

MASS SCHEDULE

Saturday, October 17th St. Ignatius

8:30 am St. John – Priest Intention
 9:00 am - 9:30 am – *Confessions at St. John*
 3:15 pm - 3:55 pm – *Confessions at St. John*
4:00 pm St. John – Marion Handy by her sister Isabelle

Sunday, October 18th St. Anthony

7:30 am - 7:55 am – *Confessions at St. John*
8:00 am - St. John – Margaret Su & Myrna del Castillo by Mary Lou Sales
9:35 am - St. Elizabeth – Mass for the people
11:30 am - Queen of Peace – Raymond Belanger by his children
Confessions at QP before Mass (time permitting) or following Mass as needed

Monday, October 19th Saints John de Breuleuf & Isaac Jacques

8:30 am - St. Elizabeth – Special Intention by M/M Spike Wellman

Tuesday, October 20th

8:30 am - St. John – Spiritual welfare of our children by M/M Scott Schoppe

Wednesday, October 21st

4:00 pm - 5:00 pm – *Holy Hour of Adoration with Confessions at St. John*
5:15pm - St. John – Virginia Fortin by the St. Anne Mortuary Fund

Thursday, October 22nd

8:30 am - St. John – Arthur Connelly by a parishioner

Friday, October 23rd St John of Capistrano

8:30am - St. Elizabeth – Robert McOsker by the Weaver family

Saturday, October 24th St Anthony Mary Cloret

8:30 am St. John – Mass for the Intentions of the *Confimande*
10:00 am St. John – Confirmation
 9:00 am - 9:30 am – **NO** *Confessions at St. John*
1:00 pm St. John – Confirmation
 3:15 pm - 3:55 pm – *Confessions at St. John*
4:00 pm St. John – Wendy Reis by Susan Dugan

Sunday, October 25th St. Anthony

7:30 am - 7:55 am – *Confessions at St. John*
8:00 am - St. John – Special Intention by a parishioner
9:35 am - St. Elizabeth – Mass for the people
11:30 am - Queen of Peace
Confessions at QP before Mass (time permitting) or following Mass as needed

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

OFFICE CLOSED

THE RECTORY OFFICE WILL BE CLOSED ON WEDNESDAY, OCTOBER 24th & WEDNESDAY, OCTOBER 28th FOR DIOCESAN WEBINARS.

Oct. 24-25 2020	St. John	St. Elizabeth	Queen of Peace
	4pm S.Maurice 8:00am T.. Lovett	9:30am M. Noel	11:30am D. Rooker

PARISH EVENTS

Sun. Oct. 18th 10:00am Secular Franciscans
 Oct. 18th 6:00pm Catechist Training
 Tues Oct. 20th 6:45pm St. V. de Paul/St.E
 Sat. Oct 24th 5:00pm K. of C. Bingo/Fr. Lively Center
 Sat. Oct. 31st 5:00pm K. of C. Bingo/Fr. Lively Center

FINANCIAL REPORT

Fiscal Year: 7/1/20-6/30/21 Budgeted Regular Collection: \$243,650
Reg. Collection Year-to-date: \$46,348.74.+
On-Line: YTD: \$22,596.55
Collections and Receipts: October 13, 2020
 Regular Offertory: \$2398.74

Appreciation for Assistance in the Office

We thank Annette Keach for the help that she renders with the accounting for the parish. She reconciles all the accounts monthly and helps with reports amount other tasks. We thank her for her time, talent and volunteering!

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!

THE SOCIETY OF ST. VINCENT DE PAUL, Corpus Christi Conference offers assistance in name of Jesus to the needy in our community. To contact us call: Patrick McWilliams: 274-3542 Ann Lovett: 751-8187; or the Rectory: 748-8129
 We will arrange a visit to see if we are able to serve you!

