

SAINT WENCESLAUS PARISH

Palm / Passion Sunday

April 9, 2017

Parish Announcements:

Life Guardians

This Sunday, April 9th at 7pm our area's pro-life group will meet in the Eastman Town Hall.

Tuesday Evening Mass

This Tuesday, Mass will be offered at 6:30pm at St. Wenceslaus. Communal Stations of the Cross will not be held after that Mass but on Good Friday.

Chrism Mass

This diocesan celebration with Bishop Callahan will be this Tuesday, April 11th at 10:30am at St. Joseph the Workman Cathedral in La Crosse. All are invited but it may also be watched live online at: diolc.org/live.

Live Stations

This Wednesday, April 12th at 7pm the Holy Family Parish high schoolers will present Live Stations of the Cross at St. John's Church in PdC.

Easter Flower Donations

Special envelopes are in the back of church for donations towards our Easter flowers. Please print memorials legibly for publication in the bulletin.

Free Firewood

Our parish tree-trim project has produced a pile of firewood at the end of our parking lot. Feel free to pick them up and take them away this week.

Knights of Columbus

Our Knights will meet this Wednesday, April 12th at 7pm in Msgr. Baer Hall.

Life Guardians' Can Cage

Bring your aluminum to the newly reopened can cage in Eastman to support pro-life efforts.

Father Victor Feltes, Pastor
P.O. Box 109, Eastman, WI. 54626
Rectory ☎ (608) 874 - 4151
victorfeltes@gmail.com

Saturday Evening Mass 4PM - Sunday Mass 10AM
Confession Available Before Every Mass

Mass Schedule:

Mon, Apr. 10 - 8am (Weekday) for:
Bernard Boylen by Teresa Sharp

Tue, Apr. 11 - *** 6:30pm *** (Weekday) for:
Jack & Norma Slama

Wed, Apr. 12 - 8am (Weekday) for:
Gerald T. Walz

Thr, Apr. 13 - 7pm (Holy Thursday) for:
Blessings on Fr. Victor Feltes

Fri, Apr. 14 - 2pm (Good Friday Comm. Service)

Sat, Apr. 15 - 8:30pm (Easter Vigil) for:
Loyde Beers by Ron & Ann Martin

Sun, Apr. 16 - 10am (Easter Sunday) for:
**The Living & Deceased
of St. Wenceslaus & Sacred Heart**

Upcoming Liturgical Roles:

Thursday, April 13th : 7pm

Lector: Brian Sipos
Servers: Roy & Heather Kramer Sons
Footwashing: Lonnie Achenbach, Jessie Bird,
Kathy Degnan, Roy & Lydia Kramer, Tom Martin,
& Nicholas Walz

Friday, April 14th : 2pm

Readings & Passion Speaker: Ken Myers
Petitions & Pas. Narrator: Jane Achenbach
Servers: Roy & Heather Kramer Sons

Saturday, April 15th : 8:30pm

Lectors: Brian Sipos & Ken Myers
Servers: Tom & Sharon Martin Sons
& Chad Achenbach

Sunday, April 16th : 10am

Lector: Chris Wolff
Ushers: Larry Walz & Isaiah Teynor
Servers: Group H: Ethan Klema, Nicholas
Walz, Joey & Owen Opprecht

Sunday, April 16th Rosary Leaders:

The Bill & Mary Turner Family

April Hospitality Activities:

Church & Hall Cleaning Group #1

Holy Week Schedule

Holy Thursday Mass

7pm Mass at St. Wenceslaus
Eucharistic Vigil until midnight

Good Friday Service

2pm at St. Wenceslaus
Stations of the Cross following

Easter Vigil Mass

8:30pm Saturday at St. Wenceslaus

Easter Morning Masses

8am Sunday at Sacred Heart
10am Sunday at St. Wenceslaus

Contributions from April 1-2:

Adult Envelopes	\$1,030.00
Collection Plate	\$411.71
Youth Envelopes	\$4.70

“On the Physical Death of Jesus Christ”

Excerpts from a 1986 article in JAMA, the Journal of the American Medical Association

Flogging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt. The usual instrument was a short whip (*flagrum* or *flagellum*) with several single or braided leather thongs of variable lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers or by one who alternated positions. As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive on the cross.

