

Baptism of the Lord

January 12, 2020

MASS SCHEDULE

Saturday, January 11th

8:30 am - St. John - No Intention

9-9:30 am *Confessions at St. John*

3:00 pm *Confessions at St. John*

3:30 pm *Confessions at St. Elizabeth*

4:00 pm - St. John – Deceased members of the Folsom family by Susan Dugan

4:30 pm - St. Elizabeth – Mass for the people

Sunday, January 12th Baptism of the Lord

7:30 am - *Confessions at St. John*

8:00 am - *Confessions at Queen of Peace*

8:00 am - St. John – Frank Landry

by Stephen Donna

8:30 am - Queen of Peace – Marie Lang & Rebecca Lang

by the family

10:30 am - St. Elizabeth – John Wall, Jr by his estate

11:00 am - St. John – Mass for all Souls

5:00pm - St. John – Mass for our Teens

Monday, January 13th St. Hilary

8:30am - St. Elizabeth – Deceased members of St. Elizabeth Women's Group

5:15pm - St. John – Melanie Jaffee

by Amy Marcinko

Tuesday, January 14th

8:30am - St. John – J. William, Janice & Mabel Maynard

by the family

2:15pm - The J. House – Mass

5:15pm - St. John – James & Gloria Carlton

by the family

Wednesday, January 15th

8:30am - St. John – Mass for all Souls

5:15pm - St. John – Beatrice Jaffee

by Amy Marcinko

Thursday, January 16th

8:30am - St John – Mass for all Souls

5:15 pm - St John – Marty Smith

by Amy Marcinko

Friday, January 17th St. Anthony

8:30am - St Elizabeth – John Wall, Jr.

by his estate

4:30 pm - *Confessions at St. John's*

5:15 pm - St. John – James & Gloria Carlton

by the family

Saturday, January 18th

8:30 am - St. John - No Intention

9-9:30 am *Confessions at St. John*

3:00 pm *Confessions at St. John*

3:30 pm *Confessions at St. Elizabeth*

4:00 pm - St. John – Virginia Fortin

by the St. Anne Mortuary Fund

4:30 pm - St. Elizabeth – Mass for the people

Sunday, January 19th Second Sunday in Ordinary Time

7:30 am - *Confessions at St. John*

8:00 am - *Confessions at Queen of Peace*

8:00 am - St. John – Donald Vear

by the family

8:30 am - Queen of Peace – Mass for the forgotten souls in Purgatory

by Amy Marcinko

10:30 am - St. Elizabeth – John Wall, Jr by his estate

11:00 am - St. John – Reparation to the Sacred Heart of Jesus and the

Immaculate Heart of Mary

by Amy Marcinko

11:30 am - St. Elizabeth – Holy Hour for Life

5:00 pm - St. Elizabeth – Traditional Latin Mass

Please keep our parishioners who are ill & in need of your prayers, especially: Randy Mackay, Martin Fortin, George Thurston, Charlie Weis, Randy Thomas, Jerry Prevost & Camilla Dente

The St. John's Religious Education program would like to thank Jean McGregor, Pam Hurst-Brinkerhoff, and Vicki Mednick for helping with our pageant's rehearsal and performance. Also, thank you to Jessica Perron for helping with prep work with costumes, transporting props to the church, and rehearsal.

PARISH EVENTS

Sun. Jan. 11th Religious Education/All 3 Churches

Confirmation

Tues. Jan. 14th 6:00 pm Social Action Committee Meeting/St. E.

Wed. Jan. 15th 6:00pm 4th Degree K. of C. Meeting/Center

Thur. Jan. 16th 7:00pm St. Elizabeth K. of C./ Parish Hall

7:00pm St. John's Choir Practice/Church

Sat. Jan. 18th: 9:30am St. J. rel. ed. Students @ St. John's Church.

Sun. Jan. 19th: Rel Ed./QP and St. E/Rel.Ed.; St. J./No classes

Sat. Jan. 18th 6:00pm K of C Bingo

Please consider using the Online Giving tool for your weekly offertory donations. Visit our website at: nekatholic.com and click "Give Online" to sign up! Leave your checkbook at home, and save the parish the expense of envelopes!

