



SAINT ANDREW'S CATHOLIC CHURCH

1486 Highway 62 West • PO Box 197 • Yellville, AR 72687
870-449-4850

Sunday, April 10, 2022

*This
Week -
Holy
Week*

Wednesday, April 13 - NO Mass

Holy Thursday, April 14
Stations at 11:15 a.m. Mass at noon
Mass intention - +Dorothy Garmon

Good Friday, April 15 - Service at 3 p.m.

Sunday, April 17 - Mass at 11 a.m.
Mass intention - Special Intentions of all parishioners

Pastor:

Father Jim Fanrak
870-743-9889 Rectory
mmgchurch@yahoo.com

Parish Manager:

Steve Triner
870-321-2773
stevet@yellville.net

Church Secretary:

Denise Jorgensen
870-445-4810
kidneywoman@yahoo.com

Prayer-Line Connection:

standrewprayer@gmail.com



PARISH MISSION STATEMENT:

The mission of St. Andrew's Catholic Church is to carry on the ministry of Jesus Christ, as members of His living body, the Church, to bring the Kingdom of God into the world through evangelization, worship, religious education, and service in our families, in our parish, and in our community.

A God Who Knows How It Feels

Christ could have spoken anything from the cross, so why did he choose to recite Psalm 22? And why is it so important that we recite that same Psalm at today's Mass? "My God, my God, why have You abandoned me?"

We've never known the Jesus of the Gospels to doubt the will of God. We've never known him to be a defeatist or to give into feelings of despair. He's the hero who walks on water, the Savior who is welcomed to Jerusalem with a pathway of palms. And he knows how this story ends; he knows full well that his Father has absolutely not abandoned him.

So why does he say this? Jesus doesn't make off handed comments, especially in his last hour. Today, when we repeat the words that he calls out in his

darkest moment, we must remember that he wants us, very particularly, to consider them.

With his crucifixion, Jesus reminds us of his humanity. He is a man of flesh that can be torn and blood that can be shed. Somehow, in tandem with his divinity, he still possesses a heart that knows fear and pain and longing. And with this seemingly hopeless cry, he reminds us of that.

Let us never doubt that Jesus can relate to us in our brokenness. This is the week, friends. This is the week that reminds us that our God is a God who knows every pang, every trembling, and every uncertainty of human life. Our God knows what abandonment feels like. He knows what rejection feels like. He knows what it is to keep going when the strength and the will has disappeared.

— Tracy Earl Welliver, MTS

*We welcome all
visitors to St.
Andrew's Catholic
Church this
weekend. We
hope you enjoy
your stay in the
Ozarks, and may
God protect you
on your trip home.*

CONTACTS, COMMITTEES, ORGANIZATIONS & SERVICES

Adult Scripture Study:	Janice Triner	421-2594
Buildings, Maintenance:	Kevin Goulet	421-9921
Catholic Youth Ministry (CYM):	Karen Carter	404-2065
	Philip Carollo	404-7890
Council of Catholic Women:	standrewprayer@gmail.com	
Custodian:	Gerri Unger Parr	436-5450
Deacon:	Mark Scouten	741-1579
Deacon Candidate:	George Gussy	404-0546
Emergency Relief:	Cindy Nixon	405-8809
	Steve Triner	321-2773
Finance Council:	Cindy Nixon	405-8809
Food Bank:	Marv Topf	453-6443
Eucharist for the Homebound:	Floyd Crawford	321-8826
Library, Archivist:	Joanne Mustion	321-0479
Liturgy, Sacraments, and Devotions:	Steve Triner	321-2773
Music:	Scott Vasconcellos	209-417-4239
Parish Life:	YOUR NAME HERE	
Parish Manager:	Steve Triner	321-2773
Pastor:	Father J. Fanrak	743-9889
Prayer Requests; News:	Denise Jorgensen	445-4810
Religious Educ.; Formation:	Janice Triner	421-2594
Rosary Crusade:	Daksha Thomas	449-4784
Safe Environment:	Janice Triner	421-2594
Secretary	Denise Jorgensen	445-4810
Social Justice, & Charitable Outreach:	Cindy Nixon	405-8809
Spiritual Direction:	Janice Triner	421-2594
Tribunal:	Dc. Mark Scouten	741-1579



HOLY WEEK SCHEDULE

April 13 - **NO Mass**

April 14 - Holy Thursday - **Noon Mass**

April 15 - Good Friday - **NO Mass**

Service at 3 p.m. with Stations

April 17 - Easter Sunday 11 a.m. with luncheon to follow (Sign up sheets are in the vestibule. Please let us know how many.)

