



ST.
FRANCIS XAVIER
CATHOLIC PARISH

March 31st, 2024

*In Thee, O Lord, have I put my
hope. Let me never be confounded.*

- St. Francis Xavier, S.J.

EASTER SUNDAY



Opening Hymn

(During the Entrance)

1 Jesus Christ is ris'n today, Alleluia!
our triumphant holy day, Alleluia!
who did once upon the cross, Alleluia!
suffer to redeem our loss. Alleluia!

3 But the pains which he endured, Alleluia!
our salvation have procured; Alleluia!
now he reigns above as king, Alleluia!
where the angels ever sing. Alleluia!

4 Sing we to our God above, Alleluia!
praise eternal as his love; Alleluia!
praise him, all you heav'nly host, Alleluia!
Father, Son, and Holy Ghost. Alleluia!

**No Weekday Masses this
coming week.**

**April 5th First Friday
5:30pm**

Have a Blessed Easter!

The Resurrection 1715
Sebastiano Ricci,



New Morning : Reflection for Easter Sunday

The tomb was empty. In the early morning darkness of that first Easter, there was only confusion for Mary Magdalene and the other disciples. But as the daylight spread, they saw the dawning of a new creation.

At first they didn't understand the Scripture, today's Gospel tells us. We don't know which precise Scripture texts they were supposed to understand. Perhaps it was the sign of Jonah, who rose from the belly of the great fish after three days (see Jonah 1:17). Or maybe Hosea's prophecy of Israel's restoration from exile (see Hosea 6:2). Perhaps it was the psalmist who rejoiced that God had not abandoned him to the netherworld (see Psalm 16:9–10).

Whichever Scripture it was, as the disciples bent down into the tomb, they saw and they believed. What did they see? Burial shrouds in an empty tomb. The stone removed from the tomb. Seven times in nine verses we hear that word—"tomb."

What did they believe? That God had done what Jesus said He would do—raised Him up on the third day (see Mark 9:31; 10:34).

What they saw and believed they bore witness to, as today's First Reading tells us. Peter's speech is a summary of the gospels—from Jesus' baptism in the Jordan to His hanging on a tree (see Deuteronomy 21:22–23), to His rising from the dead.

We are children of the apostles, born into the new world of their witness. Our lives are now "hidden with Christ in God," as today's Epistle says. Like them, we gather in the morning on the first day of the week—to celebrate the Eucharist, the feast of the empty tomb.

We rejoice that the stones have been rolled away from our tombs, too. Each of us can shout, as we do in today's Psalm: "I shall not die, but live." They saw and believed. And we await the day they promised would come—when we, too, "will appear with Him in glory."

Dr. Scott Hahn



The parish staff knows of the following who are ill, in retired living accommodations, etc. **If you are aware of others, please let Father or the parish office know:** Carl Burrell, Bella Mally, Jane Soars, Eleanor Finley, Susan Fisher, Gerri Allen, Kathy McCarthy, Ken Keyes,, Mildred Crawford, and the residents of Franklin Hills Care Center and Cherrywood Place.

Prayers for the infirm and homebound are a work of mercy.

WEEKEND SCHEDULE

Saturday

3pm – Confessions (St. Francis Xavier)

4pm – Vigil Mass (St. Francis Xavier)

Sunday

7:30am – Holy Mass,
(St. Francis Xavier)

9:00am – Holy Mass (St. Patrick)

11:00am – Holy Mass,
(St. Francis Xavier)

ADDITIONAL INFORMATION

Daily Mass is celebrated in the Convent at St. Patrick's, Monday through Friday at 7:00 a.m.

School Mass at St. Patrick's is celebrated at noon Monday through Friday.

Please contact the parish office by email to arrange a baptism, marriage, or funeral, or to request a certificate.

To request the offering of the Holy Mass for your intention, please email the office or leave your intention in the Sunday collection basket.

St. Francis Xavier can be found online at sfxspokane.org or at [facebook.com/sfxspokane](https://www.facebook.com/sfxspokane)

Our Mailing Address is:
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Office Hours.

Tuesday—Thursday 9am-12pm.

THIS WEEK AT ST. FRANCIS XAVIER

NO WEEKDAY MASSES

FRIDAY, APRIL 5TH

5:30PM FIRST FRIDAY MASS AND
ADORATION

SATURDAY, APRIL 6TH

3:00PM CONFESSIONS

4:00pm, Mass

SUNDAY, APRIL 7TH

7:30 am, *Mass Pro Populo*

11:00 am, *Mass Pro Populo*



PAX

THE LITURGICAL YEAR

BY THE VERY REV. DOM PROSPER GUÉRANGER, ABBOT OF SOLESMES

Excerpts from EASTER SUNDAY

The night between Saturday and Sunday has well nigh run its course, and the day-dawn is appearing. The Mother of sorrows is waiting, in courageous hope and patience, for the blissful moment of her Jesus' return. Magdalene and the other holy women have spent the night in watching, and are preparing to start for the sepulchre. In limbo, the Soul of our crucified Lord is about to give the glad word of departure to the myriads of the long-imprisoned holy souls, who cluster round Him in adoring love. Death is still holding his silent sway over the sepulchre, where rests the Body of Jesus. Since the day when he gained his first victim, Abel, he has swept off Countless generations; but never has he held in his grasp a prey so noble as this that now lies in the tomb near Calvary. Never has the terrible sentence of God, pronounced against our first parents, received such a fulfilment as this; but, never has death received such a defeat as the one that is now preparing. It is true, the power of God has, at times, brought back the dead to life: the son of the widow of Naim, and Lazarus, were reclaimed from the bondage of this tyrant death; but he regained his sway over them all. But his Victim of Calvary is to conquer him for ever, for this is He of whom it is written in the prophecy: 'O death! I will be thy death!' [Osee, xiii, 14]. Yet a few brief moments and the battle will be begun, and life shall vanquish death.

