

CHURCH REOPENING

Do preklica iz strani škofije, napovedane maše (vsak dan ob 8h, nedeljo ob 8.30h) v naši cerkvi boste lahko sledili direktno preko računalnikov in mobilnih naprav s Facebook-live www.facebook.com/ourladyofmm  Until revoked by Archdiocese, you will be able to follow the announced Masses (daily 8 am and Sunday 8:30 am) from our church directly through computers and mobile devices on Facebook-live.

Nedelja, 28.mar: CVETNA NEDELJA- PALM SUNDAY

Nedelja Gospodovega trpljenja

World Day of Youth

Psalm: »Moj Bog, moj Bog, zakaj si me zapustil?«

»My God, my God, why have you forsaken me?«

Župnija Brezmadežna s Čudodelno Svetinjo:

8.30  Za žive in pokojne župljane

- + Alojz Jenko, družina
- + Iz družine Mavec in Čadonič, Joe in Kati Mavec
- + Janez in Mara Muhič, J.M.M.
- + Ivan Litrop, Štefan Vinčec
- + Rozi Zupančič (v Slov.), V. in M. Krampelj
- + Frank Križaj, družina
- + Ignac Kersnik, hčerka Sonja z družino
- + Marjan Kersnik, Elizabeth Kersnik z družino
- + Francka Žejn, Jaka in Anica Opresnik
- + Janez Picek, sestra Maria Dejak
- + Ivan Pepelnak, družina J. Lorber
- + Jože in Ivan Žužek, Silvia Škrajnar
- + Marjeta Šinko, Mladi Glas Planika
- + Jožef in Liliana Šuštar, Mladi Glas Planika
- + Mario Hull, Mladi Glas Planika
- + Znanci od plesne skupine, Mladi Glas Planika
- + Frank Žumer, hčerka Sonya z družino
- + Janez in Barbara Premzelj, Rezka Štiglic
- + Janez Blas, žena Anica z družino
- + Ernest in Katarina Žilavec, družina Rudy Žilavec
- + Ludvik in Tony Ženko, John Žunič
- + Milka Žunič, John Žunič
- + Nick Jakob in Vinko Žunič, John Žunič
- + Frank Nagode, Iva in Tone Kastelic
- + Martin in Štefan Krampač, sestra Maria Žalik z druž.
- + G. Tone Zrnec CM, dekliški zbor M. Pomagaj
- + Peter in Nada Stark, družina Brodarič

10.00 + John in Cecilia Bain, J.C.B.

ŽUPNIJA MARIJA POMAGAJ:

10.00 Za žive in pokojne župljane

- + Julka Godec, J.G.
- + Mara Muhič, otroci
- + Vinko Levstik, družina Slavka Levstik
- + Terezija in Karel Kromar, otroci
- + Jože Por, Maria Por
- + Sonja Kokal, M. Kraljič z družino
- + Fanika Logar, družina Potočnik
- + Feliks Potočnik, družina Potočnik

- + Stanko Skočir, družina
- + Metod Serazin, Vera Serazin
- + Štefan in Ana Kranjec, hčerke Anna in Matilda
- Za zdravje Ide Skubic, Vera Serazin
- Po Namenu, Marija Jamnišek

Ponedeljek, 29. mar: LEA, spokornica

8.00 + Pepca Vrban - obl., družina Mervar

- + Janez, Andrej, Janez Sr. in Pepca Ponikvar, druž.
- + Viktor Lorber, sestra Marija Pepelnak

Torek, 30. mar: TURIBIJ, škof; REBEKA, redovnica

8.00 + Marija Marolt, družina C. Lesar

- + S. Teodozija Judnič, Marijine sestre

Sreda, 31. mar: DIONIZIJ, mučenec

8.00 + Milan Ludvik, Tilka Ludvik

- + Kristina Cek, otroci
- + Jolanka Žeks, Maria Marič

Zaradi dela v cerkvi ni celodnevnega češčenja.

