

Easter Sunday of the Resurrection of the Lord

April 4, 2021

Saturday, April 3rd Holy Saturday

8:30 am - St. John – **NO MASS**
 9:00 am - 9:30 am – **NO** Confessions at St. John
 4:00 pm - St. John – **NO MASS**
 8:00 pm - St. John – **Easter Vigil** – For those entering the Church at Easter

Sunday, April 4th Easter Sunday

7:30 am - 7:55 am – Confessions at St. John
 8:00 am - St. John – Harvey Sluben by Lydia Harvey
 9:35 am - St. Elizabeth – Deacons: Alfred Toborg, Bernier Mayo
 & Raymond Desilets by Linda Toborg
 11:30am - Queen of Peace – Mass for the People
Confessions at QP before Mass (time permitting) or following Mass as needed

Monday, April 5th Easter Octave

8:30 am - St. Elizabeth – Cecelia "Tia" Jarosek by Priscilla Messier

Tuesday, April 6th Easter Octave

8:30 am - St. John – Andrew & Claire Tanych by the family

Wednesday, April 7th Easter Octave

4:00 pm - 5:00 pm – Holy Hour of Adoration with Confessions at St. John
 5:15 pm - St. John – Deceased Members of Sheridan Council K of C

Thursday, April 8th Easter Octave

8:30 am - St. John – Alice & Dayton Morgan by Jean McGregor & family

Friday, April 9th Easter Octave

8:30 am - St. Elizabeth – Helen Shanley by Linda Toborg

Saturday, April 10th Easter Octave

8:30 am - St. John – The Benefactors of St. Vincent de Paul
by SVDP Corpus Christi Conference
 9:00 am - 9:30 am – Confessions at St. John
 4:00 pm - St. John – Sherry Boivin by Isabelle Handy

Sunday, April 11th Divine Mercy Sunday

7:30 am - 7:55 am – Confessions at St. John
 8:00 am - St. John – For the People
 9:35 am - St. Elizabeth – Jerry Fournier by Jean Fournier & Family
 11:30am - Queen of Peace – Anita Maynard by Moe & Doris Rivard
Confessions at QP before Mass (time permitting) or following Mass as needed
 2-3pm - St. Elizabeth – Holy Hour w/ Confessions and DM Chaplet at 3pm
 5:00pm - St. Elizabeth – Latin Mass

*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*

4/11/21	St. John	St. Elizabeth	Queen of Peace
LECTORS:	4pm K Gilding 8am H Robertson	9:35am B Godin	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:

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

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!

Second Collections

April 4th: No Second Collection April 11th: No Second Collection

PARISH EVENTS

April 4th: **NO** Confirmation Class at the FLC
 April 11th: 2-3pm Divine Mercy Holy Hour w/ Confession at St. E
 6-7:30pm Confirmation Retreat at St. John's church

FINANCIAL REPORT

Fiscal Year: 7/1/20-6/30/21 Budgeted Regular Collection: \$243,650
 Reg. Collection Year-to-date: \$94,254.68 + On-Line: \$59,688.59
 Collections & Receipts: March 14, 2021 Reg .Offeratory:\$3447.00

PLENARY INDULGENCE FOR DIVINE MERCY SUNDAY

A plenary Indulgence is offered to the faithful on Divine Mercy Sunday to Catholics who recite specific prayers on that day. Priests are encouraged on that day to lead the prayers in honor of Divine Mercy, inform the parishioners about the Divine Mercy, and hear confessions. The plenary indulgence is obtained by observing the usual dispositions:

- Participation in the "prayers and devotions held in honor of Divine Mercy" in a church or chapel while "completely detached from the affection for a sin, even a venial sin", or recitation of the Our Father and the Creed in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, adding the prayer "Merciful Jesus, I trust in you"
- Sacramental confession
- Holy Communion
- Prayer for the intentions of the pope

Additionally, the faithful who, for a justified reason beyond their control, are unable to go to a church or chapel may obtain an indulgence with the recitation of the Our Father and Creed before an image of Jesus, adding the prayer "Merciful Jesus, I trust in you", with the conditions of detachment of sin, and intention to fulfill the dispositions above as soon as possible.

My dear brothers and sisters in Christ, today the Church sings her joyful song of Alleluia; don't be afraid to sing with her! "Alleluia, He is risen, and I have been raised with Him. The life I live now is not my own, but it's a life hidden with Christ in God!" This song becomes our song when we also claim a share in Christ's victory.

The perfect life of the Saint is the end result of the Christian life lived faithfully; it's the life of those who live forever with God in Heaven. Theirs is the ultimate witness to the power of the Resurrection. Our witness reflects theirs when we participate in the life of Christ here. Here we must die and rise daily until, please God, we reach that place where death is no more.

The frequenting of the Sacraments is our testimony to the victory of Christ; the Sacraments are where we go to meet our risen Lord: in the closed tomb of the confessional, we're given new life; in that heaven, which is Holy Communion, by which we partake of the very life of Christ Himself! It's there that we hear Him say that we will not die forever; that He's pleased to give us the eternal life of Paradise.

Today as we hear the Easter song, may we be resolved to sing it ourselves by the witness of a life that relies wholly on Christ, and on that Faith in Him by which we've been enlightened. May He bless us all with a Happy Easter, and a year of Grace!

