

Seventh Sunday of Easter

May 24, 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 23rd

Francis & Alice Goyette by Lorraine, Carol & Paul

Sunday, May 24th

Mass for the People

Monday, May 25th

Monica Karl by Amy Marcinko

Tuesday, May 26th

Virginia Fortin by the Ladies of St. Anne

Wednesday, May 27th

Barbara McKeon by her parents

Thursday, May 28th

Reparation of the Sacred Heart of Jesus and the Immaculate Heart of Mary by Amy Marcinko

Friday, May 29th

Irena Boudreau by Amy Marcinko

Saturday, May 30th

John Sabinton by Amy Marcinko

Sunday, May 31st PENTECOST SUNDAY

Mass for the People

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.

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

FINANCIAL REPORT

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

Reg. Collection Year-to-date: \$206,944+ **On-Line: YTD:** \$44,140

Collections and Receipts: May 20, 2020

Regular Offertory :\$2,475

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 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.

St. John's Church is open daily for private prayer from 8am-6pm.

With Much Appreciation

We would like to thank the Ladies of St. John's and St. Elizabeth Women's Group for donating the proceeds of last year's Bazaars to Corpus Christi Parish. We are very fortunate to acquire this donation as the collections since the beginning of the Pandemic have been smaller. We thank the women of both groups for their generosity and for those parishioners who have continued to support the parish over these weeks.

A Note of Thanks

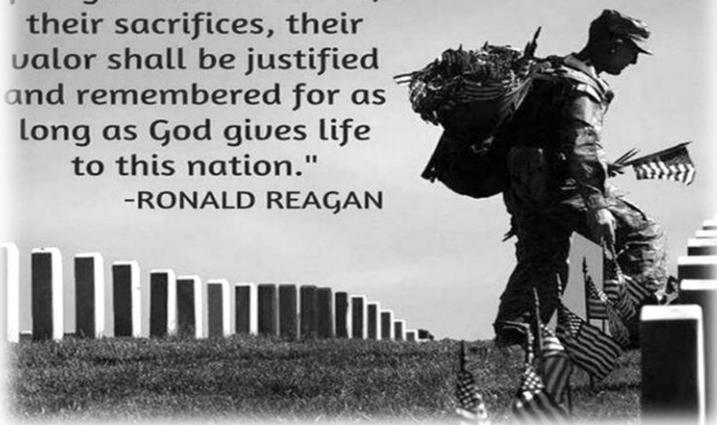
Dear Fr. Hahr, I write on behalf of the residents and volunteer board of the Danville Senior Citizens Housing, Inc. a not for profit senior housing organization. Thank you very much indeed for the generous donation of \$1,000.00 (prior to the Pandemic - monies were donated from the Queen of Peace Church and matched by the parish) This will help meet the cost of our recent weatherization and heating system projects, to enable us to keep our rents affordable in the long run. Sincerely, Thomas Ziobrowski, President.

Governor Scott has announced that churches may open with up to 25% capacity this weekend. Although this is wonderful news, the Diocese of Burlington is remaining committed to opening up for public Masses beginning June 1st for daily Masses and June 6/7 for Sunday Masses. This decision remains the policy of the Diocese because more time is needed to provide parishes with the protocols to be followed to re-open. Bishop Coyne is appreciative of your patience in these difficult times, and asks that we announce our intention to open for public Masses beginning June 1st. Please see next week's bulletin for the new Mass schedule.

The rectory Office will be closed on Monday May 25th for Memorial Day

"As we honor their memory today, let us pledge that their lives, their sacrifices, their valor shall be justified and remembered for as long as God gives life to this nation."

-RONALD REAGAN



"Do not grieve over the temptations you suffer. When the Lord intends to bestow a particular virtue on us, He often permits us first to be tempted by the opposite vice. Therefore, look upon every temptation as an invitation to grow in a particular virtue and a promise by God that you will be successful, if only you stand fast." ~ Saint Philip Neri

"He who wishes for anything but Christ, does not know what he wishes; he who asks for anything but Christ, does not know what he is asking; he who works, and not for Christ, does not know what he is doing." ~ Saint Philip Neri

May 26th: Feast of Saint Philip Neri

Saint Philip Neri was born in 1515 in Florence, he showed the impulsiveness and spontaneity of his character from the time he was a boy. In fact one incident almost cost him his life. Seeing a donkey loaded with fruit for market, the little boy had barely formed the thought of jumping on the donkey's back before he had done it. The donkey, surprised, lost his footing, and donkey, fruit, and boy tumbled into the cellar with the boy winding up on the bottom! Miraculously he was unhurt. At eighteen Philip was sent to work with an older cousin who was a successful businessman. During this time, Philip found a favorite place to pray up in the fissure of a mountain that had been turned into a chapel. We don't know anything specific about his conversion but during these hours of prayer he decided to leave worldly success behind and dedicate his life to God.

