



Saint Joseph Catholic Church Bulletin

1300 East Beverly • P.O. Box 1585 • Ada, Oklahoma 74821

Parish Office Phone: 580-332-4811

Parish Office Email: pom.stjosephada@gmail.com • Parish Website: stjosephada.com

Public Office Hours: Monday through Thursday—10:00-4:00 p.m.; Friday—Closed

Fifth Sunday of Lent • March 17, 2024

I am the resurrection and the life, says the Lord; whoever believes in me, even if he dies, will never die.



Saturday, March 16

4:00 p.m. **Confessions**

5:00 p.m. **Mass — Vigil *The Sovereign Pontiff by the St Vincent de Paul Society***

Sunday, March 17 — Fifth Sunday of Lent

8:30 a.m. **Confessions**

9:00 a.m. **Mass —(bilingual)**

No Teen 3:16 this day

Monday, March 18

Noon **Mass †Tom Kemp by Gloria Kemp**

Monday, March 19 – Solemnity of Saint Joseph

5:30 p.m. **Mass for St. Joseph Day** followed
by a **Potluck Dinner** in Benedictine Hall

Wednesday, March 20

6:00 p.m. **RCIA Class**

Thursday, March 21

7:15 a.m. **Mass Michael Frederickson by Teresa Anthony**

Friday, March 22

5:00 p.m. **Stations of the Cross**, followed by a Knights of Columbus Lenten Meal in Benedictine Hall

6:00-Midnight **Adoration of the Blessed Sacrament**

Saturday, March 23

4:00 p.m. **Confessions**

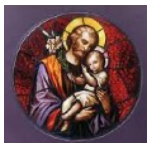
5:00 p.m. **Mass — Vigil †Floyd Gurley by Russ & Fionnuala Gurley**

Sunday, March 24 — Palm Sunday of the Lord's Passion

8:30 a.m. **Confessions**

9:00 a.m. **Mass —(bilingual)**

5:00 p.m. **Teen 3:16**



PRAYER CHAIN

You are invited to share your prayer needs with others in our parish. Contact Dana Belcher, by phone or text **580-421-1921** or email dbelcher@ecok.edu.

ST. JOSEPH CHURCH WEEKLY DONATIONS

Use the My Offering envelope for your donations. If you are interested in transitioning to online giving, you may access online giving by visiting www.faithdirect.net to enroll. Our church code is **OK893**. Contact the Parish Office if you need assistance setting up an online giving account.

**** Special Collections in March ****

- 16/17 Black & Indian and Catholic Home Missions

MASS INTENTIONS

Mass intentions / \$10 stipend fee. Come by the Parish Office.

BULLETIN NEWS

News items for the bulletin should be turned in on Saturday before noon. Contact Julie at the Parish Office or email news item to

music.stjoseph.ada@gmail.com

The Bulletin is emailed to parishioners via Flocknotes and also is available on our website:

stjosephada.com

RELIGIOUS EDUCATION

No Classes after today for the next three weeks (Spring Break, Palm Sunday & Easter Sunday).

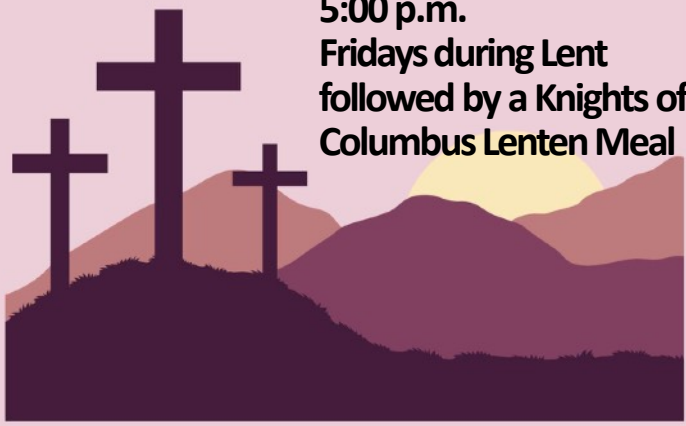
EDUCACIÓN RELIGIOSA

No habrá clases después de hoy durante las próximas tres semanas (vacaciones de primavera, Domingo de Ramos y Domingo de Pascua).

LECTOR SCHEDULE

March 16: Dania Deschamps-Braly
March 17: Raquel Sanchez, Theisa Cabo
March 23: Tom Bolitho, Cindy Bowling
March 24: Benito Celaya, Jeremy O'Flannagan
March 29, 30, 31: TBA





5:00 p.m.
Fridays during Lent
followed by a Knights of
Columbus Lenten Meal

STATIONS OF THE CROSS

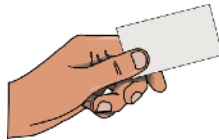
TEEN 3:16

No Youth Group on
March 17
Due to



We will meet back again starting March 24
Questions: Becca 580-399-4042

ATTENTION BUSINESS OWNERS



For those parishioners who have businesses, we have a designated table in the back of church for business cards and flyers.