No adoration because of work in the church.

1. apr VELIKI ČETRTEK - HOLY THURSDAY:

ŽUPNIJA BREZMADEŽNA:

Ni jutranje svete maše -- No morning Mass

9 am - 11 am Spoved - Confessions

7 pm Sveta Maša - Mass

- + Ivan Ančimer - obl., otroci
- + Ludvik Stajan, sestra Rozalija Štrukelj
- + Katarina Kolenko, Paula Kunej
- + Marija Grbavec, Helena in Edward Cek
- + Francka Žejn, Marjan Žejn

ŽUPNIJA MARIJA POMAGAJ:

5.30 pm Spoved - Confessions

7 pm Sveta Maša - Mass

- + Sobrate Misijonske Družbe

2. apr VELIKI PETEK - GOOD FRIDAY:

This day is a **day of fasting, abstinence from meat, and a day for prayer.**

HOLY LAND collection is on Good Friday during the service. We will remember Christians in the Holy Land.

ŽUPNIJA BREZMADEŽNA:

- 9 am **f** Križev pot - Way of the Cross
9 am - 11 am Spoved - Confessions
1 - 2.30 pm Spoved - Confessions
3 pm **f** Obredi s sv. obhajilom (Slovensko)
5 pm **f** Passion of Christ with Communion (English)

ŽUPNIJA MARIJA POMAGAJ:

- 9 am Križev pot - Way of the Cross
3 pm Obredi s sv. obhajilom (Slovensko)
Spoved - po obredih

Sobota, 3. apr: VELIKA SOBOTA - HOLY SATURDAY

ŽUPNIJA BREZMADEŽNA:

- 2 pm Blagoslov jedil - Blessing of food
Spoved po blagoslovu - Confessions after blessing of food
3 pm **f** Blagoslov jedil - Blessing of food
7 pm **f** VELIKONOČNA VIGILIJA-EASTER VIGIL

- + Frank in Marija Krmelj, družina
- + G. Janez Kopač CM - obl.
- + Ivan Mahne, družina Slugocki
- + Kristina Županc, Franc Šarel
- + Sonja Šarel, Franc Šarel
- + Franc Marič, Franc Šarel
- + Rudy Kerec, Franc Šarel
- + Viktor Lorber, sestra Marija Pepelnak

ŽUPNIJA MARIJA POMAGAJ:

- 1.30 pm Blagoslov jedil - Blessing of food
7 pm VELIKONOČNA VIGILIJA (in blagoslov jedil)
EASTER VIGIL (and blessing of food)
+ Janez Kopač CM - obl. 3.aprila
+ Jože Mejač CM - obl. 27.marca

Nedelja, 4.apr: VELIKA NOČ - EASTER SUNDAY

Psalm: »»To je dan, ki ga je Gospod naredil.««
»This is the day the Lord has made; let us rejoice and be glad.«

Župnija Brezmadežna s Čudodelno Svetinjo:

- 8.30 **f** Za žive in pokojne župljane
+ Ludvik in Leon Glac, Sophia Glac
+ Starši Gomzi in sestra Marija, Sophia Glac
+ Mona Cowell, Mary Kotze
+ Nick Žunič, žena z družino
+ John Slana, Kristina Bobek
+ Amalija Testen, družina
+ Julka Zakrajšek, družina
+ Mimi in Stane Ugovšek, družina
+ Iz družine Mavec in Čadonič, družina Jože Mavec
+ Anton in Ana Novak, družina Novak-Leger
+ Jože Stezinar, Marija Stezinar
+ Jože in Ana Pilič, sin Jože z družino
+ Jože Grčar, družina
+ Ignac Kersnik, žena in otroci z družinami
+ John in starši Malich, F. Malich
+ Frank Tomšič, M. in B. Stajan