Crucifixion probably first began among the Persians. Alexander the Great introduced the practice to Egypt and Carthage, and the Romans appear to have learned of it from the Carthaginians. Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, & the vilest of criminals. Roman law usually protected Roman citizens from crucifixion, except perhaps in the case of desertion by soldiers. It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the city walls.

The processional to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. One of the soldiers carried a sign (*titulus*) on which the condemned man's name and crime were displayed. Later, the *titulus* would be attached to the top of the cross. At the site of execution, by law, the victim was given a bitter drink of wine mixed with *myrrh* (*gall*) as a mild analgesic [painkiller.] The Roman guard would not leave the victim until they were sure of his death. The length of survival generally ranged from three or four hours to three or four days and appears to have been inversely related to the severity of the scourging. However, even if the scourging had been relatively mild, the Roman soldiers could hasten death by breaking the legs below the knees.

The major [physical] effect of crucifixion, beyond the excruciating pain, was a marked interference with normal respiration, particularly exhalation. The weight of the body, pulling down on the outstretched arms and shoulders, would tend to

fix the [rib] muscles in an inhalation state and thereby hinder passive exhalation. Adequate exhalation required lifting the body by pushing up on the feet and by flexing the elbows and shoulders. However, this maneuver would place the entire weight of the body on the [feet] and would produce searing pain. Furthermore, [flexing] of the elbows would cause rotation of the wrists about the iron nails & cause fiery pain along the damaged median nerves. Lifting of the body would also painfully scrape the scourged back against the rough wooden [cross]. Muscle cramps and [a pins-and-needles feeling in] the outstretched & uplifted arms would add to the discomfort. As a result, each respiratory effort would become agonizing and tiring and lead eventually to asphyxia [suffocation]. The actual cause of death by crucifixion was [multi-causal] and varied somewhat with each case, but the two most prominent causes probably were hypovolemic shock [from blood loss] and exhaustion asphyxia [suffocation]. Other possible contributing factors included dehydration, stress-induced [bad heart rhythms], congestive heart failure with the rapid accumulation of [heart] and perhaps [lung fluids]. Breaking the legs below the knees, if performed, led to an asphyxic death within minutes. Death by crucifixion was, in every sense of the word, excruciating (from Latin, *excruciat*, or "out of the cross").

The gospel of John describes the piercing of Jesus' side and emphasizes the sudden flow of blood and water. Some of the skepticism in accepting John's description has arisen from the difficulty in explaining, with medical accuracy, the flow of both blood and water. Part of this difficulty has been based on the assumption that the blood appeared first, then the water. However, in the ancient Greek, the order of words generally denoted prominence and not necessarily a time sequence. Therefore, it seems likely that John was emphasizing the prominence of blood rather than its appearance preceding the water. ... The water probably represented fluid [surrounding the lungs and heart], and would have preceded the flow of blood and been smaller in volume than the blood. The blood, in contrast, may have originated from [in or around the heart's right side.]

Jesus' death after only three to six hours on the cross surprised even Pontius Pilate. The fact that Jesus cried out in a loud voice and then bowed his head and died suggests the possibility of a catastrophic terminal event. ... It remains unsettled whether Jesus died of [heart] rupture or of [heart and lung] failure. However, the important feature may be not how he died but rather whether he died. Clearly, the weight of historical & medical evidence indicates that Jesus was dead before the wound to his side was inflicted and supports the traditional view that the spear, thrust between his right ribs, probably perforated not only the right lung but also the [heart] and thereby ensured his death. Accordingly, interpretations based on the assumption that Jesus did not die on the cross appear to be at odds with modern medical knowledge.