~Fr. Hahr

A New Life for Us in Christ

On that tragic Friday of the Passion, which saw the Son of man become “obedient unto death, even death on a cross”, the earthly phase of the Redeemer’s life came to a close. Now dead, He was hurriedly placed in the tomb, at the setting of the sun. A singular sunset! The ominous darkness of that hour signaled the end of the “first act” of creation, convulsed by sin. It seemed like the victory of death, the triumph of evil. Instead, while the tomb lay in cold silence, the plan of salvation was approaching its fulfillment, and the “new creation” was about to begin. Made obedient by love even to the extreme sacrifice, Jesus Christ is now “exalted” by God, Who “has bestowed on Him the name which is above every name”. In this name every human life recovers hope. In this name human beings are freed from the power of sin and death and restored to Life and to Love.

On this day heaven and earth sing out the ineffable and sublime “name” of the Crucified One who has risen. Everything appears as before, but in fact nothing is the same as before. He, the Life that does not die, has redeemed every human life and reopened it to hope. “The old has passed away, behold, the new has come”. Every project and plan of this noble and frail creature that is man has a new “name” today in Christ risen from the dead, for “in Him all creation rises to new life”. The words of Genesis are fully fulfilled in this new creation: “Then God said: ‘Let us make man in our image, after our likeness’”. At Easter, Christ, the new Adam, having become “a life-giving spirit”, ransoms the old Adam from the defeat of death. ~ Saint John Paul II

The Feast of Divine Mercy

The Second Sunday of Easter has been established as Divine Mercy Sunday. It is also the day after the culmination of the novena of the Chaplet of Divine Mercy. St. Faustina wrote that Jesus instructed her that the Feast of Mercy be preceded by a Divine Mercy Novena which begins on Good Friday. St. Faustina recorded our Lord’s words about His mercy and the Feast in her *Diary*:

This Feast emerged from the very depths of My mercy, and it is confirmed in the vast depths of my tender mercies. Every soul believing and trusting in My mercy will obtain it. — Diary 420

Let all mankind recognize My unfathomable mercy. It is a sign for the end times; after it will come the day of justice. — Diary 848

Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation; that is, the Feast of My Mercy. If they will not adore My mercy, they will perish for all eternity... tell souls about this ... because the awful day, the day of My justice, is near. — Diary 965

In several entries in her diary, St. Faustina reported promises of grace and mercy associated to the Feast of Divine Mercy on Mercy Sunday, which is separate from the indulgence granted by the Church:

Ask of my faithful servant [a priest] that, on this day, he tell the whole world of My great mercy; that whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment. Mankind will not have peace until it turns with trust to My mercy. — Diary 300

I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day, the very depths of My tender mercy are open ... The soul that will go to Confession and receive Holy Communion shall obtain the complete forgiveness of sins and punishment. On that day all the divine floodgates through which grace flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. — Diary 699

Trust in the Divine Mercy

Why is trust in Jesus so important in understanding Divine Mercy? Because it is our response to God’s great mercy. Our part is to trust in Him. In fact, the image of The Divine Mercy bears the inscription “Jesus, I trust in You!” inviting us to answer this call. In her *Diary* entry 1578, St. Faustina records our Lord’s revelation: *The graces of My mercy are drawn by means of one vessel only, and that is — trust. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to Me, because I pour all the treasures of My graces into them. I rejoice that they ask for much, because it is My desire to give much, very much. On the other hand, I am sad when souls ask for little, when they narrow their hearts.*

The Offertory of the Mass

At the Holy Mass, following the Prayers of the Faithful, comes the Offertory. As Christ did at the Last Supper, so now the Priest, in the Person of Christ, turns His face to Heaven and offers the bread and wine to the Father. This is not the consecration yet, but a dedication of the bread and wine that is to be changed into the Body and Blood of Christ. At this time the Faithful should make their own offering and join it to the Priest’s. All the things you prepared before Mass: your sacrifices, hopes, prayers and requests should be offered up to God with the bread and wine. Even our very hearts should be placed on the altar in the hopes of being transformed that we may say with St. Paul: “I live now, not I, but Christ liveth in me.”

The wine that our Lord offered at the Last Supper was mixed with water, and so, also, the wine the Priest offers is mixed with a drop of water. “The wine is a figure of Christ, ‘the true Vine’; the water, as St. Cyprian teaches, is a symbol of the Christian people. This wine mixed with water is a vivid *figure of the ineffable union of God with man*, wrought by the Incarnation, in the Holy Eucharist, and of the union which will be consummated in glory in Heaven.” So, we’re joined to Christ in a certain sense in His humanity, and this is a union that becomes personal in Holy Communion, and perfected eternally in the glory of Heaven. “The oblation of the chalice, the offering of the wine mixed with water, is also a beautiful figure of the Church united to Jesus Christ, the members to their Head, the bride to the Bridegroom.” And just as the water becomes ‘lost’ in the wine, so to our lives should be taken up into the life of Christ; our lives should be lost in His.

“Our Lord, before giving His Body and Blood at the Last Supper, washed the feet of His Apostles to show what purity He required of those who would sit down at the Sacred Banquet. After the Offertory, the Priest washes his hands as a reminder of the foot washing, as well as to symbolize the interior cleansing of the whole man from all that sullies soul and body ... Clean must be the hands that touch the Spotless Victim; pure must be the heart that receives Him in Holy Communion.”

The Priest turns to the people and says: “Pray brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.” “*It is our Lord in the Garden of Olives,*” says St. Bonaventure. Our Lord had interrupted His prayer to the Father to look for His Apostles, but they slept. We remember the Scripture: *I have trodden the winepress alone; and of the peoples there was no man with Me ...* We don’t want to abandon Christ in His Passion; at the Mass we’re reminded that now is the time to join our sacrifices with His. The people respond with a prayer that God accept the Sacrifice at the hands of the Priest for the glory of God and the good of all. The solemn moment of Christ’s Sacrifice and ours is drawing near ...