



# Cathedral of Our Lady of Guadalupe

Most Reverend Andrew E. Bellisario, C.M.

Archbishop of Anchorage-Juneau

Website: [aoaj.org](http://aoaj.org)

Staffed by the  
Congregation of the Mission(C.M.)  
"Vincentians"

3900 Wisconsin , Anchorage, Ak 99517

Phone: (907) 248-2000

Email: [olg@olgak.org](mailto:olg@olgak.org)

Website: [olgakcathedral.org](http://olgakcathedral.org)

Facebook: Our Lady of Guadalupe Parish-Anchorage, Alaska



## THIRD SUNDAY OF EASTER

April 14, 2024

### Pastoral Team Vincentian Priests

**Fr. Henry Grodecki C.M.**  
Pastor

[hgrodecki@vincentian.org](mailto:hgrodecki@vincentian.org)

Dial direct:

(417) 389-7710 (cell)

**Fr. Sunder Raju Pasala**

Dial direct:

907-306-7161

### Parish Deacon

Mr. Gabriel Ruiz

[sejees@hotmail.com](mailto:sejees@hotmail.com)

(907) 351-4269

### Director of Religious

#### Education

Ms. Carmen Ruiz

T-Th 9:00am – 3:00pm

[Carmen@olgak.org](mailto:Carmen@olgak.org)

248-2000, Ext. 4

### Office Manager

Mrs. Bonnie Bezousek

[olg@olgak.org](mailto:olg@olgak.org)

248-2000, Ext. 2

### Business/Facilities

#### Manager

Mr. John Fleming

[johnf@olgak.org](mailto:johnf@olgak.org)

248-2000, Ext. 3

### Care of Facilities

Ms. Sara Candelas

### Parish Office

Tuesday – Thursday

10am - 2pm

Friday 10am – 12pm

**Closed: Saturday,  
Sunday and Monday**

My dear sisters and brothers,

About fifty years ago Gabe Huck wrote a book entitled, *The Church Makes the Eucharist Makes the Church*. This title says it all—there is an intrinsic connection between the sacrament of the eucharist and the church which celebrates this sacrament. You cannot have one without the other.

Sunday is the day for the church to assemble to be church and in being church to celebrate its very identity in word and sacrament. The eucharistic overtones of the gospel proclaimed today attest to how from the beginning the church saw herself as essentially a eucharistic community. Several elements mark this community.

First, the church would gather to celebrate. The theology of assembly of the baptized is crucial here. Eucharist is to a private devotion—it is the church enacted.

Second, the church hears and responds to the word. The emphasis in the Emmaus account reminds us that the Lord is present through proclaimed word as much as through broken bread and shared wine. The admonitions from the 1st Sunday of Lent, that we do not live on bread alone but on every word that comes from the mouth of God, is the second constitutive element of Sunday worship.

We hear and respond as well as take and eat. Part of our response to the word is doing the act of thanksgiving at the altar over bread and wine. We take, bless, break and share these elements in order that we, the church, might become more fully what we eat—the very body of Christ.

With fond affection, Fr. Hank

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Mis queridos hermanos y hermanas,

Hace unos cincuenta años, Gabe Huck escribió un libro titulado *La Iglesia hace la Eucaristía hace la Iglesia*. Este título lo dice todo: existe una conexión intrínseca entre el sacramento de la eucaristía y la iglesia que celebra este sacramento. No puedes tener uno sin el otro.

El domingo es el día en que la iglesia se reúne para ser iglesia y, al ser iglesia, celebrar su identidad misma en palabra y sacramento. Las connotaciones eucarísticas del evangelio proclamado hoy atestiguan cómo desde el principio la Iglesia se vio a sí misma esencialmente como una comunidad eucarística. Varios elementos marcan esta comunidad.

Primero, la iglesia se reuniría para celebrar. La teología de la asamblea de los bautizados es aquí crucial. La Eucaristía es una devoción privada: es la promulgación de la iglesia.

Segundo, la iglesia es suya y responde a la palabra. El énfasis en el relato de Emaús nos recuerda que el Señor está presente tanto a través de la palabra proclamada como a través del pan partido y el vino compartido. Las advertencias del primer domingo de Cuaresma, de que no vivamos sólo de pan sino de cada palabra que sale de la boca de Dios, es el segundo elemento constitutivo del culto dominical. Oímos y respondemos, además de tomar y comer.

Parte de nuestra respuesta a la palabra es hacer el acto de acción de gracias en el altar sobre el pan y el vino. Tomamos, bendecimos, partimos y compartimos estos elementos para que nosotros, la iglesia, podamos llegar a ser más plenamente lo que comemos: el mismo cuerpo de Cristo.

