, US Marines
- PO2 Benjamin Zubak, US Navy

*[Christ Jesus] humbled himself, becoming obedient to the point of death, even death on a cross.*

— Philippians 2:8



**RECTORY/PARISH CENTER**

**mailing address:** 551 N. Rush Street, Itasca, Illinois 60143

**phone:** 630/773-1272

**Web site:** [stpeteritasca.com](http://stpeteritasca.com)

**Reverend Robert Noesen**, Pastor  
phone ext. 208

**Diane Blackburn & Patti Zubak**, Parish Secretaries  
phone ext. 200 e-mail: [office@stpeteritasca.com](mailto:office@stpeteritasca.com)

**Rev. Deacon Ron Searls**, Operations Manager  
phone ext. 204 e-mail: [business@stpeteritasca.com](mailto:business@stpeteritasca.com)

**Rev. Deacon Robert Ziomek**, Deacon  
phone ext. 202 e-mail: [deacon@stpeteritasca.com](mailto:deacon@stpeteritasca.com)

**Rev. Deacon Frederick Maier**, Director of Liturgy  
phone ext. 201 e-mail: [liturgy@stpeteritasca.com](mailto:liturgy@stpeteritasca.com)

**Toni Pietrowski**, Director of Religious Education  
phone ext. 216 e-mail: [religioused@stpeteritasca.com](mailto:religioused@stpeteritasca.com)

**Kathy Frank**, DRE Assistant  
phone ext. 215 e-mail: [religioused@stpeteritasca.com](mailto:religioused@stpeteritasca.com)

**Lawrence Lalonde and Siobhan Maguire**, Parish Musicians

**St. Peter's Pro-life Ministry Coordinator**, Nancy Magnus  
phone: 630-606-5197

**Knights of Columbus**  
phone ext. 205 e-mail: [knights@stpeteritasca.com](mailto:knights@stpeteritasca.com)

**Italian Catholic Federation (Branch 418)** (Nick Tenerelli, Pres.)  
phone: 847-224-9324

**PARISH CENTER BUSINESS HOURS**

Monday - Thursday: 8:30 am - 2:00 pm

Friday-Sunday: CLOSED (or by appointment)

**NEW PARISHIONERS**

Please visit or call the Parish Center (ext. 200) to register.

**TRAVELING?**

Call 410-676-6000 or log onto [www.masstimes.org](http://www.masstimes.org) for the location and schedule of Masses throughout the U.S.

**PULPIT ANNOUNCEMENT AND BULLETIN DEADLINES**

**NOTE: Parish staff reserves the right to accept and/or decline, as well as edit, both pulpit announcements and bulletin submissions.**

**Pulpit announcement** requests are to be submitted to the Parish Center no later than the **Tuesday preceding** the weekend during which the announcement is to be made. Announcements may be submitted by phone at 630-773-1272 (ext. 200) or by e-mail to [office@stpeteritasca.com](mailto:office@stpeteritasca.com).

**Bulletin submissions** are to be submitted **no later than 8 days preceding** requested publication date. Notices and full page flyers will run for a maximum of two weeks, and priority will be given to items that are date sensitive. If possible, all items should be typed for legibility and accuracy and dropped off at the Parish Center or sent via e-mail to [bulletin@stpeteritasca.com](mailto:bulletin@stpeteritasca.com).

**CONFESSIONS**

Weekly on Wednesday at 8:30 am (*following Mass*)

Weekly on Saturday - 4:15-4:45 pm

First Saturdays at 8:30 am (*following Mass*)

**RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)**

Adults interested in becoming Catholic or learning about the Catholic faith should contact the Parish Center for information.

**BAPTISMS**

The Sacrament of Baptism is celebrated either during a weekend Mass or on the third Sunday of the month at 12:45 pm

(immediately following 11:30 am Mass). Parents must attend a Baptism Preparation class prior to the Baptism. Classes are held in the Parish Center at 7:00 pm on the first Thursday of each month. Please call the Parish Center for more information.