- + Stane in starši Konda, družina Konda
- + Starši Stezinar, hčerka z družino
- + Angela Dias, prijateljica
- + Starši Ivanc, V. M. Krampelj
- + Starši Krampelj, V. M. Krampelj
- + Ignac Krampelj, V. M. Krampelj
- + Franc in Frančiška Vrhovec, Marija in Lojze Soršak
- + Frank Mate, Milka Mate z družino
- + Tone Škrajnar, žena in hčerke
- + Ernest in Katarina Žilavec, sin z družino
- + Franc in Kristina Bergoc, hčerka z družino
- + Starši Klopčič, hčerka Maria
- + Franc in Frančiška Vrhovec, Marija in Lojze Soršak
- + Peter Urbanc, Lojze in Marija Soršak
- + Anton in Kristina Cek, otroci
- + Jože Grenc, Delores Kajfež
- + Iz družine Kus, družina
- + Iz družine Volk, družina Danilo Volk
- + Anneliese in Alojz Hočevan, družina Kodrič
- + Darinka Zabukovec, Jože Jenškovec
- + Jože Žibert, družina
- + Zofija Križman, družina
- + Matija in Marjanca Bajt, Mary in Ivan Marentič
- + Ana Žibert, mož Tone Žibert

- 10.00+ Lojze Zajc, wife and daughters
+ Marjan Hull, wife and daughters
+ Frank Tomšič - obl., M. B. Stajan
+ Ludvik Stajan, M. B. Stajan
+ Robert Stajan, M. B. Stajan
+ Jože in Pepca Klanfar, family
+ Jože Kure, Ana Kure z družino
+ Joe Genchi, family Peternej

ŽUPNIJA MARIJA POMAGAJ:

- 10.00 Za žive in pokojne župljane
+ John in Angela Jager, družina
+ Helen Stariha, družina Slavka Levstik
+ Terezija in Karel Kromar, otroci
+ Sonja Kokal, družina
+ Ana in Franc Hočevan, Mary Dolenc
+ Iz družine Vučko, družina Markoja
+ Matija in Marjanca Bajt, Anica Bajt-Kranjec
+ Alojz Skubic, družina Skubic
+ Mary in Don Stefanyk, Helen Skubic
+ Stanko Skočir, družina
+ Janez Gornik, družina Gornik
+ Štefan in Ana Kranjec, hčerke Anna in Matilda

CHANGE FOR MASS SCHEDULE AND RESTRICTIONS

The provincial government announced changes to the restrictions on places of worship currently in the Grey (Lockdown) Zone. As of Monday, March 15, 2021, churches in this designation (in the archdiocese, currently Toronto and Peel Regions) will be permitted 15 per cent capacity for religious services. The percentage includes anyone assisting with the service (priest, volunteers, etc.).

Every moment and every event
of every person's life on earth plants
something in her or his soul.
For just as the wind
carries thousands
of winged seeds, so each
moment brings with it
germs of spiritual vitality
that come to rest
imperceptibly in the
minds and wills of men
and women. Most of
these unnumbered seeds
perish and are lost, for
such seeds as these cannot spring up
anywhere except in the good soil of
freedom, spontaneity and love.



(From 'Seeds of Contemplation'
by Thomas Merton)



CVETNA (OLJČNA) NEDELJA ALI NEDELJA GOSPODOVEGA TRPLJENJA

Cvetna nedelja je prvi dan velikega tedna, ko bogoslužno dogajanje predstavlja Jezusov slovesni vhod v Jeruzalem. Obredi cvetne nedelje, zlasti procesija z zelenjem in branje evangelijskega poročila o Jezusovem trpljenju (pasijon), izvirajo iz bogoslužnih navad jeruzalemske Cerkve, ki so poznane in opisane že v 4. stoletju. Tradicija blagoslavljanja zelenja se je začela pojavljati v 7. stoletju. Po vzorcu jeruzalemskega bogoslužja so urejeni tudi sedanji obredi, ki so bili prenovljeni med t. i. liturgičnim gibanjem v letih 1951–1955, dokončno obliko pa so dobili po drugem vatikanskem cerkvenem zboru (1962–1965).