He went to Rome in 1533 where he was the live-in tutor of the sons of a fellow Florentine. He studied philosophy and theology until he thought his studies were interfering with his prayer life. He then threw away his books, and lived as a kind of hermit.

Night was his special time of prayer. After dark he would go out in the streets, sometimes to churches, but most often into the catacombs of St. Sebastiano to pray. During one of these times of prayer, on the eve of Pentecost in 1544, he had a mystical experience that permanently shaped his life and even his body. A ball of fire appeared to him and entered his mouth. It seemed to expand inside his body, and he was filled with ecstatic, euphoric feelings of divine love. "Enough, enough, Lord!" he exclaimed, rolling on the ground. "I can bear no more!" When he placed his hand on his chest, he felt a swelling there the size of his fist, and it remained there for the rest of his life, but it did not hurt. From then on, whenever he felt a deep spiritual emotion, his body would shake and tremble. Sometimes, the lump seemed to burn, and he would strip his chest bare to relieve the heat. He feared he would die of God's love. When he died, it was discovered that two of his ribs were broken and had formed a large cavity to expand the area where his heart beat. This experience gave him so much energy to serve God that he went out to work at the hospital of the incurables and starting speaking to others about God, everyone from beggars to bankers.

In 1548 Philip formed a confraternity with other laymen to minister to poor pilgrims visiting Rome. The spiritual director of the confraternity convinced Philip that he could do even more work as a priest. After receiving instruction from this priest, Philip was ordained in 1551. He learned to love to hear confessions. Young men especially found in him the wisdom and direction they needed to grow spiritually. Philip made himself available to everyone at any hour - even at night. He said some of the most devout people were those who had come to him at night. When others complained, Philip answered, "They can chop wood on my back so long as they do not sin."

Philip died around the end of the day on 25 May 1595, the Feast of Corpus Christi that year, after having spent the day hearing confessions and receiving visitors. About midnight he began hemorrhaging, and Baronius read the commendatory prayers over him. Baronius asked that he bless his spiritual sons before dying, and though he could no longer speak, he blessed them with the sign of the cross and died. He was beatified by Paul V in 1615 and canonized by Pope Gregory XV in 1622.



May 31st: The Feast of Pentecost

The outpouring of the Spirit, then, is a response by God to the dysfunction in which Christian life now finds itself. In these last few years we know that the church, the bishops, have also begun to be concerned that Christian sacraments, especially baptism, are being administered to people who will make no use of them in their lives. Thus, they have considered the possibility of not administering baptism when the minimum guarantees that this gift of grace would be valued and cultivated are absent.

We cannot, in fact, "throw our pearls before swine," as Jesus said, and baptism is a pearl because it is a fruit of the blood of Christ. But we can say that God is concerned, even more than the church is, about this dysfunction. He has raised up movements here and there in the church that are proceeding in the direction of renewing Christian initiation among adults.

The renewal in the Spirit is one of those movements, and its principal grace, without doubt, is tied to the outpouring of the Spirit and what precedes it. Its efficacy at revivifying baptism consists in this: Finally a person is doing his or her part, making a decision of faith that is prepared through repentance. This allows the work of God to "be released" in all its power.

It is as though God's outstretched hand has finally grasped the hand of the individual, and through that handclasp, He transmits all His creative power, which is the Holy Spirit. To use an image from physics, the plug has been inserted into the outlet, and the light has been turned on. The gift of God is finally "unbound," and the Spirit permeates Christian life like a perfume.

For the adult who has been a Christian for many years, this faith decision necessarily has the characteristic of a *conversion*. We could describe this outpouring of the Spirit, insofar as the person is concerned, either as a renewal of baptism or as a second conversion.

We can understand something else about this outpouring if we also see its connection with confirmation, at least in the current practice of separating it from the sacrament of baptism and administering it later. In addition to being a renewal of the grace of baptism, the outpouring is also a "confirmation" of baptism itself, a conscious "yes" to it, its fruit and its commitments. As such it parallels (at least in its subjective aspect) the effects of confirmation on the objective, sacramental level.

Confirmation is understood as a sacrament that develops, confirms and fulfills the work of baptism. The outpouring is a subjective and spontaneous—not sacramental—confirmation in which the Spirit acts not from the power of the sacramental institution but through the power of His free initiative and the openness of the person.

The meaning of confirmation sheds light on the special sense of greater involvement in the apostolic and missionary dimension of the church that usually characterizes someone who has received the outpouring of the Spirit. That person feels impelled to help build up the church, to serve the church in various ministries, clerical or lay, and to give testimony to Christ. All of these things recall Pentecost and actualize the sacrament of confirmation.

~ Father Raniero Cantalamessa, preacher to the Pontifical Household