

# Fourth Sunday of Easter

# May 3, 2020

## MASS SCHEDULE

*The Priests will celebrate a private Mass for each of the particular intentions on the day indicated. In charity, he also remembers all of the parishioners and the silent intentions of their hearts. If you need Confession or Anointing of the Sick, please call the rectory.*

### Saturday, May 2<sup>nd</sup>

Francis & Alice Goyette (Fr. Hahr)  
Gerry & Mary Ellen Goya (Fr. Robert) by Terri Binney

### Sunday, May 3<sup>rd</sup>

Mass for the People (Fr. Hahr)  
Richard & Anne Wilkins (Fr. Robert) by their loving family

### Monday, May 4<sup>th</sup>

Special Intention (Fr. Hahr) by Roger & Cynthia Dekett  
Thomas Adams (Fr. Robert) by Elaine Peterson

### Tuesday, May 5<sup>th</sup>

Anita Bouffard & deceased family (Fr. Hahr) by Bill & Sally Young  
Rita Howard by (Fr. Robert) by Amy Marcinko

### Wednesday, May 6<sup>th</sup>

John Salminton (Fr. Robert) by Amy Marcinko  
Deceased members of St. J. K. of J. (Fr. Hahr)

### Thursday, May 7<sup>th</sup>

Intentions of the Good Shepherd Catholic School (Fr. Robert) by Fr. Robert  
Pauline & Diane Langlois (Fr. Hahr) by Ed

### Friday, May 8<sup>th</sup>

Natalie Butler Elliot (Fr. Hahr) by Bill & Sally Young  
Segundia L. Escobar (Fr. Robert) by M/M Pierre Berube

### Saturday, May 9<sup>th</sup>

Lionel Daigneault (Fr. Robert) by his wife and children  
Hugette Authier (Fr. Hahr) by Michele Pierrette Authier

### Sunday, May 10<sup>th</sup>

Mass for the People (Fr. Hahr)  
Ray & Giovanna Belanger (Fr. Robert) by their children

*Please keep our parishioners in mind who are ill & in need of your prayers, especially: Charlene Chase, Connie, Lapage, Martin Fortin, George Thurston, Charlie Weis, Randy Thomas & Jerry Prevost.*

## World Day of Prayer for Vocations

Thank you to the priests in the Diocese, and especially to Fr Hahr and Fr. Robert for enduring this difficult time of isolation in their ministry. May Jesus the Good Shepherd bless them with His Grace and Peace. As always, let's continue to say a prayer for them and let's ask God to bless our Church and Diocese with vocations to the Priesthood as the Church participates in World Day of Prayer for Vocations this Sunday May 3, Good Shepherd Sunday.

Thank you,  
Diane Bailey, Vocation Ministry

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](http://nekatholic.formed.org)
2. Click on REGISTER to create a personal account

## FINANCIAL REPORT

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

Reg. Collection Year-to-date: \$196,736 + On-Line: YTD: \$44,840

### Collections and Receipts: April 26, 2020

Regular Offertory: \$1,976.00

Many thanks to those who are able to mail in their Collection Envelopes.

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

**Thank you to those who are continuing to contribute to the weekly offertory. We appreciate your ongoing support in these difficult times!**

## PARISH EVENTS

All Parish events are cancelled until further notice.

**PLEASE NOTE:** Confirmation and First Holy Communion has been postponed. The new date will be announced a.s.a.p. All students need to continue with their religious studies from home. Thank you.

## Of Christ's Most Precious Blood

'That blood was in Him as ours is in us, the principle of corporal life. That blood of the Son of Mary we call "Most Sacred Blood," not merely because it has its origin in the precious blood of the Immaculate Virgin, but because it is the blood of the Son of God; and therefore we adore "the Most Sacred Blood of Jesus," and we bow down with love and humility, when the sound of the little bell at Mass tells us that the wine has been changed into the blood of the Lord ... [In the Garden of Gethsemane] See Him rising from the ground, with His blood-stained garments! He is exhausted, He can scarcely walk; one would say that He is a servant who has been treading the wine press, or a soldier returning from a desperate, bloody fight: but the bloody sweat and the mortal agony He suffered for our sake! Henceforth till His death, almost every one of His steps will be marked with His blood ... Christians filled with love for their Redeemer have measured with care the distance from the hall of Pilate to the place of the crucifixion, and have found it to be seven hundred meters, or over twenty-one hundred feet. This Way of the Cross is nowadays painful to go over, but it was much more difficult to follow in the days of Our Lord. All along that road our Divine Lord, loaded with His cross, left some of His blood, but particularly at the three spots where He fell. Finally there came the stripping of His garments on Cavalry, when blood again oozed out with profusion from His wounds; and then followed the crucifixion. There were now four streams of blood coming from His sacred limbs; for three hours thousands of persons might gaze upon the bleeding victim, until the blood being exhausted, the soul of Christ left His body inanimate upon the cross. It had been foretold that, as a "Lamb which is led to slaughter, He would not open His mouth." It is true that no complaint was uttered by the Son of God; but His tortures were nevertheless terrible beyond comprehension. The soldier wounded on the battlefield dies in great agony; Our Lord voluntarily bled to death, but He would have His tortures such as to atone for and perhaps equal the torments due for the sins committed by all men, or to be committed until the end of the world. But though His tortures were excessive, the love with which He suffered them was far greater.' From: Christ On The Altar, by Right Rev. Louis De Goesbriand, first bishop of Burlington.