Cvetna nedelja je vsebinsko povezana z velikim petkom,

ko se spominjamo Gospodovega trpljenja in smrti na križu, na oba dneva pa pri bogoslužju prebiramo odlomke o Jezusovem trpljenju in smrti.

Posebnost maše na cvetno nedeljo je začetek obreda z blagoslovom zelenja pred cerkvijo, ki ga v procesiji med petjem slavnih pesmi odnesejo v cerkev. Zelenje (oljčne vejice in različne vrste butar) verniki zbirajo in povezujejo po posebnih krajevnih navadah ter blagoslovljenega odnesejo domov. V ospredju bogoslužja cvetne nedelje ni blagoslov zelenja, temveč procesija v čast Kristusu Kralju.

Med mašo poteka slovesno branje ali petje pasijona iz enega od prvih treh evangelijev, ki poročajo o zaroti proti Jezusu, zadnji večerji z učenci, Jezusovem trpljenju v vrtu Getsemani, sodnem procesu, obsodbi na smrt, smrti na križu ter o pokopu v grob. Duhovnik in drugi bogoslužni sodelavci oblečejo rdeča bogoslužna oblačila, ki simbolizirajo trpljenje in pasijon.

Simbolika cvetne nedelje

Bogoslužje, ki poteka od cvetne do velikonočne nedelje, zaznamuje bogata simbolika, ki pomaga h globljemu razumevanju jedra krščanskega verovanja.

Na cvetno nedeljo izstopajo trije simboli: pot, zelenje in vzklik hozana. Nomadsko ljudstvo Izrael je svojo zgodovino razumelo kot popotovanje, ki se je začelo s praočetom Abrahamom, ki se je po Božjem klicu odpravil na pot v obljubljeni deželo. Simbol poti nastopa tudi v Jezusovem življenju (prim. Mt 7,13 in sl.; 19,29; 22,16) in doseže vrhunec v izreku: »Jaz sem pot, resnica in življenje« (prim. Jn 14,6a). Jezusovo javno delovanje je v Novi zavezi opisano kot stalno popotovanje v Galileji in Judeji, dokler osamljen ne umre na križu. Kot Vstali spremlja dva učenca na poti v Emavs (prim. Lk 24,13–35). To je simbol, da spremlja tudi Cerkev na njeni poti skozi zgodovino, jo podpira z močjo Svetega Duha. Verniki v spomin na Jezusov slovesni prihod v Jeruzalem oblikujejo procesijo, ki se začenja na prostem in se konča v bogoslužnem prostoru.

Jezusa so ob vходу v Jeruzalem pozdravljali z zelenjem, ki je v naših krajih povezano s tradicijo izdelovanja butar oziroma s pripravo oljčnih vejic. Oljka je odporno sredozemsko zimzeleno drevo, ki je simbol miru in sprave (prim. 1 Mz 8,11), zelenje pa predstavlja rodovitnost in življenje. Palmove veje, ki jih v zapisu izrecno omenja le evangelist Janez, so simbol zmagovalstva in kraljevanja, zato so Jezusa pozdravljali kot kralja, ki prihaja v Jeruzalem.

Ob vходу v Jeruzalem so ljudje Jezusa, ki je jezdil na oslu, pozdravljali z vzkliki hozana, s čimer so izražali vero v Kristusa kot v kralja in Odrešenika. Beseda hozana je sicer v vsakodnevni bogoslužni rabi pri maši, saj kristjani s to molitvijo pred povzdigovanjem izpovedujejo vero v Odrešenika v posvečenem kruhu in vinu.