SAVE THE DATE

75th Annual Smorgasbord November 3, 2024

We ask all crafters to make plenty for the bazaar and bakers to plan out their creations. We will be looking for helpers so keep an eye out and ear on for future news.

St. Joseph Feast Day
Mass and Potluck
Tuesday, March 19
Mass at 5:30 p.m.



**Following Mass, we will have a Potluck
Dinner in Benedictine Hall. Bring your
favorite dish to share!**

Triduum



Holy Thursday – 7:00 p.m. (*Sulphur*)
Good Friday – 5:00 p.m. Confessions (*Ada*)
– 7:00 p.m. Service (*Ada*)
Easter Vigil – 8:00 p.m. (*Ada*)

(NOTE: Easter Sunday Mass will still be celebrated at 9:00 a.m. in Ada and 11:30 a.m. in Sulphur.)

**Adoration of the
Blessed Sacrament**
Friday, March 22
6:00 p.m. until Midnight
Chapel



THE WORLD IS TOO SMALL
FOR WHAT I INTEND TO DO

BASED ON THE TRUE STORY

CABRINI

FROM THE DIRECTOR OF SOUND OF FREEDOM

As an Italian immigrant, Missionary Sister Frances Xavier Cabrini steps foot in America in 1889, and is greeted by disease, crime, and impoverished children living in New York's slums.

This movie is still showing at the Ada Cinemark theater this week.

ANGEL
studios

angel.com/cabrini

Parts of Mass

Consubstantial and Incarnate

THE NICENE Creed proclaims our belief in the Trinity. Among its points is that Jesus is *consubstantial* and *incarnate*. Neither of these words is common in our vocabulary, but their appearance in the Creed shows how difficult it is for us humans to explain the mystery of God.

“Consubstantial” basically means “one in being,” but the word is more technical. It proclaims our belief that there is only one God, though the Godhead is manifest in more than one way. God has one nature, but three persons. Jesus existed with the Father before all ages—before he entered the world in time and place on the first Christmas Day in Bethlehem. He already existed, and he was always truly God—consubstantial with the Father.

This belief entered the Creed after the Council of Nicaea in the fourth century because of a heresy spread by a man named Arius. He believed that Jesus had a beginning in time, and hence he could not share the same Godhead as the Father. This opinion did not fit with the evidence in the New Testament, so the early Church condemned the thought of Arius and clarified mainstream Christian belief by proclaiming that Jesus had always shared the same nature with the Father—that he was consubstantial with the Father—before and after he was born.

We also believe that Jesus became “incarnate.” The word *incarnate*, refers “to the divine mystery of the taking of human nature by the Second Person of the Blessed Trinity,” Jesus (Smolarski, *A Glossary of Liturgical Terms*, 72). He was actually born, though he lost nothing of the Godhead by doing so. If you had seen Jesus in the first century, you would have seen God in flesh and bone.

These two difficult words proclaim two sides of our belief. Jesus is God, and Jesus is human—he is consubstantial and incarnate.

Cup and Chalice

THE REVISED English translation of the Mass has replaced the word *cup* with *chalice* in most instances throughout the Eucharistic Prayers. Catholics who are used to hearing the priest say of Jesus, “he took the cup,” hear instead “he took the chalice.”

To some, the word sounds wrong. In English, *chalice* summons up an image of a precious vessel, studded with jewels. Jesus surely had nothing like that at the Last Supper when he shared his blood.

There are several reasons for the change. One is the desire to use words that distinguish the articles we use at church from the ones we have at home. Another is to recognize the ceremonial nature of the meal Jesus shared. Furthermore, the same word appears both in the words spoken aloud and in the words that describe the action of the priest. Since we use the written word *chalice* to describe the vessel actually sitting on the altar, we use the same word in the spoken text about the Last Supper.

Of course, the word *cup* could have been used more broadly in these instances, and some would have preferred that. However, the Congregation for Divine Worship and the Discipline of the Sacraments in Rome believes that the word *chalice* sets a better tone for this part of the celebration.

Nonetheless, one of the revised Memorial Acclamations (“When we eat this bread”) still uses the word *cup*. This is partly because that acclamation is nearly a direct quotation from 1 Corinthians 11:26, where the word *cup* occurs in lectionary translations, and partly because this acclamation belongs to the people. The translators tried to minimize the changes to those parts of the revised words.

Bulletin Inserts for the Liturgical Life of the Parish: The Mass © 2020
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Written by Paul Turner.
