

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

FIFTH SUNDAY IN LENT APRIL 06, 2025

The Passion of Christ

To cultivate a profound understanding of the Passion of Christ and its transformative significance in our lives, it is essential to engage in a multifaceted exploration of this pivotal event. By delving into various sources, including scripture, theological treatises, historical accounts, and devotional writings, we can gain a richer comprehension of the Passion's complexity and depth. This diverse inquiry will illuminate multiple facets of the Passion, casting a kaleidoscope of sparks that will guide us toward a deeply personal and vivid experience of Christ's sacrifice. As we immerse ourselves in this immersive learning process, the Passion of Christ will increasingly resonate within us, fostering a more intimate connection with the Lord and inspiring a life of greater faith, hope, and love.

The Passion of Christ is a powerful reminder of God's unconditional love and sacrifice for humanity. In practical terms, it encourages us to reflect on our own values and priorities, and to consider how we can embody Christ's selfless love and forgiveness in our daily lives. By embracing the lessons of Passion, we can cultivate a deeper sense of empathy, compassion, and understanding for others, and strive to make a positive impact in the world around us.

1. The historical accounts of the Passion of Christ

The historical accounts of the Passion of Christ are primarily found in the New Testament Gospels of Matthew, Mark, Luke, and John, which provide a detailed and nuanced narrative of Jesus' betrayal, trial, crucifixion, and burial. While each Gospel offers a unique perspective, they collectively present a robust account of the events surrounding Jesus' Passion.

The non-biblical sources

Flavius Josephus' Antiquities of the Jews provides significant insights into the Passion of Christ, describing Jesus as a wise man and teacher who attracted many followers, including Jews and Greeks. Josephus acknowledges Jesus as the Christ (Messiah) and mentions His crucifixion under Pontius Pilate, aligning with the New Testament narrative. While the passages mentioning Jesus have been subject to controversy and debate among scholars, with some arguing that parts may have been altered or added by later Christian scribes, many scholars agree that the core information about Jesus' life, teachings, and crucifixion originated from Josephus himself.

Tacitus' Annals, a seminal historical work penned around 116 AD, presents a chronicle of the Roman Empire spanning the reigns of Emperors Augustus to Nero. Notably, in Book 15, Chapter 44, Tacitus provides an independent, non-Christian attestation of Jesus Christ's existence and crucifixion, stating that "Christus... suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus." This passage is esteemed as one of the most significant non-biblical references to Jesus, offering corroborative evidence of the historicity of Jesus' execution by Pontius Pilate, thereby underscoring the convergence of secular and biblical accounts.

The Jewish Talmud, a central text of Rabbinic Judaism, contains scattered references to Jesus Christ, including his execution. While the Talmud's accounts are often fragmented and indirect, they provide valuable insights into the Jewish perspective on Jesus' life and death. Specifically, the Talmud mentions Jesus' execution on the eve of the Passover, acknowledging that he was hanged (or crucified) by the Roman authorities.

2. The Scriptural understanding of the passion of Christ

The Passion of Christ is firmly grounded in Scripture, which both prophesied and documented the events surrounding Jesus' suffering and death. The Old Testament foreshadowed the arrival of a suffering Messiah, as evident in Isaiah 53 and Psalm 22, while the New Testament accounts of Matthew, Mark, Luke, and John provide a comprehensive and detailed narrative of Jesus' Passion, offering a rich tapestry of theological and historical insights.