Good Shepherd Early Ed & Childcare Center

Good Shepherd Early Ed and Childcare Center is a year-round child care option offering a nurturing and faith-based program for children age 6 weeks to 5 years old. Openings are available. Call 751-8223

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

NEED A PLACE TO PARK THIS WINTER?

We have a few spaces remaining on Winter St near the Fr. Lively Center that are available for parking this winter. If you or someone you know are interested please give the Rectory a call. (Various rates available)

Be you then also ready

Without any doubt, for the Christian, everything hinges on the imminence of Christ's return. Every Christian must, or ought to, live every moment with a lively consciousness that Christ may call him the very next moment to appear before Him and be judged for eternity according to what he has done with his life up to then. Every hour of every day the whole Church repeats: "Come, Lord Jesus! Come soon!" And she is always ready to welcome Him. What does this really mean? It simply emphasizes the extreme and necessary urgency for every Christian to practice perfect charity. It means that he must constantly try to live in that love which is the love shown to him by God, the love which is the life of God. That love, charity, the *agape* of the gospels, is, it should be recalled, a creative love, a love that gives and therefore gives itself.... That is the sort of life the Christian must lead in this world after participating in the Eucharistic banquet.... The sacramental world is essentially a link between two other worlds, the world of eternity, in which the risen Christ lives, and the world of today, in which we have to live and attain in ourselves the life of the Risen One. ~ Father Louis Bouyer

Effects of the Holy Mass

Wonderful are the saving effects which every Sacrifice of the Mass produces in the souls of those who participate. It obtains sorrow and pardon for sins; it lessens the temporal punishment due to sins; it weakens the influence of Satan and the untamed impulses of our flesh; it strengthens the bonds of our union in the Body of Christ; it protects us from danger and disaster; it shortens the punishment of Purgatory; it obtains for us a higher degree of glory in Heaven. "No human tongue," said St. Laurence Justinian, "can enumerate the favors that trace back to the Sacrifice of the Mass. The sinner is reconciled with God; the just man becomes more upright; sins are wiped away; vices eliminated; virtue and merit gain growth and the devil's schemes are frustrated." And so St. Leonard of Port Maurice did not tire of exhorting the crowds which listened to him, "O you deluded people, what are you doing? Why do you not hasten to the churches to hear as many Masses as you can? Why do you not imitate the Angels who, when a Holy Mass is celebrated, come down in squadrons from Paradise and take their stations about our altars in adoration to intercede for us?" If it is true that we all have need of graces for this life and for the next, nothing can win them from God like the Holy Mass. St. Philip Neri used to say, "With prayer we ask graces from God; in the Holy Mass we constrain God to give them to us." The prayer offered during Holy Mass engages our whole priesthood, both the ministerial priesthood even apart from that of the individual priest at the altar and the common priesthood of all the faithful. In Holy Mass our prayer is united with Jesus' prayer of agony as He sacrifices Himself for us. In a special way during the Canon, which is the heart of the Mass, the prayer of all of us becomes also the prayer of Jesus, present amongst us. The two Mementoes of the Roman Canon during which the living and the dead are remembered, are precious moments for us to present our petitions. Also, in those supreme moments when Jesus in the priest's hands undergoes His Passion and Death, we can beg for our own needs and we can recommend both living and deceased persons who are dear to us. Let us take care to profit by this. The Saints held this to be very important, and when they recommended themselves to the prayers of priests, they asked them to remember them above all during the Canon.