HOLY WEEK EVENT

During Holy Week the Ecumenical Council presents services Monday-Thursday. For the last two years it's been done online, but this year we're going back to the presentations with a light lunch served by the churches involved. St. Andrew's day is Wednesday, and if you'd like to help serve and tidy up, please talk to Donna Hassman.

Please remember in your prayers...

Vern Anderson, Ray Benjamin, Baby Berkley, Beth, Rose & Paul Cooper, Mike Crawford, Debbie, Phil Dagenais, Chance Dodson, Dan Dorman, Eura Droher, Louise Eckroat, Patty Eubanks, Audrene Goulet, Pat Goulet, Ruth Haley, Robin Haller, John Hartz, Vicki Hartz, Andy Haskell, David Hughes, Paul Hunt, Lisa Jansen, Johnny, Tricia Kensinger, Jeanne Kernan, Pat and Bernie Kohl, John LaRochelle, Gloria Maffei, Dana Matlock, Dalton Matlock, Gene McEwen, Susie Mulhern, Joanne Mustion, Catherine Myer, Michael Nighbert, Terrence O'Sullivan, Bob Parent, John Parr, Ardis Rastetter, Astrid Rastetter, Bev Rastetter, Sara Rastetter, Tony Rastetter, Joe Lee Regalado, Deacon Mark Scouten, Robert Skorich, Tamara Steagall, Diane Stefan, Dan & Nicole Storms, Wade Strong, Carl Stubenfall, Dee Supergan, Jill Swanson, Stephen Triner, Diane Vandersteen, Keith Venable, Justin Weeden, Alison Weyers, Don Wilkes.

Please add prayers for all those afflicted by war. Please pray for anyone struggling with mental or chronic illnesses, for their healing and peace.

To add or delete names, please
email - standrewprayer@gmail.com
or contact Denise Jorgensen at 870-445-4810

HELP THE YELVILLE FOOD PANTRY

The food pantry needs donations, and in April they like to receive donations of canned chicken

. They can always use canned meats (but not canned salmon), soups, and other foods. The box for donations is right by the front door. Please pop a couple of extra items into your cart for the pantry. Recent articles have informed us that Hamburger Helper and other kits may need perishable foods that recipients don't have or can't afford.

- Peanut butter
- Canned fruit
- Canned stew
- Canned beans
- Canned soup
- Canned vegetables
- Canned fish
- Pasta and rice

I WANT TO BE INVOLVED IN MUSIC AT ST. ANDREW'S

Yay, you! Scott wants more people to join him and Gail Russell as they "make a joyful noise unto the Lord" Psalm 100:1. He and Gail practice on Wednesdays after our noon Mass. Please feel free to talk to Scott even if that's not a good time for you. If you are musical or can carry a tune, have a chat with Scott. Can we have a choir again? Maybe so.

MARCH 2022 COLLECTIONS

General	5,684.00
Maintenance Fund	\$524.00
Ash Wednesday	\$519.00
Catholic Relief Services	\$315.00
CASA To Date	\$1,672.00 or 25%



Being Catholic ...

Why don't Catholics add the "For yours is the Kingdom ..." prayer at the end of the Our Father like Protestants do? Where did it come from?

The conclusion of the Lord's Prayer that you refer to is called a doxology, which is a prayer of glory and praise. This particular doxology we do use in the Mass. After the Our Father, the priest prays the prayer that begins, "Deliver us, Lord, we pray, from every evil..." and the people respond with the doxology. The doxology is not found in the Bible, but it is very ancient. It was first found in The Didache, also called "The Teaching of the Twelve Apostles," which dates probably from about the year AD 90. It was a letter of instruction to early converts to Christianity. Protestantism dates only to the sixteenth century, so the doxology is actually a Catholic prayer. Some scholars and the catechism (#2760) indicate that the doxology was connected to the celebration of the Eucharist and was not used apart from it.

Remember, both the Lord's Prayer and the Eucharist were part of the "mysteries of faith," things taught only to believers. Ironically, a remnant of a prayer used during the celebration of the Eucharist has come to be used widely by many Christian churches that do not celebrate the Eucharist! Truth is indeed stranger than fiction!

