

St. Elizabeth of Hungary Catholic Church

A Mission Church of the Cathedral Basilica of the Immaculate Conception

Palm Sunday of the Lord's Passion

Staff

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Mass Times

Monday to Friday: 12:15 PM

Sunday: 9:00 AM

Confession Times

Monday to Friday: 11:30 AM – 12:00 PM

Eucharistic Adoration

Monday to Friday: 11:00 AM - 12:00 PM

Office Hours

Monday to Friday: 10 AM – 3:00 PM

Spiritual Direction for College Students



March 24, 2024

Dear brothers and sisters,

As we prepare ourselves for Holy Week, the words of Pope Francis in his General Audience of April 5th, 2023 came to mind:

“Brothers and sisters, the point is not whether we are wounded a little or a lot in life; the point is what to do with my wounds — the little ones, the big ones, the ones that will leave their mark on my body, on my soul, forever. What do I do with my wounds? What do you and you do with your wounds? “No, Father, I don’t have any wounds” — “Be careful, think twice before saying this”. And I ask you: what do you do with your wounds, with the ones only you know about? You can allow them to infect you with resentment and sadness, or instead unite them to those of Jesus, so that these wounds may become luminous too. Think of how many young people do not tolerate their own wounds and look for a way of salvation in suicide. (...) Our wounds can become springs of hope when, instead of feeling sorry for ourselves or hiding them, we dry the tears shed by others; when, instead of nourishing resentment for what was robbed from us, we take care of what others are lacking; when, instead of dwelling on ourselves, we bend towards those who suffer; when, instead of being thirsty for love for ourselves, we quench the thirst of those in need of us. For it is only if we stop thinking of ourselves that we will find ourselves again. (...) And it is by doing this, the Scriptures say, that our wound is healed quickly (cf. Is 58:8), and hope flourishes anew. Think about this: What can I do for others? I am wounded. I am wounded by sin, I am wounded by my past, everyone has their own wound. What do I do? Do I lick my wounds for the rest of my life? Or do I look at the wounds others have and go with the wounded experience of my life to heal, to help others? This is today’s challenge for all of you, for each of you, for each one of us. May the Lord help us move forward.”

May we allow the wounds of Jesus Crucified, heal our wounds.

Yours in Christ and our Lady of Guadalupe,

Fr. Richard, MC

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Gospel Reflection Corner

By Fr. Richard Castro Huergo, MC

He who had carefully concealed his real origin and throughout his ministry had alternated with the most humble, the most abandoned, living in austerity and poverty. He who always answered evasively when asked about his identity. He who, faced with the certainty of his closest followers that he was something more than a simple prophet, and in his majestic personality they had finally discovered the prince, the heir to the crown, the king of Jerusalem in his own right, and yet he had sternly warned them not to tell anyone -and they had to bite their lips to avoid shouting it to the four winds-, now, to the astonishment of those same people to whom he had previously asked silence, he performs these spectacular, defiant, unequivocal actions.

“The scepter shall never depart from Judah, or the mace from between his feet, until tribute comes to him, and he receives the people’s obedience. He tethers his donkey to the vine, his donkey’s foal to the choicest stem. In wine he washes his garments, his robe in the blood of grapes” (Gen 49:11). Jacob had prophesied 18 centuries ago. And Zechariah 500 years ago sang with joy: “Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass” (1 Zec 9:9).

When Jesus sends for the ceremonial donkey, the signal is clear: it is time to discover, to proclaim, to proclaim the royal, messianic, Davidic identity of Jesus Christ. And for the first time - Mark tells us - Jesus refers to himself - having until then used the very humble title of ‘son of man’ - as ‘Master’, ‘Dominus’: “Say to the owner of the donkey: ‘The Master has need of it’ “. Yes: it is the King who asks for it; the sovereign who claims it.

And the euphoria, the enthusiasm of his company is unleashed. At last, they can publicly shout out who Jesus is, at last recognize him as monarch, as anointed, as son of David.

As when eight hundred years earlier to the soldiers of Jehu the envoy of Elisha, who had just poured a flask of oil on him, announces that Jehu is the new and true king of Israel and they shouting “Jehu is king!” strip off their military cloaks and mantles and spread them as a carpet as they pass by, so, maddened, the disciples of Jesus and the people of Jerusalem spread their cloaks as the royal cavalcade passes by.

“Hosanna!”, “Salvation!”, was the ancient war cry of the Israelite tribes, fluttering their swords and waving their spears over their heads, before entering into battle. It had then been transformed into a triumphal salute to the King and to God in the temple, supplanting weapons with palms, olive trees and laurels.

“Hosanna!” exultant, excited, the eleven and the people shouted as Jesus passed by.

Less they would shout, less happy they would be, if they knew why finally Jesus of Bethlehem after so much secrecy now accepts the title that corresponds to him and performs this ostentatious gesture, almost theatrical, to enter sovereign, regal, majestically to Jerusalem.

He knows how these acclamations will change into silence and flight.

He knows what throne and what crown men are preparing for him.

But he also intuits, beyond, what full, definitive, cosmic and eternal enthronement the Father has prepared for him.

