

St. Stanislaus & St. Pius X & St. Christopher

Parish Administrator :
Rev. Father John Suresh

Parish Secretary :
Ellen Austin

Office Hours :
Tuesday to Thursday
09:30 AM to 2 PM

Sunday Masses :
St. Pius X - Lively
Saturday : 4:30 PM
St. Christopher - Whitefish
Sunday : 9:00 AM
St. Stanislaus - Copper Cliff
Sunday : 11:00 AM

Sacrament of Reconciliation :
St. Stanislaus - Copper Cliff
Sunday : 10:30 AM to 10:45 AM
St. Pius X - Lively
Saturday : 4:00 PM to 4:15 PM
St. Christopher - Whitefish
Sunday : 8:30 AM to 8:45 AM

Baptism :
Usually on the 3rd Sunday of the month.
Please make arrangements one month in advance by contacting the Parish Office.

Marriages :
Please make marriage arrangements 9 months in advance by contacting the Parish office. Saturday weddings are scheduled at 1:00 PM.

Other Sacraments :
Contact Parish Office

Bulletin Announcements :
Email yours to
ststans@eastlink.ca
Before 12 PM Wednesday

Prayer line :
St. Stanislaus : Ellen Austin
705-682-4596

St. Pius X : Eleanor Williams 705-692-4061
or Denise Stewart 705-692-4883

St. Christopher : Lisette Martin
705-597-2015

Mission Statement :
By our Baptism, we are committed to celebrate the presence of Christ in Word and Sacrament and are continually called to build our lives in the image of Christ. Through liturgy and ministry, we strive to bring ourselves closer to God and to each other, by building a strong community of believers and a joyous family of God.

78 Balsam St, P.O. Box 910 Copper Cliff, ON P0M 1N0

Tel: 705-682-4683

Email: ststans@eastlink.ca

Website: www.sts-spc.com

PALM SUNDAY IN LENT
APRIL 13, 2025

The Crucifixion **a Political Death / Redemptive work?**

The crucifixion was a form of capital punishment used by the Romans, and it was often reserved for slaves, rebels, and those deemed enemies of the state. In the context of Jesus' crucifixion, it can be seen as a political death in the sense that he was crucified by the Roman authorities for perceived sedition and rebellion against the empire.

Historical Context

Crucifixion was a common Roman method of execution, used against slaves, rebels, and those deemed enemies of the state. Pontius Pilate, the Roman prefect of Judea from 26 to 36 AD, played a significant role in such executions during Emperor Tiberius' reign, with his involvement in Jesus' crucifixion reflecting the complex dynamics between Roman authorities and Jewish leaders, as documented in the New Testament accounts and referenced by Roman historian Tacitus.

Roman and Jewish Sources

The Roman historian Tacitus (56-120 AD) provides historical evidence of Jesus' crucifixion under Pontius Pilate in his work "Annals," a comprehensive account of the Roman Empire. Additionally, the Jewish historian Flavius Josephus (37-100 AD) references Jesus' crucifixion in "Antiquities of the Jews," although scholars debate the passage's authenticity due to potential interpolations or alterations.

Archaeological Evidence

Archaeological excavations at the Church of the Holy Sepulchre in Jerusalem have uncovered remains of a first-century tomb, providing physical evidence related to the site of Jesus' alleged crucifixion. Furthermore, archaeological findings confirm that crucifixion was indeed a form of punishment employed during the Roman period, aligning with historical accounts of the time.

Is it a political death?

Jesus' crucifixion was a historically significant event with complex political undertones. The Roman governor, Pontius Pilate, ordered the execution, motivated by a desire to maintain order and appease the Jewish leadership rather than seeking justice. The Jewish authorities, particularly the Sadducees and Pharisees, played a crucial role in Jesus' arrest and trial, perceiving him as a threat to their power and influence. The charges against Jesus were political, focusing on his alleged claim to be the King of the Jews, which was seen as a challenge to Roman authority. This is further emphasized by the Roman inscription on the cross, "King of the Jews," highlighting the political nature of his execution. While the event holds deep spiritual and theological significance, it is evident that political motivations significantly contributed to the circumstances leading up to his crucifixion.