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GOOD FRIDAY COLLECTION

Pope Francis has asked our parish to support Christians in the Holy Land. Through the Good Friday Collection, you join with Catholics around the world to stand in solidarity with the Church in the Holy Land. When you contribute to the Pontifical Good Friday Collection, you become an instrument of peace in a troubled land. In these challenging times in the Middle East, your support means that our church will conduct parish ministry, provide Catholic education, feed the hungry, build housing for Christians, maintain shrines and operate refugee centers in the Holy Land.

Christians, along with all of the clergy and religious who serve in the Holy Land, will deeply appreciate your prayers and financial help! The political, religious and military challenges in the Holy Land are more complex than ever. The wars, unrest and instability have been especially hard on Christians. Our parish will support Christians in the Holy Land through the Good Friday Collection, as requested by Pope Francis. Like Simon of Cyrene, you can help carry the cross under very difficult circumstances in the Holy Land. PLEASE BE GENEROUS!

For more information about Christians in the Holy Land, visit www.myfranciscan.org/good-friday.

COLLECTION BASKETS

Our collections baskets are still on the tables in the back of the church. Please remember they are there and to put any cash donations for any second collections in the striped baskets.

LIVE THE LITURGY

Inspiration for the week

Hailed one moment and rejected the next. This seems to be the pattern that repeats itself not only throughout history but in our own lives as well. Jesus wants to be triumphantly welcomed into our hearts with joy! And welcome him we do! Then come the times when we do exactly the opposite and we reject the teachings of the Gospel and turn our backs on God's friendship. The one who at one time is a friend now becomes an enemy. Jesus understands our ambivalence. He lived it on the way to the cross. Understanding the full array of human emotion, God accepts us where we are. There is a great deal of drama on the road to Calvary. Our lives can be dramatic as well. In all of those whirlwind moments it can be difficult to find God's presence and understand his will. We walk with Jesus this week seeking inspiration and hope, the essential keys needed to unlock the door to God's presence in our lives.

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Easter Flower Donations

Envelopes are available in the vestibule, and the donation is \$10 for a memorial or honorarium for friends and family.

For

Eugene LaRochelle
Dorothy LaRochelle
Bernie & son BJ Stark
Ken & daughter Karen Krzyzaniak
Glenn Rastetter
Stephen & Elinore Triner
Laura Mustion
The Novoselek Family
Dorothe Tendall & Morris Buttner
Edward & Frances Minnaert
John & Marcella Hassman
Adeline & John Majestic
Deceased Members

of the McEwen Family
Deceased Members

of the Topf Family

Fred Kernan
June Rossum
Kenneth Aehlert
Anna & Wojciech Bugajski
Bronislawa & Gabriel Gala
Maria Bralich
Krystyna Salvierz
Barbara & Zdzislaw Tokarski

The Garrison Family
Raymond Garrison
The Kruep Family
Helen Schexnaider
Monnie Mae & Lawrence Turner
Abbie & Elton Holland
Dr. Bill Presley

From

John LaRochelle
John LaRochelle
Carol Stark
Carol Stark
Ardis Rastetter
Stephen & Janice Triner
T.J. & Joanne Mustion
T.J. & Joanne Mustion
Frank & Cindy Nixon
Stan & Tootie Hassman
Stan & Tootie Hassman
Donna & Frank Zaerr

Marv & Marcie Topf

Marv & Marcie Topf

Marv & Marcie Topf

Kathy Aehlert

Kathy Aehlert

K. H. Gala

K. H. Gala

K. H. Gala

K. H. Gala

K. H. Gala

Mary Garrison & Melissa Garrison

Mary Garrison & Melissa Garrison

Mary Garrison & Melissa Garrison

Gail Russell

Julia & Lyle Holland

Julia & Lyle Holland

The Presley Family

Kids' Corner

SHARING THE GOSPEL

The friends of Jesus made a special parade just for him. The people liked Jesus. He fed them. He healed them. They wanted to crown him king. They were sure that with Jesus in charge, they could live in peace. When you praise God, and when you put Jesus in charge of your life, you really can live with peace in your heart!

Read today's Gospel and color this picture.