Evangeljsko poročilo o pasijonu in obredi cvetne nedelje uvedejo vernike v dogodke velikega tridnevja ter ponudijo panoramski pregled nad celotnim dogajanjem. Bogoslužje cvetne nedelje strne v sebi najpomembnejše dogodke Kristusove zadnje večerje, trpljenja in smrti, ki jih Cerkev na veliki četrtek, veliki petek in veliko soboto obhaja posamično in bolj poglobljeno.

(Vir: www.katoliskacerkev.si)



ChurchArt Online | www.churchart.com

SPIRITUALLY PARTICIPATE IN PALM SUNDAY WITH THIS MEDITATION

This reflection by St. Andrew of Crete teaches us how to participate in Palm Sunday, no matter where we are. One of the highlights of Palm Sunday is the distribution of palm branches, imitating the actions of the crowd who welcomed Jesus into Jerusalem. Yet the physical palm branches are not nearly important as the spiritual palm branches that we bring to this celebration. St. Andrew of Crete, an 8th-century bishop, highlighted this spiritual reality in a discourse "On Palm Branches" that is featured in the Liturgy of the Hours on Palm Sunday.

So let us spread before his feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in his grace, or rather, clothed completely in him. We who have been baptized into Christ must ourselves be the garments that we spread before him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of his victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel.

VELIKI ČETRTEK

Na veliki četrtek zvečer praznujemo postavitev dveh zakramentov: **evharistije** in **mašniškega posvečenja**. Jezus je pri zadnji večerji, ko je s svojimi učenci obhajal velikonočno (pashalno) večerjo, blagoslovil kruh in vino ter ju dal jesti in piti učencem. Veliki četrtek zato velja za ustanovitveni dan evharistije, ko je Jezus daroval prvo evharistično daritev ali mašo. Evharistija je ponavzočitev daritvene Jezusove smrti na križu. **Kristus je na veliki četrtek postavil zapoved medsebojne**

ljubezni, kar je simbolično udejanjil z umivanjem nog učencem. Letos zaradi posebnih okoliščin umivanje nog odpade.



MAUNDY THURSDAY

"I give you a new commandment:
Love one another as I have loved you."

- John 13:34

Catholic.org

ON HOLY THURSDAY, RESOLVE TO SERVE OTHERS

Jesus taught us what it means to love each other, and it all begins at home.

One of the events we commemorate on Holy Thursday is Jesus washing the feet of his 12 apostles. Unless we take time to explain this gesture of our Lord, it risks being misunderstood by our children. The washing of feet was a popular hospitality gesture in the land where people mostly walked barefoot or donned a simple pair of sandals. This task was usually accomplished by enslaved people or the lowest servants (the least of the least in society).

In abandoning his clothes to wash the feet of his friends, Jesus assumed the condition of the most humble servant. This gesture was much more than a punctual service; it manifests his role as the "ultimate" of servants. This is the whole meaning behind his Incarnation and his Passion – "Christ Jesus, who, being in the very nature God, did not consider equality with God something to be grasped; but rather he emptied himself, taking the form of a servant, being made in human likeness. And being found in human form, he humbled himself becoming obedient to death—even death on a cross" (Ph 2:6-8).

Learning how to serve our brothers and sisters

Jesus is actually asking us to become servants like Him. But offering service is not enough to become a servant. We can do this condescendingly, out of a "superior" sense of generosity and devotion. This will make the other person feel indebted to us, despite what it seems, because such service makes one master of those he or

she serves. It's a way of manifesting one's power over them. It's not what Jesus did. He became the last of the last, the poorest of the poor: the humiliation of washing feet preceded the humiliation of crucifixion. To become servants, you need to start with the actual, dull, inglorious everyday tasks. Providing service discretely and joyfully, without seeking anything in return, is to serve. At times it also means denying a service to let the others help themselves.