Mass Intentions

FOR THE WEEK



Tuesday, April 15, 2025

10:00 AM - St. Christopher, Whitefish
Followed by Stations of the Cross

No Mass Intentions

Wednesday, April 16, 2025

10:00 AM - St. James School @St. Pius X, Lively

† Michel Joly by CWL

Followed by Rosary and Social

Holy Thursday, April 17, 2025

10:30 AM Meadowbrook, Lively

Thanking all the helping hands

07:00 PM—St. Christopher, Whitefish

Good Friday, April 18, 2025

St. Stanislaus, Copper Cliff

02:45 PM Stations of the Cross

03:00 PM The Celebration of the Passion of the Lord

Easter Vigil Saturday, April 19, 2025

07:00 PM - St. Pius X, Lively

†Felix Bourgeois by DM Bourgeois

Easter Sunday, April 20, 2025

09:00 AM - St. Christopher, Whitefish

For the people entrusted to the Pastor

11:00 AM - St. Stanislaus, Copper Cliff

†Donald Findlayson by Catholic School Board

The Rosary is recited before
Saturday and Sunday Mass.

The Cenacle of the Marian Movement of priests is held each **Tuesday at 10:45 AM at St. Christopher's Church, Whitefish.**

A **Prayer Line** is available for parishioners. Anyone wishing to pray for a **special Intention**, for someone who is **ill**, having **surgery**, for the **deceased**, or **any other intention** may contact the Prayer Line or the Parish Office.

Mass Intentions

Offering Masses is a long standing tradition in the Catholic Church.

An Individual may ask a priest to offer a **Mass** for several reasons.

For example, in **Thanksgiving**, for the intentions of another person (such as on a **Birthday** or an **Anniversary**), for someone who is **sick** or for the **repose of the soul** of someone who has died.

Call the Parish Office: 705-682-4683

PALM SUNDAY IN LENT

Psalm: 22.7-8, 16-17

My God, my God, why have you forsaken me.

Weekdays Scripture Readings: April 14 to April 20, 2025

Day	Reading	Gospel
Monday	Isaiah 42.1-7	John 12.1-11
Tuesday	Isaiah 49.1-6	John 13.21-33, 36-38
Wednesday	Isaiah 50.4-9a	Matthew 26.14-26
Thursday	Exodus 12.1-8, 11-14/ 1 Corinthians 11.23-26	John 13.1-15
Friday	Isaiah 54.13—53.12/Hebrews 4.14-16 5.7-9	John 18.1—19.42
Saturday	Genesis 1.1-2.2/Genesis 22.1-18	Romans 6.3-11
Sunday	Acts 10.34a, 37-43/Colossians 5.6b-8	John 20.1-18++

Sunday Collection - April 13, 2025

Thank You for Your Continued Generosity!

Church	Envelopes	Loose	PADP
St. Stanislaus, Copper Cliff	\$ 1628.00	\$ 71.00	\$605.00
St. Pius X, Lively	\$ 820.00	\$ 49.00	\$860.00
St. Christopher, Whitefish	\$ 630.00	\$ 130.00	\$775.00

The crucifixion of Jesus embodies a profound paradox, converging the brutal exercise of Roman power with a profound redemptive significance. Jesus' teachings and actions, deemed subversive by the Roman Empire, precipitated his crucifixion. Yet, this event also manifests God's love and mercy through Jesus' atonement for humanity's transgressions. The resurrection serves as a triumphant rebuke to oppressive powers, beckoning hope for liberation and freedom. These narrative challenges entrenched power structures, advocating for a paradigm of love, compassion, and forgiveness, while underscoring the transformative power of vulnerability and non-violent resistance, offering a vision for redemption and a novel trajectory for human existence.

The redemptive value of Jesus' death remains significant despite its political context, as Christians believe God's sovereignty enables Him to utilize all events, including sinister ones, to achieve redemptive purposes. Jesus' voluntary sacrifice, as emphasized in the New Testament, demonstrates God's love and provides atonement for sin. The biblical theme of redemption through suffering is also evident in Jesus' death on the cross, which, despite being politically motivated, is seen as a means of redemption. This paradoxical relationship between human sin and divine redemption highlights the complex nature of God's ways, often involving human weakness to achieve divine purposes.

Politics and Prophecy: The Messianic Context of Jesus' Crucifixion

Fulfillment of Old Testament Prophecies

The crucifixion of Jesus fulfilled numerous Old Testament prophecies, including those related to the Messiah's suffering and death, as well as redemption and salvation. Key examples include Psalm 22 and Isaiah 53, which foretold the Messiah's suffering, and Leviticus 17:11 and Isaiah 53:5-6, which spoke of redemption and salvation through his death.

Messianic Expectations

During the time of Jesus, many Jewish individuals harbored expectations of a royal Messiah who would deliver Israel from Roman oppression and reestablish the kingdom of David, bringing political and national restoration to the Jewish people. However, contrasting these aspirations, some messianic scriptures, such as Isaiah 53, introduced the concept of a suffering Servant—a figure who would endure profound hardship, humility, and suffering to atone for the sins of the people and bring spiritual redemption. These differing expectations contributed to a multifaceted understanding of the Messiah's role and mission.