Required paperwork **MUST** be submitted to the parish office **no later than ten (10) business days prior to the baptismal date or your date will be rescheduled.** This includes all necessary information regarding family records and godparents. Please read the **baptism planning information** provided before selecting a godparent. A sponsor certificate must be provided **by each godparent.** The proper **sponsor certificate** for St. Peter the Apostle is included with the baptism packet. Christian witnesses are most welcome to celebrate with the family and community, but please note they are not recorded as sponsors on the Baptismal Certificate or in the Baptismal Register.

**WEDDINGS**

According to diocesan policy, the parish must be contacted six months prior to the intended wedding date. Please call the Parish Center (ext. 201) for information.

**HOSPITALIZATION NOTIFICATIONS AND SICK/HOMEBOUND ARRANGEMENTS**

Due to hospital admitting policies, it is necessary to inform the Parish Center when hospitalized parishioners would like a visit from Fr. Noesen or a deacon. Likewise, please call if you would like a visit while convalescing at home or at a facility.

Additionally, before being admitted to a hospital for surgery, it is advisable to call Fr. Noesen to arrange to receive the Sacrament of the Anointing of the Sick.

Please contact the Parish Center at 630-773-1272 (ext. 200) to arrange for communion visits to the homebound.

**FUNERALS**

It is the responsibility of the parish to bury their dead.

The funeral director will contact the Parish Center regarding arrangements. Funerals are ordinarily celebrated at 10:00 am.

For more information, please read guidelines for Funeral Planning on the parish website.



If it is too difficult for you to walk to the front of the church to receive Communion, please know that at each Mass an Extraordinary Minister of Holy Communion comes to the back of the church to distribute Communion. If you would like to have the Extraordinary Minister give you communion in the back of church, please let an usher know before Mass begins. At Communion time, when you see the Extraordinary Minister come to the back, please raise your hand so that they can see you and give you Holy Communion.



# Welcome Guests and Visitors!

We're so glad you are here and invite you to walk the path to faith with us. The community of St. Peter the Apostle strives to grow closer to Christ in all that we do. We care for one another and together with Christ, we make a difference.

If you would like to become a registered parishioner, please fill out the information below and drop it into the collection basket at any mass or call the Parish Center at 630-773-1272 (ext. 200).

Family Name \_\_\_\_\_

Family Member Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone \_\_\_\_\_

E-mail Address: \_\_\_\_\_

## Food Pantry Needs Restocking

On your next trip to the grocery store, please consider adding a few non-perishable food items to your shopping cart to contribute to the **Itasca Food Pantry.**



- coffee
- paper towels
- toothpaste
- cereal
- toilet tissue
- laundry detergent

If you would like more information about the food pantry, please call Pat Tardi at 630-773-4703.

## ARE YOU CONNECTED???

**Do you receive St. Peter's electronic newsletters??**

This is a great way to stay informed and receive reminders about events that you may have forgotten about or overlooked in the bulletin.

If you have access to e-mail, but do not receive the parish's electronic newsletters, then please visit the parish website at [stpeteritasca.com](http://stpeteritasca.com) to sign up; you may also send your e-mail information to [bulletin@stpeteritasca.com](mailto:bulletin@stpeteritasca.com).

Please be sure to provide your name together with your e-mail address.



**And don't forget to connect with the parish on Facebook:**



Join us on  
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**Remember to invite your friends!!!**

## Do You Need Help with Food?

Catholic Charities has resources available to help those who are in need of food. Even if you may not have qualified for assistance in the past, Catholic Charities can help.

Please call our DuPage County office located in Lombard at 630-495-8008. To learn more about Catholic Charities of the Diocese of Joliet, visit our Web site at **[www.cc-doj.org](http://www.cc-doj.org)**

### Reporting Incidents of Sexual Abuse

Sexual abuse is a sin and a crime. Victims of sexual abuse, in addition to contacting civil authorities, are asked to come forward in order to receive pastoral assistance. The Church has a responsibility to help victims of sexual abuse and to ensure that offenders are brought to justice.

Reports may be made to any pastor or to the Victims Assistance Coordinator at 815/263-6467. Contact DCFS at 1-800-25-ABUSE.

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Anthony by phone at 309-369-1436 or  
by email at [anthony@yourhomegroupchi.com](mailto:anthony@yourhomegroupchi.com)  
Diane by phone at 630-638-1999 or  
by email at [diane@yourhomegroupchi.com](mailto:diane@yourhomegroupchi.com)

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