Mass Intentions

FOR THE WEEK



Tuesday, April 08, 2025

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

No Mass Intentions

Wednesday, April 09, 2025

10:00 AM - St. Pius X, Lively
Followed by Rosary and Social

No Mass

Thursday, April 10, 2025

10:30 AM - Meadowbrook, Lively

No Mass

Friday, April 11, 2025

09:30 AM - Stanislaus, Copper Cliff
Followed by Stations of the Cross

†Jane Favot by Gus & Nadine Principi

PALM SUNDAY IN LENT

Saturday, April 12, 2025

04:30 PM - St. Pius X, Lively

For the people entrusted to the pastor

Followed by Stations and Social

Sunday, April 13, 2025

09:00 AM - St. Christopher, Whitefish

†Nathan Heerschap by family

11:00 AM - St. Stanislaus, Copper Cliff

†Zel Girolametto by Elsa Cinel

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

FIFTH SUNDAY IN LENT

Psalm: 126.1-2a, 2b-3

**The Lord has done great things for
us; we are filled with joy.**

Weekdays Scripture Readings: April 07 to April 13, 2025

Day	Reading	Gospel
Monday	Daniel 13.1-9, 15-17	John 8.12-20
Tuesday	Numbers 21.4-9	John 8.21-30
Wednesday	Daniel 3.13-20, 24, 49-50	John 8.31-42
Thursday	Genesis 17.3-9	John 8.51-59
Friday	Jeremiah 20.7, 10-13++	John 10.31-42
Saturday	Ezekiel 37.21-28	John 11.45-56
Sunday	Isaiah 50.4-7/Philipians 2.6-11	Luke 23.1-49

Sunday Collection - March 30, 2025

Thank You for Your Continued Generosity!

Church	Envelopes	Loose	PADP
St. Stanislaus, Copper Cliff	\$ 375.00	\$ 165.00	
St. Pius X, Lively	\$ 933.00	\$ 69.00	
St. Christopher, Whitefish			

2. The Scriptural understanding of the passion of Christ

The Passion of Christ is firmly grounded in Scripture, which both prophesied and documented the events surrounding Jesus' suffering and death. The Old Testament foreshadowed the arrival of a suffering Messiah, as evident in Isaiah 53 and Psalm 22, while the New Testament accounts of Matthew, Mark, Luke, and John provide a comprehensive and detailed narrative of Jesus' Passion, offering a rich tapestry of theological and historical insights.

Key scriptural themes include:

- Jesus' fulfillment of Old Testament prophecy (Matthew 26:54, 56)
- His willingness to drink the "cup" of suffering (Matthew 26:39, Mark 14:36)
- The betrayal and denial by His disciples (Matthew 26:47-50, 69-75)
- The crucifixion and death of Jesus (Matthew 27:32-56, Mark 15:22-41)
- The resurrection of Jesus, demonstrating His power over sin and death (Mt 28:1-20, Mk 16:1-20)

Scripture presents the Passion of Christ as:

- A demonstration of God's love for humanity (John 3:16, Romans 5:8)
- A sacrifice for the forgiveness of sins (Matthew 26:28, 1 Corinthians 15:3)
- A victory over Satan and the forces of evil (Colossians 2:15, Hebrews 2:14-15)
- A call to discipleship and self-denial (Matthew 16:24, Mark 8:34)

3. The classic theological views on the Passion of Christ

Theological perspectives on the Passion of Christ exhibit nuanced variations across Catholic, Protestant, and Eastern Orthodox traditions, reflecting distinct emphases and interpretations. The Catholic tradition views the Passion as a redemptive sacrifice facilitating humanity's reconciliation with God, highlighting sacramental and soteriological implications. Protestant theology emphasizes the Passion as a demonstration of God's love and efficacious grace through Jesus' substitutionary atonement, securing humanity's forgiveness and justification. In contrast, Eastern Orthodox theology interprets the Passion as a triumphal manifestation of Jesus' divine power, transcending mortality through voluntary sacrifice and resurrection, underscoring cosmic and eschatological dimensions of salvation. This multifaceted theological landscape showcases the richness and complexity of Christian soteriology, highlighting diverse perspectives on the significance and implications of the Passion.

4. The Perspective of the liberation theology

Liberation theology presents a distinctive and compelling interpretation of the Passion of Christ, wherein Jesus' suffering and death are perceived as a powerful manifestation of God's solidarity with the oppressed. This perspective posits that the Passion constitutes a scathing critique of systemic injustices and a testament to resistance against oppressive structures. Furthermore, the Resurrection is viewed as a potent symbol of liberation from these oppressive systems, emphasizing the imperative of solidarity with contemporary marginalized communities, including the impoverished, women, and other vulnerable groups. Liberation theology's interpretation of the Passion necessitates a profound commitment to social justice, entailing a challenge to oppressive systems and a prioritization of the needs and struggles of the marginalized, in accordance with the principle of "option for the poor."

5. The Perspective of the feminist theologians

Feminist theologians have reinterpreted the Passion of Christ through a gender-sensitive lens, shedding light on the oft-overlooked experiences and perspectives of women. This reinterpretation underscores the significant agency and participation of women, exemplified by Mary Magdalene's pivotal role as a witness to the resurrection. Furthermore, it highlights Jesus' profound solidarity with women, as evidenced by his compassionate interactions with the woman with the flow of blood, who was ostracized by society, and the Syrophenician woman, who dared to challenge Jesus' initial refusal to heal her daughter.