The reason why the Church attributes so much importance to the washing of the feet in the Holy Thursday service is not an accident. No words can shed better light than this gesture of Jesus and the comment He Himself made on the bond between the three great mysteries celebrated on this day – the Eucharist, the priesthood, and brotherly charity. Being a “practicing” Catholic means taking a part in the religious life of the Church – participating in the sacraments and serving our sisters and brothers. **While washing the feet during this pandemic is not possible, serving others is still possible.**

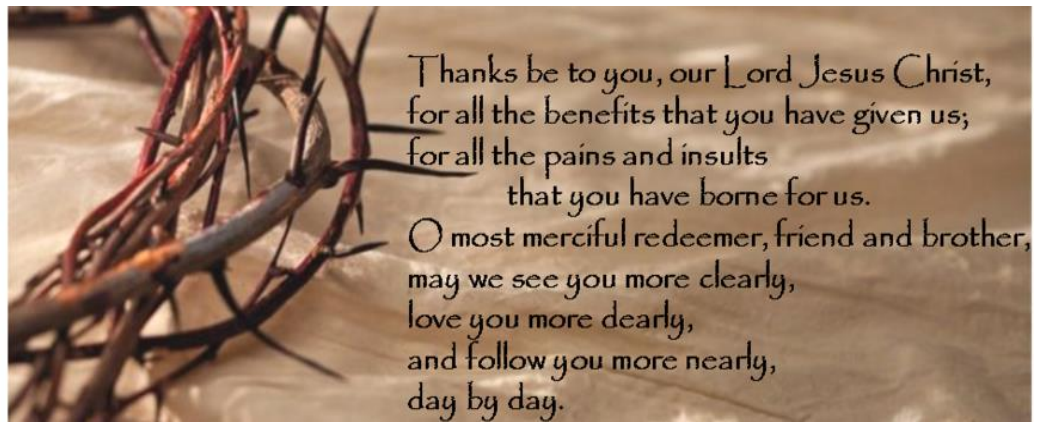
We can still learn how to serve those who live with us — with a smile, a sense of humor, and polite attention. We can also keep in touch (by phone or by e-mail) with those who are not with us: members of our family living elsewhere or our neighbors and most of all the elderly or the infirm who have no one. (By: Christine Ponsard)



VELIKI PETEK

Sv. Leon Veliki je v enem izmed svojih govorov o trpljenju zapisal: Kristusov križ je vir blagoslova in milosti. V nadaljevanju razmišlja takole:

Naš razum, ki ga razsvetljuje Duh resnice, naj svobodno s čistim srcem sprejme in uvidi, kako sije slava križa v nebesih in na zemlji. Naj uvidi, kaj pomeni to, kar je rekel Gospod o svojem trpljenju, ki se je bližalo: Prišla je ura, da se povelíča Sin človekov. In pozneje: Sedaj je moja duša vznemirjena in kaj naj rečem: „Oče, reši me iz te ure“? Ne! Zato sem v to uro prišel. Oče, povelíčaj



svoje ime. In ko je prišel Očetov glas z neba govoreč: Povelíchal sem ga in ga bom še povelíchal, je Jezus odgovoril okrog stoječim in rekel: Ta glas ni prišel zaradi mene, ampak zaradi vas. Zdaj je sodba nad tem svetom, zdaj bo vladar tega sveta izgnan. In jaz bom, ko bom z zemlje povišan, vse pritegnil k sebi.

O čudovita moč križa! O neizrekljiva slava trpljenja, ki je hkrati Gospodov sodni stol in sodba nad svetom ter oblast Križanega.

Gospod, vse si pritegnil k sebi, da tisto, kar se je kot podoba opravljalo v judovskem templju, ki je bil en sam, sedaj povsod na slovesen način z vso pobožnostjo slavijo vsi narodi.