## ***Gospel for the 4<sup>th</sup> Sunday of Easter***

*Verily, verily I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. (Jn 10: 1-10)*

“Verily, verily (that is in truth, most truly and most assuredly), I say unto you, He that entereth not, &c. He puts forth this parable to show who He is, and who are His rivals and adversaries. The occasion for it was because the Pharisees had cast out of the synagogue for his confession of Christ the blind man whom He had healed. By doing this they signified that Jesus was not the Messiah, but a false prophet; and consequently that they who believed in Him, as the blind man who had been cured did, erred in their belief, and wandered away from the synagogue, and were apostates from their own Church. Christ therefore puts forth the parable of the door of the sheepfold; to show by it, that so far from His being a false prophet, all others who enter not by Him as the door of the sheepfold into the Church of God, are deceivers and counterfeits. And that consequently the synagogue of the Pharisees was not the synagogue of God, but of Satan. Whereas the true Church of God is the Christian Church which Christ founded and substituted for the Jewish Church, and consequently the blind man when excommunicated from the synagogue, entered by faith in Christ into the true, i.e., the Christian Church.” ~ Cornelius Lapide, SJ

*Cornelius Lapide, SJ was born at Bocholt, in Belgian Limburg. He entered the Society of Jesus on 11 June 1592 and, after a novitiate of two years and another year of theology, was ordained a Catholic priest on 24 December 1595. After teaching philosophy for half a year, he was made a professor of Sacred Scripture at Leuven in 1596 and next year of Hebrew also. The latter years of his life, however, he apparently devoted exclusively to completing and correcting his commentaries. He died on 12 March 1637. He described himself in a prayer to the Prophets at the end of his commentary on the Book of Daniel: "For nearly thirty years I suffer with and for You [God] with gladness the continual martyrdom of religious life, the martyrdom of illness, the martyrdom of study and writing; obtain for me also, I beseech You, to crown all, the fourth martyrdom, of blood. For You I have spent my vital and animal spirits; I will spend my blood too."*

## **The Blessing of Bells**

‘Every church in which the faithful assemble to hear Mass and receive the Sacraments should be provided with one or more bells ... The bell should be used to remind us of the visitation of the Blessed Virgin to St. Elizabeth, and of the Incarnation of the Son of God. This is done by ringing it three times a day – in the morning, at noon, and again in the evening. It is used to announce the agony of sick persons, and to give information of their death; but it should be used especially in connection with the worship of the Most Holy Sacrament. ... The voices of the angels will at the last day gather the elect from the four winds. As preparation for their reward, Christians will be summoned by the bell to the house of prayer ... The bell is the voice of Jesus Christ. We would fain apply to it the words spoken by our Master to the apostles: “He that heareth you heareth Me; he that despiseth you despiseth Me.”

‘What, then, should we do when the sound of the blessed bell falls upon our ears? We should say like Samuel: “Speak, Lord, for thy servant heareth.” When the bell announces the agony or death of a Christian, we should not fail to pray that God may grant him the grace of a happy death or the glorious rest of eternity.

When the sound of the bell announces that the Blessed Sacrament is about to be carried to the sick, we should not fail to follow it in spirit ... but especially when the bell announces to us the time of the Elevation, we should then quit our other affairs and go to the house of Him Who is there present and calleth us. Too often in the past we have been anxious and troubled about many things, and “yet one thing [only] is necessary.” Blessed shall we be if we hasten to the church when the bell sounds. There in our dear church at the foot of the sacred altar, we shall find Him Who is Father of the poor, Who is humble and meek of heart; there we shall offer Him, at the hands of the priest, as the Victim for our transgressions, as our Sacrifice of adoration and thanksgiving; there we shall receive Him as the bread of heaven, the living Bread which unites us intimately to Him and gives us a pledge of a glorious immortality.’

From: Christ On The Altar, by Right Rev. Louis De Goesbriand, first bishop of Burlington.

## **The Priest Kisses the Altar**

The Priest ascends the altar with courage and confidence. He places his hands on the altar and devoutly kisses it. This act is full of meaning. The altar is a figure of Christ, and in the center of it are concealed relics of the saints. The Priest kisses devoutly altar and relics to show that in his courage and confidence he does not rely on his own strength, but that *he bases his petitions on the merits and satisfactions of Christ and the saints*. Here, we too, should be filled with sentiments of gratitude and joy, when we remember the glorious treasures that the Blood of Christ, the tears of the Blessed Mother, and the merits of so many saints have acquired for our benefit.

*The Bishop is planning to allow the churches to be opened for private prayer beginning on May 11<sup>th</sup>. Public celebrations of the holy Mass will still be restricted until further notice. Please continue to pray for an end to the quarantine.*

*As a reminder: the Priests can be reached at the rectory, especially on Monday-Friday between 11am-2pm. Outside of those times please leave a message, or, if it's an emergency, push 5 to ring through. Confessions are available each day by appointment.*