6. The personal understanding of the passion of Christ

Despite the diverse interpretations and theological perspectives on the Passion of Christ, the profound personal spiritual experience and intimate relationship with the Lord that it inspires remain the enduring foundation of one's faith. Moreover, this transformative encounter transcends doctrinal differences and intellectual assent, speaking directly to the heart and soul. As individuals contemplate the depth of Christ's love and sacrifice, they are drawn into a profound experience of divine connection, forgiveness, and redemption. Furthermore, this personal experience of the Passion's significance becomes the bedrock of their faith, shaping their values, motivations, and actions, and inspiring a lifelong journey of spiritual growth, discipleship, and devotion.

Therefore, the season of Lent presents a sacred opportunity for individuals to engage in a profound and intimate experience of the Passion of Christ, inviting a willingness to cherish this transformative encounter. Acknowledging the distractions and chaos inherent in modern life, the Church underscores the importance of Lent as a period of contemplative silence, inner peace, and spiritual reflection. By embracing this season of introspection, individuals can quiet the mind, still the heart, and focus on the profound significance of Christ's Passion, thereby allowing its redemptive power to permeate their lives, awaken a deeper sense of spiritual awareness, and foster a more profound connection with the divine.

Conclusion

In conclusion, the Passion of Christ has been subjected to a diverse array of interpretations and perspectives across various theological, cultural, and philosophical contexts, yielding a rich tapestry of understanding. Spanning traditional Catholic conservatism, liberation theology, and historical analyses, each lens offers a distinct insight into the significance and implications of Jesus' suffering and death. While some interpretations emphasize the redemptive and atoning aspects of the Passion, others highlight its relevance to social justice, non-violent resistance, and personal liberation. This multifaceted exploration of the Passion of Christ underscores the profound depth and richness of the event, inviting ongoing reflection, contemplation, and devotion, as individuals and communities continue to grapple with the complexities and nuances of this pivotal moment in Christian theology.

By Fr. John
Pastor, Copper Cliff, ON



Lougheed Funeral Homes
and
Jackson & Barnard
Funeral Home

Please E-Mail Pictures and any Obituary
information to:
jacksonsinfo@lougheeds.ca
Thank You

PHARMASAVE
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Lori Shannon, B.Sc.Pharm.
Pharmacist

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Celebrate Life!

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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



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Fifth Week of Lent

In the **Fifth Sunday of Lent, John's gospel** brings us the story of the woman accused of adultery. Religious leaders bring a woman to Jesus challenging him: "Now in the law, Moses commanded us to stone such women." Jesus responded only, "Let the one among you who is without sin be the first to throw a stone at her." The crowd quietly dispersed. Jesus seeing there is no one left to accuse the woman says gently, "Neither do I condemn you. Go, and from now on do not sin any more."

The first readings this week prepare for the gospels. We begin with the long, but well worth reading, story of Susanna, which ends in "blessing God who saves those who hope in him." The bronze serpent on a pole reminds us of Jesus' saving cross. Three young men refuse to commit idolatry and show us how God protects "the servants who trusted in him." God entered a covenant with Abraham. In the midst of his persecution, Jeremiah praises God, "For he has rescued the life of the poor from the power of the wicked!" God promises to unite the people in an everlasting covenant.

Our gospels are again from the John, the **Fourth Gospel**. Jesus continues to challenge the Pharisees, who plot his arrest. Presented with a woman caught in adultery, Jesus replies, "Let the one among you who is without sin be the first to throw a stone at her." Reminding us of the bronze serpent and his death, Jesus says, "When you lift up the Son of Man, then you will realize that I AM." To the children of Abraham and to us Jesus declares, "If you remain in my word, you will truly be my disciples and you will know the truth, and the truth will set you free." "Whoever keeps my word will never see death. ... Amen, amen, I say to you, before Abraham came to be, I AM." They heard what they thought was blasphemy and tried to stone him. Jesus simply told the truth, because, "the Father is in me and I am in the Father." After the raising of Lazarus, the plans were set to destroy Jesus. The high priest says the prophetic words, "it is better for you that one man should die instead of the people, so that the whole nation may not perish."