FINANCIAL REPORT

Fiscal Year: 7/1/19-6/30/20 Budget: \$282,000 (\$6,000 needed per week)

Reg. Collection Year-to-date: \$133,760.38 **On-Line: YTD:** \$25,676.00

Collections and Receipts: January 5, 2020

Regular Offertory: \$3,758.11

2019 Bishop's Annual Appeal

The 2019 Bishop's Annual Appeal is 84% to goal. We have been blessed with a challenge gift that will match all donations made now until the end of December up to \$18,000 to help us reach our goal.

The **FORMED** program is available to everyone in our parish. To start enjoying this free gift, please visit the FORMED website:

1. Go to: nekatholic.formed.org
2. Click on REGISTER to create a personal account

Bulletin Sponsors

Each week we want to highlight a business that supports our bulletin.

Thank you to: Caledonia Life Services, Inc.

Please support those who support us!

No Second Collection This Week

Continue to Pray for an End to Abortion ...

More human beings died in abortions than any other cause of death in 2019, a new report indicates. A heartbreaking reminder about the prevalence of abortion, statistics compiled by Worldometers indicate that there were over 42.3 million abortions world-wide in 2019. Please continue to pray for the protection of all human life.

Youth Mass: Our next Sunday evening Youth Mass will be Sunday, January 12 at 5:00pm in St. Johnsbury. A reminder that our hope is to begin to offer this Mass twice each month. All are welcome, and please invite a friend!

Mass Schedule: The 2020 Mass Book has many openings for people to set up Masses for their deceased loved ones. Please call the Rectory or drop a request in the basket and Sue will contact you.

2020 Calendars: We now have the 2020 Calendars available in each Church. Please feel free to bring home a few, put some up and share some with your family. Be sure to thank Steve & Helen Robertson of Caledonia Life Services Funeral Homes for carrying on the tradition providing them for our 3 Churches every year at no cost to us.

Fr. Brian O'Donnell will celebrate the Traditional Latin Mass at St. Elizabeth Church on Sunday, January 19th. Please join us!

A Note About Cold and Flu Season: The Sign of Peace has been an integral and valued part of the worship of the church for centuries in the form of a kiss of peace or handshake. As we enter this cold and flu season, it is important to recognize that some people are especially susceptible to the viruses that can be spread by contact and some immune systems are very sensitive. Please understand that some people may choose not to shake hands during the Sign of Peace but might simply greet you with a smile. Also, please use common sense and good judgment concerning Mass attendance if you are ill. If you do decide to come to church for Mass, please remember that frequent and thorough hand-washing, refraining from physical contact during the Sign of Peace, and refraining from receiving communion from the chalice can help prevent the spread of germs.

Active Shooter Presentation: Retired Commander of Criminal Investigations Edward Ledo, also a parishioner of Queen of Peace Church, will be presenting how to respond when an active shooter is in your Church. There are very clear and definitive actions that you can do to increase the chances that you will be unharmed. Mr. Ledo will provide us with the tactics needed and important information at all three Churches. He will provide tips on assessing the potential of violence of an employee, managing the consequences of an active shooter, and what your response should be, among other points. Please plan to attend one of these important sessions to be held after the Masses at:

January 19 th	9:30am	Queen of Peace Church
	11:30am	St. Elizabeth Church
January 20 th	12:00pm	St. John the Evangelist Church

Whether it was fitting that Christ should be baptized?