Jesus' Crucifixion as Fulfillment of Messianic Texts?

The crucifixion of Jesus can be seen as a fulfillment of Old Testament prophecies, such as those found in Isaiah 53:3-7 and Psalm 22:16-18, which describe a suffering, Servant. This event challenged traditional messianic expectations, revealing a Messiah who suffered and died for humanity's sins rather than a royal deliverer.

The crucifixion of Jesus is a pivotal event in Christian theology, fulfilling Old Testament prophecies regarding the Messiah's suffering and death, providing vicarious atonement for humanity's sins, and demonstrating triumph over evil. This event marked a crucial moment in salvation history, dividing time into "before Christ" and "after Christ," and is seen as the culmination of God's plan of salvation, offering hope and eternal life to believers.

The theological significance of Jesus' crucifixion is multifaceted, encompassing redemptive significance, offering forgiveness and salvation to humanity, and revealing the depth of God's love through His willingness to sacrifice His own Son. This event fulfills prophecy, reinterprets traditional messianic expectations, and connects to the "Son of God" title, emphasizing divine sonship and messianic implications, demonstrating God's profound love, and providing redemption for humanity.

Conclusion

Indeed, Jesus' crucifixion stands as a profound testament to the redemptive, salvific, and messianic work that underpins Christian theology. This pivotal event is a cornerstone of salvation history, underscoring the depth of God's love and mercy in rescuing humanity from its fallen state. Through His sacrifice, Jesus embodies the ultimate act of redemption, offering humanity a path to salvation and reconciliation with the divine. This act of love and sacrifice is a powerful affirmation of the messianic mission, highlighting Jesus' role as the savior of humanity.



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information to:
jacksonsinfo@lougheeds.ca
Thank You

PHARMASAVE
Wilson Pharmacy PS # 682

Lori Shannon, B.Sc.Pharm.
Pharmacist

WILSON PHARMACY
10 Serpentine Street, Copper Cliff, ON P0M 1N0
Phone: 705.682.2841 • Fax: 705.682.2938
Email: pharmacist@wilsonphm.com

CHARITY  UNITY
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Fr. JE REGAN Council 3909
WALDEN, COPPER CLIFF & ST. PATRICK
45A Street Lively, ON P3Y 1M9
(705) 698-9077

Roger & Nancy's YIG

65 Regional Road 24
Lively, ON P3Y 1C3

Roger & Nancy Beaulieu

705-692-3514
rbeaul3@yourindependentgrocer.ca
nbeaul8@yourindependentgrocer.ca



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**Be not afraid!
Open wide the
doors to Christ!**

- St. Pope John Paul II

Miss no single opportunity of making
small sacrifice, here by a smiling look,
there by a kindly word; always doing the
smallest right and doing it all for love.
Therese of Lisieux



Lonnie Doherty
Dealer - Owner

lonnie.doherty@homehardware.ca

Walden Home Hardware
130 Regional Road 24
Lively, Ontario P3Y 1J2

T 705-692-3697 F 705-692-4247



Valérie Michel

Dealer - Owner
Merchandising

A & J
Home
Hardware
469 Beuchanc
Street
Sudbury
Ontario
P3B 2R8

T 705 522 3780
F 705 522 3272



On **Palm Sunday of the Passion of the Lord** we make our way into **Holy Week**. We read the gospel about Jesus' entry into Jerusalem, Paul's invitation to us to imitate Jesus who emptied himself, and the whole **Passion**, this year from **Luke's Gospel**.

The next three days - Monday, Tuesday and Wednesday of this week - are the final days of Lent. The first readings are from the **Suffering Servant Songs** of **Isaiah**. Though originally sung about Israel, God's servant, and perhaps a specific servant, they clearly spoke to the early Christian community about Jesus and his mission.

Monday and Tuesday's gospels are from **John's Gospel**. The anointing at Bethany - at the home of Mary, Martha and Lazarus - has taken place at a wonderful celebration of Lazarus' return to life and a fine thanksgiving to Jesus. Mary anoints Jesus' feet with the precious oil that reminds us of his burial. Then, at the Last Supper (skipping over the reading we will use on Holy Thursday about the washing of feet) Jesus identifies his betrayer. Finally, Jesus talks with Peter who professes his loyalty to Jesus who predicts Peter would deny him three times later that night.

Wednesday's Gospel is the story of Judas' betrayal of Jesus, from **Matthew's** perspective. We can feel the tension and pressure Jesus is under. There is a sadness at hearing the arrangement Judas makes - 30 pieces of silver - to deliver Jesus into the hands of his enemies.