October 22nd: Feast of St. John Paul II

Born in Wadowice, Poland, Karol Jozef Wojtyla had lost his mother, father, and older brother before his 21st birthday. Looking back years later, John Paul II remembers the profound effect his mother's death had on his father's spiritual life--and on his own: "The violence of the blows that struck him opened up immense spiritual depths in him; his grief found its outlet in prayer. The mere fact of seeing him on his knees had a decisive effect on my early years...Even now when I awake at night I remember seeing my father kneeling and praying. He was so hard on himself that he had no need to be hard on his son; his example alone was sufficient to inculcate discipline and duty...My father was the person who explained to me the mystery of God..." Karol's promising academic career was cut short by the outbreak of WWII. While working in a quarry and a chemical factory, he enrolled in an "underground" seminary in Kraków. He was ordained to the Priesthood in 1946, and in 1958 as Bishop. He was named a cardinal in 1967 and elected pope in October 1978, taking the name John Paul II, he was the first non-Italian pope in 455 years. In his 27 years of papal ministry, he wrote extensively, canonized 482 saints and beatified 1,338 people. In the last years of his life, he suffered from Parkinson's disease. He died April 2, 2005, on the Vigil of Divine Mercy Sunday. He was canonized in 2014.

October 19th: Feast of Saints John de Brebeuf & Isaac Jogues



Saint Isaac Jogues, S.J. was a missionary and martyr who traveled and worked among the Iroquois, Huron, and other Native populations in North America. Jogues, Jean de Brébeuf and six other martyred missionaries, all Jesuit priests or laymen associated with them, were canonized by the Catholic Church in 1930; they are known as "The North American Martyrs". Soon after Isaac Jogues was ordained, he accepted service in the missions and embarked to New France with several

other missionaries. He was assigned as a missionary to the Huron and Algonquian peoples. He sailed from France on April 8, 1636, arriving in Quebec on July 2nd. He wrote to his mother: "I do not know how it is to enter Heaven, but this I know – that it would be difficult to experience in this world a joy more excessive and more overflowing than I felt in setting foot in the New World, and celebrating my first Mass on the day of Visitation". Jogues joined Jean de Brébeuf, the Superior of the Jesuit Mission, at their settlement on Lake Huron, the village of St. Joseph. For six years Jogues lived in the village of St. Joseph and learned the ways and language of the Hurons. On August 3, 1642, Jogues, and a group of Christian Hurons were waylaid by a war party of the Mohawk Nation. Jogues hid in reeds and bushes, but decided to leave his hiding place to join the prisoners so that he could comfort them and ensure that their faith in Christianity remained strong. The Mohawk beat Jogues with sticks, tore out his fingernails, then gnawed the ends of his fingers until finger bones were visible. The war party then took their captives on a journey to a Mohawk village. There, the villagers marched them through a gauntlet, which consisted of rows of Iroquois armed with rods and sticks beating the prisoners walking in single-file. Afterwards, the Iroquois forced Jogues and the prisoners onto an elevated platform where they were mocked. A captive Algonquin woman then cut off Jogues' thumb. At night, the prisoners were tied spread-eagled in a cabin. Children threw burning coals onto their bodies. Three days later, Jogues and the prisoners were marched from one village to another, where the Iroquois flogged them in gauntlets, and jabbed sticks into their wounds and sores. At the third village, Jogues was hung from a wooden plank and nearly lost consciousness, until an Iroquois had pity on him and cut him free. Throughout his captivity, Jogues comforted, baptized, heard confession from, and absolved the other prisoners.

In the autumn of 1643, Jogues escaped and sailed back to France. Pope Urban VIII considered him a "living martyr," and gave him dispensation to say Mass with his mutilated hand. Under Church law of the time, the Blessed Sacrament could not be touched with any fingers but the thumb and forefinger. Jogues visited his mother in Orléans, but was eager to return to the missions.

In the spring of 1646, Jogues returned to Iroquois territory. When the Mohawk suffered an outbreak of infectious disease, and crop failure at Ossernenon, they blamed these unfortunate events on Catholic paraphernalia left behind by the Jesuits, which the Mohawks perceived as magically harmful. On October 18, 1646, the Mohawks killed Jogues with a tomahawk. His story holds a curious double martyrdom of Jogues, as aboriginal allies of the French captured Jogues' killer in 1647 and condemned him to death. While awaiting his execution, this man was baptized and renamed with the Christian name of Father Isaac Jogues. His death represented a secondary martyring of Isaac Jogues.