The Abandonment of the Cross

From a Homily by Pop Francis

Before dying, Jesus cries out: “My God, my God, why have you forsaken me?” The forsakenness of Jesus. This is the most searing of all sufferings, the suffering of the spirit. At his most tragic hour, Jesus experiences abandonment by God. Prior to that moment, he had never called the Father by his generic name, “God”. To convey the impact of this, the Gospel also reports his words in Aramaic. These are the only words of Jesus from the cross that have come down to us in the original language. The real event is the extreme abasement, being forsaken by the Father, forsaken by God. We find it hard even to grasp what great suffering he embraced out of love for us. He sees the gates of heaven close, he finds himself at the bitter edge, the shipwreck of life, the collapse of certainty. And he cries out: “Why?” A “why” that embraces every other “why” ever spoken. “Why, God?”.

“My God, my God, why have you forsaken me?” In the Bible, the word “forsake” is powerful. We hear it at moments of extreme pain: love that fails, or is rejected or betrayed; children who are rejected and aborted; situations of repudiation, the lot of widows and orphans; broken marriages, forms of social exclusion, injustice and oppression; the solitude of sickness. In a word, in the drastic severing of the bonds that unite us to others. There, this word is spoken: “abandonment”. Christ brought all of this to the cross; upon his shoulders, he bore the sins of the world. And at the supreme moment, Jesus, the only-begotten, beloved Son of the Father, experienced a situation utterly alien to his very being: abandonment, the distance of God.

Why did it have to come to this? He did it for us. There is no other answer. For us. Brothers and sisters, today this is not merely a show. Every one of us, hearing of Jesus’ abandonment, can say: for me. This abandonment is the price he paid for me. He became one with each of us in order to be completely and definitively one with

us to the very end. He experienced abandonment in order not to leave us prey to despair, in order to stay at our side forever. He did this for me, for you, because whenever you or I or anyone else seems pinned to the wall, lost in a blind alley, plunged into the abyss of abandonment, sucked into a whirlwind of so many “whys” without an answer, there can still be a hope: Jesus himself, for you, for me. It is not the end, because Jesus was there and even now, he is at your side. He endured the distance of abandonment in order to take up into his love every possible distance that we can feel. So that each of us might say: in my failings, and each of us has failed many times, in my desolation, whenever I feel betrayed or betrayed others, whenever I feel cast aside or have cast aside others, whenever I feel forsaken or have abandoned others, let us think of Jesus, who was abandoned, betrayed and cast aside. There, we find him. When I feel lost and confused, when I feel that I can’t go on, he is beside me. Amid all my unanswered questions “why...?”, he is there.

That is how the Lord saves us, from within our questioning “why?” From within that questioning, he opens the horizon of hope that does not disappoint. On the cross, even as he felt utter abandonment – this is the ultimate end – Jesus refused to yield to despair; instead, he prayed and trusted. He cried out his “why?” in the words of the Psalm (22:2), and commended himself into the hands of the Father, despite how distant he felt him to be (cf. Lk 23:46) or rather, whom he did not feel, for instead he felt himself abandoned. In the hour of his abandonment, Jesus continued to trust. At the hour of abandonment, he continued to love his disciples who had fled, leaving him alone. In his abandonment he forgave those who crucified him (v. 34). Here we see the abyss of our many evils immersed in a greater love, with the result that our isolation becomes fellowship.

Campus Outreach

Coffee and Hot Chocolate

Tuesdays: 9:00 AM

Free Lunch & Talk

Thursdays: 1:00 PM - 3:00 PM
(St. Elizabeth's)

Eucharistic Adoration



Monday to Friday: 11:00 AM - 12:00 PM
(St. Elizabeth's)

SCAN to Sign-up for
Eucharistic Adoration

Stations of the Cross

Wednesdays and Fridays
after 12:15 PM Mass
during Lent

Announcements

Liturgical Ministries - Volunteer opportunities for greeters, lectors, altar servers and Eucharistic ministers. Sign up here: <https://www.stelizabethdenver.org/ministries>. If you wish to volunteer for substitute cantor contact Fr. Richard.

Prayers of the Faithful - If you have someone you would like prayers for, let Lisa know at lisa@stelizabethdenver.org and we will include the intention in the Prayers of the Faithful for the upcoming Sunday.

Sandwich Line - We need volunteers every day of the week, 9am - 12pm. We are in great need of men's shoes and boots - new or used.



Facebook: <https://www.facebook.com/stelizabethdenver/>

Holy Week Schedule

Tuesday of Holy Week, March 26

No Mass at St. Elizabeth's
Chrism Mass at the Cathedral (11:00 AM)

Holy Thursday, March 28

6:45 - 7:15 PM Confessions
7:30 PM Mass of the Lord's Supper
8:45 PM Potluck Dinner Celebrating the Priesthood
Eucharistic Vigil until Midnight

Good Friday, March 29

10:00 AM - 11:45 AM Confessions
11:15 AM Stations of the Cross
12:00 PM Celebration of the Passion of the Lord
1:15 PM Grilled Cheese and Tomato Soup
2:00 PM The Passion of the Christ Movie

Holy Saturday, March 30

8:30 PM Easter Vigil Mass
Toast and Cake to Celebrate Easter and the Newly Baptized

Easter Sunday, March 31

9:00 AM Easter Day Mass
Easter Egg Hunt following Mass

Eucharistic Bible Study

Presence: The Mystery of the Eucharist

www.formed.org

Bible Study
Sundays After Mass
February 18 and 25
March 3, 17, and 24



Instagram: <https://www.instagram.com/stelizabethdenver/>