It was fitting for Christ to be baptized. First, because, as Ambrose says on Luke 3:21: "Our Lord was baptized because He wished, not to be cleansed, but to cleanse the waters, that, being purified by the flesh of Christ that knew no sin, they might have the virtue of baptism"; and, as Chrysostom says, "that He might bequeath the sanctified waters to those who were to be baptized afterwards." Secondly, as Chrysostom says, "although Christ was not a sinner, yet did He take a sinful nature and 'the likeness of sinful flesh.' Wherefore, though He needed not baptism for His own sake, yet carnal nature in others had need thereof." And, as Gregory Nazianzen says "Christ was baptized that He might plunge the old Adam entirely in the water." Thirdly, He wished to be baptized, as Augustine says in a sermon on the Epiphany, "because He wished to do what He had commanded all to do." And this is what He means by saying: "So it becometh us to fulfil all justice". For, as Ambrose says (on Luke 3:21), "this is justice, to do first thyself that which thou wishest another to do, and so encourage others by thy example." ~ St. Thomas Aquinas

Priestly Gestures: "The actions performed by the priest in Mass are not ridiculous gestures, since they are done so as to represent something else. The priest in extending his arms signifies the outstretching of Christ's arms upon the cross. He also lifts up his hands as he prays, to point out that his prayer is directed to God for the people, according to Lamentations 3:41: "Let us lift up our hearts with our hands to the Lord in the heavens": and Exodus 17:11: "And when Moses lifted up his hands Israel overcame." That at times he joins his hands, and bows down, praying earnestly and humbly, denotes the humility and obedience of Christ, out of which He suffered. He closes his fingers, i.e. the thumb and first finger, after the consecration, because, with them, he had touched the consecrated body of Christ; so that if any particles cling to the fingers, it may not be scattered: and this belongs to the reverence for this Sacrament." ~ St. Thomas Aquinas

The Altar of Sacrifice

There always lingers the disquieting suspicion that those who insist on their encounters with God in woods and flowers do not have in mind the God of Revelation, but a vague, pantheistic "Mother Nature" or mysterious "Life Force," or whatever else these questionable varieties of "religious experience" are called. The real God has no resemblance with the "God" such experiences presuppose. He speaks in the plain, exact words of His messengers through the person, life, and death of Jesus Christ. He challenges the world, arousing it from captivity, demanding that it recognize the truth and be converted. The otherness of that conversion is stressed by the fact that the celebration of God's mystery does not take place just anywhere: neither in the spaciousness of nature, nor in the intimacy of a home, but in the unique, clearly circumscribed area of the church. Thus we find the constantly repeated procedure: the believer goes to the house of God, crosses the threshold, and enters the sacred room within. This is an important part of genuine piety. He remains present, listens, speaks, acts, serves. Then he leaves, returns to the world of men or to the private realm of his home, taking with him what he has experienced as instruction, guidance, and strength.

There is also a special order established within the sacred interior. It is essential to the Liturgy that the important acts of which it is composed are not left to chance or to the momentary spiritual situation, but are arranged and specified with the greatest care. The Lord's memorial sacrifice cannot take place anywhere in the church, but only at one particular spot, the altar ... Precise laws determine how it is to be fashioned, cared for, served. ... When the books of the New Testament were being written, the altar was the table at which the congregation celebrated the sacred Supper. Very soon, however, it began to take on its own characteristics, and in the catacombs we find it in its earliest form. What then is the altar? Its meaning is probably most clearly suggested by two images: it is threshold and it is table.

Threshold is door, and it has a double significance: border and crossing over. It indicates where one thing ends and another begins. The border which marks the end of the old makes possible entry into the new. As a threshold, the altar creates first of all the border between the realm of the world and the realm of God. The altar reminds us of the remoteness in which He lives beyond the altar, as we might say (meaning "divine distance") or above the altar (meaning "divine loftiness") — both of which are to be understood of course not spatially, but spiritually. They mean that God is the Intangible One, far removed from all approaching, from all grasping; that He is the all-powerful, Majestic One immeasurably exalted above earthly things and earthly striving. Such breadth and height are founded not on measure, but on God's essence: His holiness, to which man himself has no access. The Liturgy also contains allegories; but its basic forms are symbols. Their meaning is actually hidden, yet it reveals itself in a particular thing or person, much as the human soul, itself invisible, becomes perceptible, approachable in the expression and movements of a face. So is it in the church. The altar is not an allegory, but a symbol. The thoughtful believer does not have to be taught that it is a border, that above it stretch inaccessible heights and beyond it the reaches of divine remoteness; somehow he is aware of this.

From: Preparing Yourself for Mass, by Romano Guardini