

Third Sunday of Lent

March 7, 2021

Saturday, March 6th

8:30 am - St. John – Special 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 – George Thurston by Sheridan Council K of C

Sunday, March 7th Third Sunday of Lent

7:30 am - 7:55 am – Confessions at St. John
 8:00 am - St. John – in pectore
 9:35 am - St. Elizabeth – Mass for the People
 11:30am - Queen of Peace – Gerard Maynard by Moe & Doris Rivard
 Confessions at QP before Mass (time permitting) or following Mass as needed

Monday, March 8th Saint John of God

8:30 am - St. Elizabeth – Margaret Ryan by Deacon/Mrs. Christopher Ryan

Tuesday, March 9th Saint Frances of Rome

8:30 am - St. John – John Roy Jr by his Wife and Family

Wednesday, March 10th

4:00 pm - 5:00 pm – Holy Hour of Adoration with Confessions at St. John
 5:15 pm - St. John – Kenneth Budd by his daughter Vicki

Thursday, March 11th

8:30 am - St. John – Brianna Waesche & Kids by Chris Hahr

Friday, March 12th

8:30 am - St. Elizabeth – Andrew & Claire Tanych by the Family
 9:00 am – St. Elizabeth Stations of the Cross
 6:00 pm – St. John Stations of the Cross
 7:00 pm – Queen of Peace Stations of the Cross

Saturday, March 13th

8:30 am - St. John – in pectore
 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 – Jane Corrette by her husband Bruce

Sunday, March 14th Fourth Sunday of Lent

7:30 am - 7:55 am – Confessions at St. John
 8:00 am - St. John – Dick Gracie by Susan Dugan
 9:35 am - St. Elizabeth – Mass for the People
 11:30am - Queen of Peace – in pectore
 Confessions at QP before Mass (time permitting) or following Mass as needed
 5:00 pm - St. Elizabeth – Latin High Mass (sung)

Please pray for parishioners who are ill or in need of your prayers, especially:
 Pam Austin, Charlene Chase, Connie Lapage, Martin Fortin, Charlie Weis,
 Randy Thomas, Dick & Anita Bedor, Sue Maurice, Karson St. Marie

3/14/21	St. John	St. Elizabeth	Queen of Peace
LECTORS:	4pm K. Gilding 8:00am H. Robertson	9:35am J. Simard	11:30am D. Rivard

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

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

NEW OFFICE HOURS: While Sue is away the regular office hours will be Monday – Friday from 9:30am-3pm. If no one is in the office the phone calls will be forwarded to Fr. Hahr's cell phone where you will be able to leave a message. Thank you in advance for your patience.

PARISH EVENTS

Feb. 7th : First Holy Communion Class Gr. 2 8:45am FLC
 Family Faith Formation 1:30pm
 Confirmation Class 6pm-7:30pm FLC
 March 8th: 6pm Finance Council (zoom)

FINANCIAL REPORT

Fiscal Year: 7/1/20-6/30/21 Budgeted Regular Collection: \$243,650
 Reg. Collection Year-to-date: \$79,720.20 + On-Line: \$53,261.59
 Collections & Receipts: February 28, 2021 Reg .Offertory:\$2676.00

Second Collections:

March 7th: No 2nd collection March 14th: Catholic Relief Services

Feeding the Hungry: The Lyndon Area Food Shelf, located on Elm Street in Lyndonville, would like to begin again providing "to go" meals for those in need each week. The prepared meals would be dropped off at the Food Shelf on Wednesday mornings by 10am and would be distributed for takeout that day by the Food Shelf volunteers. We are looking to set up a schedule of persons who would be interested in providing meals. For further info or to sign up, please call either Lawrie Easterbrooks at 751-5255 or Sandy Amadon at 274-5285. Thank you.

Please consider using the Online Giving tool for your weekly donations. Visit our website at: nekatholic.com and click "Give Online" to sign up!

Bishop's Annual Appeal Progress for Corpus Christi Parish as of 2/9/21

Overall Goal	Actual	% of Goal
\$72,573.00	\$58,939.00	84%

Christ Our Hope Progress for Corpus Christi Parish as of 2/9/21

Overall Goal	Actual	Pledged	% of Goal
\$361,693.00	\$33,328.14	\$73,097.14	20%

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!

Stations of the Cross on Fridays of Lent

St. Elizabeth's – immediately following the 8:30am Mass
 St. John's – 6pm
 Queen of Peace – 7pm

Latin High Mass in Lyndonville:

On Sunday, March 14th, at 5 pm, a traditional Latin Mass (a/k/a Tridentine or Extraordinary Form Mass) will be offered at St. Elizabeth's Church. This will be a sung Mass with Gregorian chant.

The St. Philip Neri Latin Mass Chaplaincy offers a traditional Mass at St. Elizabeth's on the second Sunday of each month at 5 pm. For more information please contact latinmassvt@live.com.

"Hope every thing from the mercy of God; it is as boundless as His power."

–Saint Frances of Rome

Visit us at – www.nekatholic.com

The Mass Begins

The Mass is a re-presentation of Christ's Sacrifice, first celebrated sacramentally by our Lord Himself at the Last Supper. There He gave Himself as food to the Apostles and instituted the form of our celebration. St. Matthew records in his Gospel that leaving the upper room, Jesus and His Apostles sang a hymn, and then processed across the Kidron Valley to Gethsemane, where He entered into His Passion. The Mass today is preceded by the procession of the Priest and the other servers to the altar, and recalls this first procession of Christ to Gethsemane, and ultimately on to the Cross of Calvary.