PRAYER

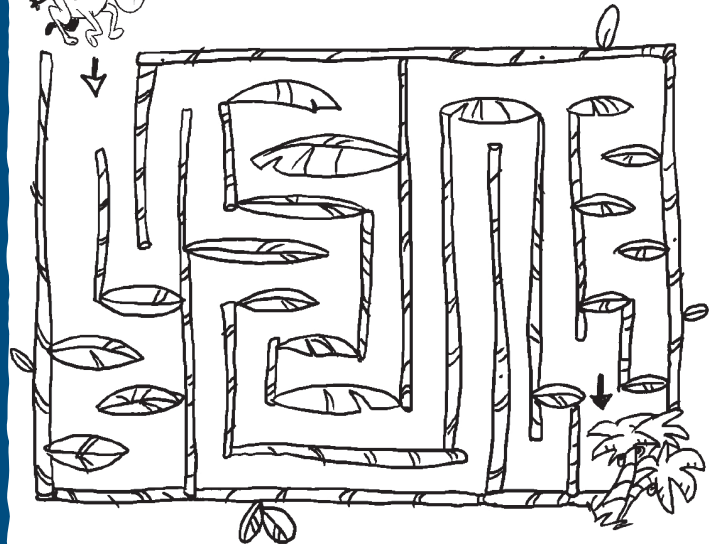
Dear God, thank you for sending Jesus to be my king.

MISSION FOR THE WEEK

Make Jesus king of your life. Ask him to help you spend your time doing the things that would make him happy.



Trace the way Jesus' donkey entered Jerusalem



On your own paper, draw a picture of Jesus as king in your house.



Readings for the week of April 10, 2022

Sunday, April 10 - Luke 19:28-40; Isaiah 50:4-7; Psalm 22:8-9, 17-18, 19-20, 23-24 [2a]; Philippians 2:6-11; Luke 22:14—23:56 or 23:1-49

Monday, April 11 - Isaiah 42:1-7; Psalm 27:1, 2, 3, 13-14; John 12:1-11

Tuesday, April 12 - Isaiah 49:1-6; Psalm 71:1-2, 3-4a, 5ab-6ab, 15 and 17; John 13:21-33, 36-38

Wednesday, April 13 - Isaiah 50:4-9a; Psalm 69:8-10, 21-22, 31 and 33-34; Matthew 26:14-25

Thursday, April 14 - Chrism Mass: Isaiah 61:1-3a, 6a, 8b-9; Psalm 89:21-22, 25 and 27; Revelation 1:5-8; Luke 4:16-21

Evening Mass of the Lord's Supper: Exodus 12:1-8, 11-14; Psalm 116:12-13, 15-16abc, 17-18; 1 Corinthians 11:23-26; John 13:1-15

Friday, April 15 - Isaiah 52:13—53:12; Psalm 31:2, 6, 12-13, 15-16, 17, 25; Hebrews 4:14-16; 5:7-9; John 18:1—19:42

Saturday, April 16 - Vigil: Genesis 1:1—2:2 or 1:1, 26-31a; Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35 [30] or Psalm 33:4-5, 6-7, 12-13, 20-22 [5b]; Genesis 22:1-18 or 22:1-2, 9a, 10-13, 15-18; Psalm 16:5, 8, 9-10, 11 [1]; Exodus 14:15—15:1; Exodus 15:1-2, 3-4, 5-6, 17-18 [1b]; Isaiah 54:5-14; Psalm 30:2, 4, 5-6, 11-12, 13 [2a]; Isaiah 55:1-11; Isaiah 12:2-3, 4, 5-6 [3]; Baruch 3:9-15, 32—4:4; Psalm 19:8, 9, 10, 11; Ezekiel 36:16-17a, 18-28; Psalm 51:12-13, 14-15, 18-19 [12a]; Romans 6:3-11; Psalm 118:1-2, 16-17, 22-23; Luke 24:1-12

Sunday, April 17 - Acts 10:34a, 37-43; Psalm 118:1-2, 16-17, 22-23 [24]; Colossians 3:1-4 or 1 Corinthians 5:6b-8; John 20:1-9 or Luke 24:1-12 or, Luke 24:13-35



DIOCESE OF LITTLE ROCK
Office of Vocations

2500 North Tyler Street • Post Office Box 7239 • Little Rock, AR 72217-7239 • (501) 664-0340

Dear friends in Christ,

On July 1, 2010 we established the Holy Thursday collection to give everyone the opportunity to help support the education of our seminarians. Since that time, you have donated over \$3,940,300.70. As of 2009, Bishop Taylor has ordained 43 new priests. Your generosity has been overwhelming, and I want to thank you for your prayers and support.

I am pleased to share with you the good news of your Holy Investment in Faith! This past year the Diocese of Little Rock ordained five men to the priesthood. They faithfully and enthusiastically serve your needs all across our diocese. I am proud to say, and they would confirm, that the fruit of their vocations are a result of your prayers and sacrifices.