Con cariño, Padre Enrique

### Mass schedule:

5:30p.m. - Saturday evening mass  
9:00a.m. - Sunday- English - Live-Stream  
11:30a.m. - Sunday- Spanish - Live Stream  
5:30p.m. - Sunday evening mass

**Weekdays:** Monday-Friday - 9:00a.m.  
Wednesday - 5:30p.m.

Please come and pray the Rosary M-F before Mass at  
8:30a.m.. Miraculous Medal Novena Mondays after Mass.

<https://www.facebook.com/OurLadyOfGuadalupe>

### Sacrament of Reconciliation

Saturday: 4:30p.m. – 5:15p.m.  
Sunday: 10:30a.m. – 11:15a.m.

Fr. Hank - 417-389-7710 for an appointment  
Fr. Sundar - 907-306-7161 for an appointment

### Exposition of the Blessed Sacrament



Wednesday  
(after 5:30pm Mass)  
6:00pm – 8pm  
All are welcome!

### READINGS FOR THE WEEK

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### LECTURAS DE LA SEMANA

Please check the Cathedral of Our Lady of Guadalupe  
myParish app for the readings of the week.

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Baptism class(English)  
Second Thursday of each month  
May 9, 2024

7:00p.m. - North Tower room of the Church

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Baptism class (Spanish)  
Last Thursday of each month  
April 25, 2024

6:30p.m. - North Tower room of the Church

Please contact Fr. Hank:

417-389-7710 or email:hgrodecki@vincentian.org  
to schedule a baptism.

### April 6 – April 12, 2024

Saturday: 5:30p.m People of the Parish  
Sunday: 9:00a.m. Rafaela Medina Chaves (RIP)  
11:30a.m Opol & Robert Martina &  
Lucia Riquelne (RIP)  
Ilsa Maria Elisabeth  
Velgavillo (RIP)  
5:30p.m. Paquita Lagman &  
Marietta Lagman (RIP)  
Monday: 9:00a.m. Gwen Holder (LIV)  
Tuesday: 9:00a.m. Marsha DeClue (LIV)  
Wednesday: 9:00a.m. Arturo Lagman (RIP)  
6:00p.m. Child Abuse Prevention  
Thursday: 9:00a.m. Richard Pacheco (RIP)  
Friday: 9:00a.m. Mary Michael Mudryk (RIP)  
Roger Dewey (RIP)

Please contact the office: [olg@olgak.org](mailto:olg@olgak.org) if you would like a Mass Intention.

### Prayer Chain Ministry

*Please pray for all the sick and recently deceased of our parish!  
Por favor oren todas los enfermos de la parroquia!*

Elizabeth Carden  
Frank Javier  
John Fleming  
John Fundeen  
Leroy Jones  
Damien Mathys  
Joe Samaniego  
Mark Samaniego  
Mary Ann Swalling



**WE ARE UPDATING OUR PRAYER LIST.** Please email the  
office: [olg@olgak.org](mailto:olg@olgak.org) if you would like your name or request a  
name to be added to the prayer list. Thank you.

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**ESTAMOS ACTUALIZANDO NUESTRA LISTA DE  
ORACIÓN.** Envíe un correo electrónico a la oficina:  
[olg@olgak.org](mailto:olg@olgak.org) si desea su nombre o solicitar que se agregue un  
nombre a la lista de oración. Gracias.

### Weekly Donation Amounts

**THANK YOU FOR YOUR DONATION!**

March 11 - March 17, 2024 -- \$ 4,373.00  
March 18 - March 24, 2024 -- \$ 8,926.00  
March 25 - March 31, 2024 -- \$ 9,668.00  
April 1 - April 7, 2024 -- \$ 5,372.00

**The month of March Online donation - \$ 9,485.00**

### MARK YOUR CALENDAR

Archbishop Bellisario, C.M. invites you to  
**A Mass in Recognition of  
Child Abuse Prevention Month**  
Wednesday, April 17, 2024  
6:00p.m.

Cathedral of Our Lady of Guadalupe  
**All are welcome!**

**NO 5:30p.m. Mass** or Eucharistic Adoration  
that evening.



# STEWARDSHIP

*Managing God's Gifts To Us*



RENEWAL  
OF  
BAPTISMAL  
PROMISES

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## **Stewardship and Our Baptismal Promises**

The practice of renewing baptismal promises at Easter is essential for those who take the stewardship of their faith seriously. It focuses the steward's attention on answering Christ's call to follow after him, proclaiming his Gospel in word and deed, putting the Eucharist into action, building up the communion of faith, and sharing Christ's peace with a broken world.