Similarly His Priest goes to the altar. *The altar is a great mystery ... What then is the altar? ... it is threshold ... 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 to be understood of course not spatially, but spiritually ... Threshold is not, however, only borderline; it is also crossing over. One can step over it into the adjacent room, or, standing on it, receive him who comes from the other side* (Meditations Before Mass, Romano Guardini).

When the Priest stands on the same side of the altar as the people the symbolism is clear: praying for them, he reaches into God's storehouse and brings out Heaven's Treasure, to be distributed to the faithful. But whether he stands nearer to the people or farther away, on this side or the other, the reality remains that here is the place where Christ appears to give Himself to us, and so, the Priest climbs to the altar upon which Christ, our Priest and Victim, offers Himself daily in His Eucharistic Sacrifice ... [the Church] has proclaimed again and again that in her mind the altar represents her Lord Himself. He is Altar, Victim and Priest (The Liturgical Altar, Geoffrey Webb, 18).

Therefore the Priest kisses the altar, for it is a symbol of Christ and the stone where He will set His feet. Having revered the altar the Priest makes the sign of the cross, remembering how Christ poured out Himself for us on the Cross, and continues to pour out Himself for us in love. With that the Mass has begun: *The Lord be with you.*

March 8th: Feast of Saint John of God

Saint John of God was born in Portugal in 1495. Orphaned at 8, he lived a solitary life until becoming a soldier at 22. As a soldier he gave himself over to sin, but eventually decided to change. He made a pilgrimage on to Compostella. At the shrine he made his confession, and determined to spend the rest of his life atoning for his sins. When he was 41, he had a vision of the Infant Jesus, Who appeared as a small child on the roadside, ill-clad and barefooted, asking John to carry Him, which he did, but the weight was heavy; when he reached a drinking fountain John proposed that they should rest. The child came down from his shoulders but was suddenly transformed. "John of God," He said, "Granada shall be your cross," and immediately disappeared. After the vision, John went to Granada. He was known for impulsively helping anyone who needed help. When the Royal Hospital was on fire, he rushed into the hospital and carried out all the patients, and began then to save the beds, continuing to do all he could until he fell through the burning roof. It was feared he was dead, but he miraculously appeared out of smoke. This is why he is the patron of firefighters. He came down with pneumonia after trying to rescue a boy who had fallen into the river. When he was near to death, he requested to be alone with God. He died on his birthday, March 8, 1559, kneeling before a crucifix. He was 55 years old.

March 7th: Feast of Saints Perpetua and Felicity

"When my father in his affection for me was trying to turn me from my purpose by arguments and thus weaken my faith, I said to him, 'Do you see this vessel—waterpot or whatever it may be? Can it be called by any other name than what it is?' 'No,' he replied. 'So also I cannot call myself by any other name than what I am—a Christian.'" So writes Perpetua: young, beautiful, well-educated, a noblewoman of Carthage in North Africa, mother of an infant son and chronicler of the persecution of the Christians by Emperor Septimius Severus ... In her diary, Perpetua describes her period of captivity ... Despite threats of persecution and death, Perpetua, Felicity—a slave woman and expectant mother—and three companions, Revocatus, Secundulus and Saturninus, refused to renounce their Christian faith. For their unwillingness, all were sent to the public games in the amphitheater. There Perpetua and Felicity were beheaded, and the others killed by beasts. Felicity gave birth to a girl a few days before the games commenced. Perpetua's record of her trial and imprisonment ends the day before the games. "Of what was done in the games themselves, let him write who will." The diary was finished by an eyewitness:

"The day of the martyrs' victory dawned. They marched from their cells into the amphitheatre, as if into heaven, with cheerful looks and graceful bearing. If they trembled it was for joy and not for fear. Perpetua was the first to be thrown down, and she fell prostrate. She got up and, seeing that Felicity was prostrate, went over and reached out her hand to her and lifted her up. Both stood up together. The hostility of the crowd was appeased, and they were ordered to the gate called Sanavivaria. There Perpetua was welcomed by a catechumen named Rusticus. Rousing herself as if from sleep (so deeply had she been in spiritual ecstasy), she began to look around. To everyone's amazement she said: "When are we going to be led to the beast?" When she heard that it had already happened she did not at first believe it until she saw the marks of violence on her body and her clothing. Then she beckoned to her brother and the catechumen, and addressed them in these words: "Stand firm in faith, love one another and do not be tempted to do anything wrong because of our sufferings." Satorus ... at the end of the games, when he was thrown to the leopard he was in fact covered with so much blood from one bite that the people cried out to him: "Washed and saved, washed and saved!" And so, giving evidence of a second baptism, he was clearly saved who had been washed in this manner. Then Satorus said to the soldier Pudens: "Farewell, and remember your faith as well as me; do not let these things frighten you; let them rather strengthen you." At the same time he asked for the little ring from Pudens's finger. After soaking it in his wound he returned it to Pudens as a keepsake, leaving him a pledge and a remembrance of his blood. Half dead, he was thrown along with the others into the usual place of slaughter. The people, however, had demanded that the martyrs be led to the middle of the amphitheatre. They wanted to see the sword thrust into the bodies of the victims, so that their eyes might share in the slaughter. Without being asked they went where the people wanted them to go; but first they kissed one another, to complete their witness with the customary kiss of peace. The others stood motionless and received the deathblow in silence, especially Satorus, who had gone up first and was first to die; he was helping Perpetua. But Perpetua ... rejoiced over her broken body and guided the shaking hand of the inexperienced gladiator to her throat. Such a woman – one before whom the unclean spirit trembled – could not perhaps have been killed, had she herself not willed it. Bravest and happiest martyrs! You were called and chosen for the glory of our Lord Jesus Christ."