As divine justice could not allow the Body that was united to the Word to see corruption, and there wait, like ours must, for the Archangel's word to 'rise and come to judgement,' so neither could it permit the dominion of death to be long over such a Victim. Jesus had said to the Jews: 'A wicked generation seeketh a sign; and a sign shall not be given it, but that of Jonas the prophet.' [St. Matth. xii, 39]. Three days in the tomb, - the afternoon and night of Friday, the whole of Saturday, and a few hours of the Sunday, - yes, these are enough: enough to satisfy divine justice; enough to certify the death of the Crucified, and make His triumph glorious; enough to complete the martyrdom of that most loving of mothers, the Queen of sorrows.

'No man taketh away my life from Me: I lay it down of Myself: I have power to lay it down, and I have power to take it up again.' [St. John, x, 18]. Thus spoke our Redeemer to the Jews before His Passion: now is the hour for the fulfilment of His words, and death shall feel their whole force.

The day of light, Sunday, has begun, and its early dawn is struggling with the gloom. The Soul of Jesus immediately darts from the prison of limbo, followed by the whole multitude of the holy souls that are around Him. In the twinkling of an eye, it reaches and enters the sepulchre, and reunites itself with that Body, which, three days before, it had quitted amidst an agony of suffering. The sacred Body returns to life, raises itself up, and throws aside the winding-sheet, the spices, and the bands. The bruises have disappeared, the Blood has been brought back to the veins; and from these limbs that had been torn by the scourging, from this head that had been mangled by the thorns, from these hands and feet that had been pierced with nails, there darts forth a dazzling light that fills the cave. The holy Angels had clustered round the stable and adored the Babe of Bethlehem; they are now around the sepulchre, adoring the conqueror of death. They take the shrouds, and reverently folding them up, place them on the slab, whereon the Body had been laid by Joseph and Nicodemus.

But Jesus is not to tarry in the gloomy sepulchre. Quicker than a ray of light through a crystal, He passes through the stone that closes the entrance of the cave. Pilate had ordered his seal to be put upon this stone, and a guard of soldiers is there to see that no one touches it. Untouched it is, and unmoved; and yet Jesus is free! Thus, as the holy Fathers unanimously teach us, was it at His birth: He appeared to the gaze of Mary, without having offered the slightest violence to her maternal womb. The birth and the resurrection, the commencement and the end of Jesus' mission, these two mysteries bear on them the seal of resemblance: in the first, it is a Virgin Mother; in the last, it is a sealed tomb giving forth its captive God.

And while this Jesus, this Man-God, thus breaks the sceptre of death, the stillness of the night is undisturbed. His and our victory has cost Him no effort. O death! where is now thy kingdom? Sin had made us thy slaves; thy victory was complete; and now, lo! thou thyself art defeated! Jesus, whom thou didst exultingly hold under thy law, has set Himself free; and we, after thou hast domineered over us for a time, we too shall be free from thy grasp. The tomb thou makest for us, will become to us the source of a new life, for He that now conquers thee is 'the First-born among the dead'; and to-day is the Pasch, the Passover, the deliverance, for Jesus and for us, His brethren. He has led the way; we shall follow; and the day will come, when thou, the enemy, that destroyest all things, shalt thyself be destroyed by immortality. Thy defeat dates from this moment of Jesus' resurrection, and, with the great Apostle, we say to thee: 'O death! where is thy victory? O death! where is thy sting?'

But the sepulchre is not to remain shut: it must be thrown open, and testify to men, that He, whose lifeless Body lay there, is indeed risen from the dead. As when our Jesus expired upon the Cross, so now, immediately after His resurrection, an earthquake shook the foundations of the world; but, this time, it was for joy. 'The Angel of the Lord descended from heaven, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror,' and fell on the ground 'as dead men.' God has mercy on them; they return to themselves, and quitting the dread sepulchre, they hasten to the city, and relate what they have seen.

Meanwhile, our risen Jesus, seen by no other mortal eye, has sped to His most holy Mother. He is the Son of God; He is the vanquisher of death; but He is, likewise, the Son of Mary. She stood near Him to the last, uniting the sacrifice of her mother's heart with that He made upon the Cross; it is just, therefore, that she should be the first to partake of the joy of His resurrection. The Gospel does not relate the apparition thus made by Jesus to His Mother, whereas all the others are fully described. It is not difficult to assign the reason. The other apparitions were intended as proofs of the resurrection; this to Mary was dictated by the tender love borne to her by her Son. Both nature and grace required that His first visit should be to such a Mother, and Christian hearts dwell with delight on the meditation of the mystery. There was no need of its being mentioned in the Gospel; the tradition of the holy Fathers, beginning with St. Ambrose, bears sufficient testimony to it; and even had they been silent, our hearts would have told it us. And why was it that our Saviour rose from the tomb so early on the day He had fixed for His resurrection? It was because His filial love was impatient to satisfy the vehement longings of His dearest and most afflicted Mother. Such is the teaching of many pious and learned writers; and who that knows aught of Jesus and Mary could refuse to accept it?





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