Renewing our baptismal promises and the baptismal focus of holy water is most compelling at the Easter Vigil where the sprinkling is directly connected to the renewal of promises. The use of holy water compels us to reflect on our baptism, calls us back to our central identity as Catholic Christians, and strengthens us anew "as servants of Christ and stewards of the mysteries of God" (1 Cor. 4:10).

The baptismal water of Easter performs a twofold purpose. It baptizes the catechumens and it refreshes our covenant with God in Christ through the renewal of our baptismal promises. It "seals" our resolve to follow Jesus more closely. Many who say they are Catholic desire to live their lives as if Jesus was still in the tomb! But he is not.

Christ has risen and is present among us, calling us each day to follow after him and radiate his example onto the world. Living our baptismal promises inspires us to be good stewards of God's plan as individuals and as a Eucharistic community in the 21st century.

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## **La mayordomía y nuestras promesas bautismales**

La práctica de renovar las promesas bautismales en Pascua es esencial para quienes toman en serio la administración de su fe. Centra la atención del mayordomo en responder al llamado de Cristo a seguirlo, proclamar su Evangelio en palabra y obra, poner la Eucaristía en acción, edificar la comunión de fe y compartir la paz de Cristo con un mundo quebrantado.

Renovar nuestras promesas bautismales y el foco bautismal del agua bendita es más convincente en la Vigilia Pascual, donde la aspersion está directamente relacionada con la renovación de las promesas.

El uso del agua bendita nos obliga a reflexionar sobre nuestro bautismo, nos llama a regresar a nuestra identidad central como cristianos católicos y nos fortalece nuevamente "como servidores de Cristo y administradores de los misterios de Dios" (1 Cor. 4:10).

El agua bautismal de Pascua cumple una doble finalidad. Bautiza a los catecúmenos y refresca nuestra alianza con Dios en Cristo mediante la renovación de nuestras promesas bautismales. "Sella" nuestra determinación de seguir a Jesús más de cerca. ¡Muchos de los que dicen ser católicos desean vivir sus vidas como si Jesús todavía estuviera en la tumba! Pero no lo es.

Cristo ha resucitado y está presente entre nosotros, llamándonos cada día a seguirlo e irradiar su ejemplo al mundo. Vivir nuestras promesas bautismales nos inspira a ser buenos administradores del plan de Dios como individuos y como comunidad eucarística en el siglo XXI.

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# **Eastertide: The 50 days of Easter**

By Robin Armit

For most people, Easter is only one weekend in the year that begins with Good Friday and ends with Resurrection Sunday; or for more secular people, it is a long weekend to enjoy to the fullest - since in many countries Good Friday and Easter Monday are public holidays. Unfortunately, what many do not understand (even some Catholics) is that Easter is not just one day or one weekend, it is a whole season. In fact, Eastertide or Paschal time as it is also known lasts a full 50 days, from Resurrection Sunday till the Pentecost. This makes it the longest liturgical season in the liturgical year, longer than both Christmas or lent.

## **Why is this not common knowledge?**

Part of the reason is that Easter does not have the same commercial appeal that Christmas has for example. However, it is also important to understand that Eastertide is not an open invitation to party on for 50 days straight (so if you were thinking of eating Easter eggs every day you can put those thoughts to rest). Instead, we should consider the Easter season as an invitation to explore more deeply, and celebrate our relationship with God, and his presence in the world. To reflect on what was a crucial period of time for the early days of the church, which defined early Christianity's existence.

## **The Tradition behind Eastertide**

In Christianity, the 50 days which pass between Easter Sunday and the Pentecost are symbolic of the days that passed between Christ's resurrection and the Pentecost, which if you were not aware of commemorates the day of the coming of the Holy Spirit on the early followers of Christ. This moment was instrumental in cementing Christianity's place in history. It should also be noted that the Easter season corresponds to pre-existing Jewish feasts: The first day of Pesach and the holiday of Shavu'ot. In the Jewish tradition, the 49 days between these holidays are known as the Counting of the Omer.

## **What can I do to connect more closely with God during this time?**

Attending church throughout this time is important. One way the Church welcomes this period, and reflects more deeply on it is through reading the Acts of the Apostles at Masses all through Eastertide. These readings of course tell the story of the church's earliest days, and the struggles and strife as it persevered in spreading the faith throughout the ancient world. We celebrate the stories of heroism, contention, miracles and persecution as a testament to the presence of a Risen Christ in the world, and the actions of the Holy Spirit, operating through the lives of his disciples.

This year of course Eastertide began on the 27th of March, and it will end with Pentecost Sunday on the 15th of May. This should be considered a time of hope, a time as was then where war and violence were all too commonplace, and yet God as he demonstrated then has not abandoned us. So, use the remaining days to find hope and encouragement through faith.