The good news of your Holy Investment in Faith continues! In 2022, God willing, 2 additional men will be ordained to the priesthood to serve the people of our diocese. This is in addition to the 139 active diocesan, missionary, and religious priests already serving our diocese. Today the median age of our active diocesan priests has dropped to 48 years.

As you already know, the success of your Investment in Faith is dependent upon God's grace and your donations. Your donation directly supports the education of the future priests of our diocese. We currently have 21 seminarians and anticipate growing even more this fall. I invite you once again this year to open your hearts and help support these young men who will someday be your priests. The education cost for each of the 21 diocesan seminarians is \$36,000 per year, which is equivalent to a total cost of \$756,000.00. We need your help to be able to prepare our seminarians for the priesthood. Every dollar is important. Every gift is an expression of faith.

Many of you have envelopes for this collection in your monthly packets. I have also asked every pastor to place envelopes in the pews this weekend. Preferably, anytime between now and Easter, you can put the envelope in the parish collection basket, or you can mail your contribution directly to the diocese.

I want to thank you on behalf of Bishop Taylor, our seminarians and myself for your generous support and prayers. I am very proud of our seminarians who are men of prayer and who work and study diligently so that they can be good and holy priests for you in the years to come. Please be assured that you are included in their daily prayers as well as in my own. I am confident that you will respond generously again this year to the Holy Thursday Collection so we can continue to build and to invest for the future and to make a difference well past our time.

Sincerely in Christ,

Fr. Jeff Hebert
Director of Vocations

IS CONFESSION STILL AN EASTER DUTY?

Cathy Caridi, J.C.L. – April 2, 2009

Q: When I was a kid, everyone was required during Lent to make his “Easter Duty”. Every parishioner received a card from the parish. When we went to confession before Easter, we handed the card to the priest. By Easter he had a huge stack of cards, showing which parishioners had made their Easter Duty and who hadn’t. But nowadays, people hardly ever go to confession like they used to, and nobody talks about Easter Duty. Has this requirement been abolished like so many other things? – Janet

A: Canon law is grounded in theology. The most fundamental theological teaching about the sacrament of penance—that reception of the sacrament is necessary when we are conscious of having committed grave sin (c. 988.1)—will never change, because as Catholics we believe that this sacrament was instituted for this very purpose by Christ Himself. What can change over time, however, are the disciplinary practices (what one might call “housekeeping details”) pertaining to this sacrament, like that described in Janet’s question. Let’s take a look at what the current law says about confessing one’s sins at Easter time, and compare it to church law in the past.

Most American Catholics are at home with the traditional notion that while we should go to confession throughout the year, it is particularly necessary at Christmas and Easter time. In fact, however, there is no legal requirement to receive the sacrament at these particular times. Canon 989 states merely that everyone who has reached the age of discretion is required to confess his grave sins at least once a year. On the surface, it’s a very simple, straightforward canon, but let’s unpack it to be sure we understand exactly what is required of us.

The mention of the “age of discretion” refers to the fact that children who are too young to have made their First Confession are of course exempt from this obligation. The implication, therefore, is that once a child has reached the age of reason and has received the sacrament of penance for the first time, this annual requirement applies.

The canon notes specifically that a Catholic is required to confess his *grave* (i.e., mortal) sins. Thus if he is not conscious of having committed any such sins, there is no requirement to receive the sacrament. The preceding canon does note that it is recommended that the faithful also confess their venial sins (c. 988.2); but a recommendation is not an obligation.

Therefore, technically speaking, a person who does not commit any mortal sins throughout his life is not required to go to confession at ANY time, including the Easter season. Obviously canon 989 does not contain any particularly stringent requirements, and to many Catholics may actually seem quite lax! Was the law more demanding in the past?

Not at all. The current Code of Canon Law was promulgated in 1983 by Pope John Paul II, replacing the previous code of 1917. Our current canon 989 is virtually identical to the 1917 code’s canon 906. That canon, in turn, was based on the discipline decreed by the Church during the Council of Trent (1545-1563), formulated in response to protestant claims that sacramental confession of one’s sins to a priest was not of divine origin and was unnecessary. We can see that with regard to a Catholic’s obligation to confess his sins annually, nothing whatsoever has been changed for nearly 500 years!