Sedaj je namreč pri božji službi plemenitejša vrsta strežnikov (levitov), večje dostojanstvo starešin in svetejše maziljenje duhovnikov, ker je tvoj križ vir vseh blagoslovov, vzrok vseh milosti. Po njem prejemo verni moč v slabosti, slavo v sramoti in življenje v smrti. Ko je sedaj prenehala raznoličnost živalskih daritev, nadomešča vse različne žrtve ena daritev tvojega telesa in krvi, ker si ti zares Jagnje božje, ki odjemlješ grehe sveta. In tako v sebi uresničuješ vse skrivnosti, da bi tako, kakor ena daritev nadomešča vse žrtve, bilo tudi eno kraljestvo iz vseh ljudstev.

Izpovejmo torej, predragi, kar je slovesno izpovedal sveti učitelj narodov apostol Pavel, rekoč: Zanesljiva in popolnega sprejetja vredna je beseda, da je Kristus Jezus prišel na svet reševati grešnike.

Še bolj čudovito je božje usmiljenje do nas zato, ker Kristus ni umrl za pravične, niti za svete, temveč za krivične in brezbožne. In ko njegova božja narava ni mogla sprejeti žela smrti, je postal človek, da se je lahko žrtvoval za nas.

Nekoč je po preroku Ozeju grozil naši smrti z močjo svoje smrti, ko je govoril: O smrt, jaz bom tvoja smrt, podzemlje, jaz bom tvoja poguba.

Podvrgel se je namreč s svojo smrtjo zakonom kraljestva mrtvih, toda z vstajenjem jih je uničil. Tako je pretrgal večnost smrti in iz večne naredil časno, kajti: Kakor v Adamu vsi umirajo, tako bodo tudi v Kristusu vsi oživel. (vir: <https://portal.pridi.com>)

A GOOD FRIDAY MEDITATION TO HELP YOU DISCOVER THE SECRET TO RIGHTEOUSNESS

As the Good Thief who was crucified next to Christ did, let us beg for God's mercy.

We won't understand what goodness means unless we take a closer look at the story of the Good Thief, the only individual to have been canonized by Jesus Himself. Of his life, we know almost nothing. St. Luke is the only evangelist to have reported the moving discussion that took place between Jesus and the two thieves (Lk 23, 39-43).

Who were these two men crucified together with Him? Were they common thieves or political agitators? No one knows, but what St. Luke tells us about them is enough to understand the essentials. Because we ignore his name and the nature of crimes committed by the Good Thief, he has, in a way, become the symbol of all robbers, bandits, and other "poor wretches". Deep down, he represents all of us, even if we've committed no horrible crimes. But on this Good Friday, the Good Thief can help us understand the meaning of goodness...

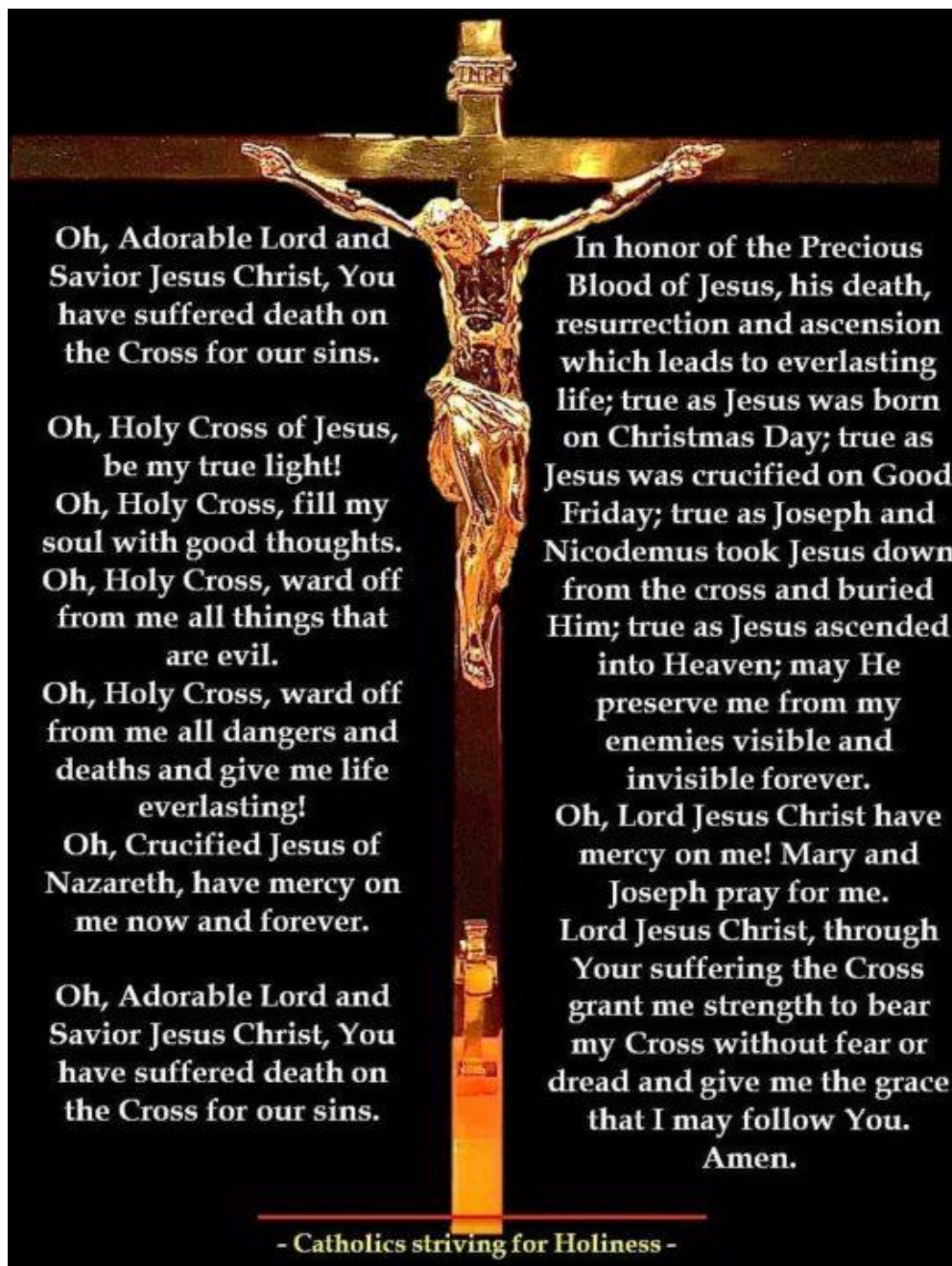
From the depth of his misery, the Good Thief cried out to Jesus and placed his hope in him. This is what we are all asked to do – to place our hope in Christ, instead of our material and spiritual wealth.

The Good Thief teaches us to look to Jesus on the Cross. It is something we do not like to do. We are all tempted to skip Holy Friday, to get to Easter! Yet, we have no other source of goodness than Christ Crucified, no other path to sanctity than the Cross – the path of the Good Thief who was crucified like

Jesus. All those rejecting the path of the Cross reject goodness and its unique source, Christ Crucified. In contemplating Jesus who died for our sins, we realize how great our need for mercy is. At the same time that He offers us salvation, Jesus opens to us the gates of his Kingdom.

Worse than being a sinner is refusing to acknowledge our sin.

No matter the gravity of the sins we have committed, we have been destined for sanctity. All that Jesus is asking of us is to follow the path of the Good Thief. The latter



had the courage to humbly recognize his sins, show his trust in the Lord, and ask for forgiveness. The sin in itself is not tragedy. Doubting forgiveness, as if Jesus didn't die for sinners, is.

Refusing to acknowledge sin out of pride is worse than sinning. Neither should we ever believe ourselves to be righteous, because the righteous don't need to be forgiven or for Jesus to die for them. You could be a good, pious, and charitable person but as long as you're convinced of your own righteousness you cannot be truly righteous.

**Easter Vigil is considered as the most
important service of public reverence
and Masses of the liturgical year.
More in the next bulletin...**