It is important to keep in mind here that the code is mandating the absolute minimum that is acceptable for a practicing Catholic. If one adheres to the minimum requirements, he is not violating the law—but that does not necessarily mean that doing only the bare minimum is a good idea.

Nor is it a good idea to fall into the trap of thinking that it is not worthwhile to confess sins that are “just” venial. Pope John Paul, in his 1984 Apostolic Exhortation *Reconciliation and Penance*, noted that venial sin “must never be underestimated, as though it were automatically something that can be ignored or regarded as ‘a sin of little importance’” (17). It is well known that the late pontiff himself confessed his sins every single day—and one might reasonably assume that they were venial, rather than mortal sins!

So what was happening in Janet's parish when she was a kid? The practice she describes, which was not unique, was one means that parish pastors sometimes used in the past to try to ensure that none of their parishioners received Holy Communion at Easter time in a state of mortal sin.

For while the code does not mandate that we Catholics must receive the sacrament of penance at any particular time of the year, it does specify that we receive Holy Communion during the Easter season. Canon 920 notes that once a Catholic has received his First Holy Communion, he is obliged to receive this sacrament at least once a year, during paschal time (i.e., between Easter and Pentecost). This, and not a perceived requirement to go to confession, is the actual origin of the term "Easter Duty".

But it does tie in directly with a requirement to receive the sacrament of penance first, if one has committed mortal sin. Canon 916 simply restates Catholic sacramental theology when it asserts that anyone who is conscious of grave sin may not receive the Eucharist without first having gone to confession.

Consequently, a pastor like Janet's might reasonably have expected that at Easter, Holy Communion would be received by everyone in his parish—including some who ordinarily might not receive the sacrament, for a variety of reasons. Perhaps there were some parishioners who the pastor knew well were not regularly practicing their faith, or who might even be living scandalously sinful lives. If such people were to approach a priest distributing Holy Communion at Easter Sunday Mass, he might logically be concerned that they could still be in a state of grave sin. In order to obviate this problem, the pastor apparently established a system to determine whether in fact each parishioner had received the sacrament of penance before Easter. If he knew that everybody had done so, he might rest easier about giving them all the Eucharist. It was not a fool-proof system, of course, but it was a logical and sincere attempt to ensure that nobody was making a sacrilegious Communion in the parish.

A couple of significant problems with this approach are perhaps the reasons why it is not a current, widespread practice. Firstly, the system presumes that every parishioner will go to confession in his own parish. But there is no obligation to receive the sacrament of penance in a particular church or from a particular priest. Canon 991 states clearly that every Catholic is free to confess his sins to a confessor of his own choice, even to one of another rite. Lest anyone wonder whether this is an innovation in the 1983 code, the corresponding canon in the 1917 code was, once again, virtually identical. This means that anyone may lawfully go to confession in any Catholic parish; and this holds true even if, for example, the Catholic is a member of the Latin rite and he wishes to go to confession at a Byzantine-rite Catholic parish. So if Janet's pastor did not receive a card from one of his parishioners, it was always possible that the person had gone to confession somewhere else. The pastor could not necessarily make any definitive conclusions about a parishioner's failure to submit the card to him.

The second objection is more pastoral than canonical, and concerns a penitent's privacy. While there are plenty of Catholics who are quite content to confess their sins face-to-face, in the sight of the priest (who may recognize them if he already knows them personally), there are also a significant number of faithful who prefer anonymity. There is certainly nothing wrong with a penitent preferring to use a confessional with a grill or other privacy-screen between him and the confessor; nor even with a person wishing to confess specifically to a priest who does not know him at all! Especially, though not exclusively, in cases where a penitent feels a particular embarrassment about having to confess a certain sin, it may be much easier to receive the sacrament in the darkened interior of a traditional confessional-box, from an unknown confessor whom he may very well never meet again. Even if a parishioner believes that the priest(s) of his own parish may not be able to identify him, the need to somehow reach around inside the confessional and hand the priest a card may very well enable him to do just that! Thus this system, while intended to encourage parishioners to go to confession before Easter, could actually discourage some of them from doing so.

To answer Janet's question, therefore, the law concerning mandatory reception of the sacrament of penance has certainly not changed in our lifetimes. But the disciplinary practice at her childhood parish—which in any case was never a universal custom—is not in force throughout the Catholic Church today. The methods which the Church may use to urge or encourage Catholics to frequent the confessional can vary; but the need for us all to receive this sacrament regularly will always remain unchanged.