

Fourth Sunday of Easter

April 25, 2021

Saturday, April 24th

8:30 am - St. John – *in pectore*

9:00 am - 9:30 am – Confessions at St. John

4:00 pm - St. John – Jane Williams by Dc Pete & Mary Anne Gummere

Sunday, April 25th Fourth Sunday of Easter

7:30 am - 7:55 am – Confessions at St. John

8:00 am - St. John – For the People

9:35 am - St. Elizabeth – Special Intention by a Parishioner

11:30am - Queen of Peace – Edward & Steven Hahr
Confessions at QP before Mass (time permitting) or following Mass as needed

Monday, April 26th

8:30 am - St. Elizabeth – Patrick Cochran by Amy Marcinko

Tuesday, April 27th

8:30 am - St. John – Memory of Claire Lovett (32nd Anniversary) by the Lovett Family

Wednesday, April 28th St. Peter Chanel; St. Louis de Montfort

4:00 pm - 5:00 pm – Holy Hour of Adoration with Confessions at St. John

5:15 pm - St. John – Hazel Baranowski by the Family

Thursday, April 29th St. Catherine of Siena

8:30 am - St. John – Ann Choate

Friday, April 30th St. Pius V, Pope

8:30 am - St. Elizabeth – Gibson Children by Martha Gibson

Saturday, May 1st St. Joseph the Worker

8:30 am - St. John – *in pectore*

9:00 am - 9:30 am – Confessions at St. John

4:00 pm - St. John – Susan Maurice by Susan Dugan

Sunday, May 2nd Fifth Sunday of Easter

7:30 am - 7:55 am – Confessions at St. John by James & Lisa Warren

8:00 am - St. John – Ann Wilkins

9:35 am - St. Elizabeth – Special Intention

11:30am - Queen of Peace –
Confessions at QP before Mass (time permitting) or following Mass as needed

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, Karson St. Marie

5/2/21	St. John	St. Elizabeth	Queen of Peace
LECTORS:	4pm K Gilding 8am H Robertson	9:35am Confirmation Students	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: nekcatholic.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!

A poster of the First Holy Communion candidates is at each of the three churches. Please keep these students in your prayers as they prepare for this sacrament which will take place on May 23rd.

PARISH EVENTS

April 25: NO Confirmation

April 28: Rite Profession SFO 5:15 St. J

May 1: First Communion Retreat at 9:00am Fr. Lively Center

May 2: May Crowning at St. E with Rosary at 9:15

FINANCIAL REPORT

Fiscal Year: 7/1/20-6/30/21 Budgeted Regular Collection: \$243,650

Reg. Collection Year-to-date: \$103,290.07 + On-Line: \$63,806.59

Collections & Receipts: April 11, 2021 Reg. Offertory: \$2,965.89

Second Collections

April 25th: Catholic Home Missions May 2nd: Stewardship

On May 1st we will be receiving the pilgrim statue of Our Lady of Fatima at St. John's. Please join us in reciting the Rosary at 3:30pm at St. John's.

Food Collection in Honor of Saint Joseph

In honor of St. Joseph we'll be collecting food for the area Food Shelves for the weekend of May 1st – the Feast of St. Joseph the Worker. Please bring your non-perishable food donations to the church and we will bring them to the local food pantries. Thank you for your kindness! Good Saint Joseph be near to all who struggle. Amen.

St. Mary of the Angels Fraternity

St. Mary of the Angels Fraternity will be professing two new members into the Secular Franciscan Order at the 5:15 p.m. Mass on April 28th with light refreshments following in the Church Hall. All are welcome. Many Thanks, Anita Wellman

First Holy Communion Retreat

First Communion candidates along with one parent will be meeting at the Fr. Lively Center for their retreat on May 1st from 9:00 am to 11:30 am. We will be following COVID-19 mandates regarding mask wearing, social distancing and temperature checks. See you then! Thank you. ~ Eydie Aremburg

O Jesus, Living in Mary by St. Louis de Montfort

O Jesus, living in Mary, / Come and live in Thy servants, / In the spirit of Thy holiness, / In the fullness of Thy might, / In the truth of Thy virtues, / In the perfection of Thy ways, / In the communion of Thy mysteries. / Subdue every hostile power / In Thy spirit, for the glory of the Father. Amen.

“We address ourselves to Jesus living in Mary. For nine months He dwelt physically in her virginal womb: our prayer does not allude to this indwelling in Mary, which ended with Our Savior's birth. He also lived in Mary sacramentally through Holy Communion, but this sacramental presence came to an end with Mary's last Communion on earth. He lived and still lives in her mystically, as the Head of a mystical body of which all Christians are indeed members, but Mary the most exalted of all, since she occupies the place of honor in that body ... Jesus lives fully in Mary in order to sanctify not only her, but through her the other members of His mystical body. She is, as St. Bernard says, the aqueduct through which all the graces merited by her Son reach us. 'He willed us to have all things through Mary.' It is therefore most pleasing to Jesus and most profitable to our soul that we address ourselves to Jesus living in Mary. ~ Adolphe Tanquerey

April 30th: Feast of Saint Pius V

Saint Pope Pius V was born Antonio Ghislieri on January 17, 1504, and was Pope from January 8, 1566 to his death in 1572. He is chiefly notable for his role in the Council of Trent, the Counter-Reformation, and the standardization of the Roman Rite within the Latin Church. Pius V declared Thomas Aquinas a Doctor of the Church. As a cardinal, Ghislieri gained a reputation for putting orthodoxy before personalities, prosecuting eight French bishops for heresy. He also stood firm against nepotism, rebuking his predecessor Pope Pius IV to his face when he wanted to make a 13-year-old member of his family a cardinal. By means of the papal bull of 1570, *Regnans in Excelsis*, Pius V excommunicated Elizabeth I of England for heresy and persecution of English Catholics during her reign. He also arranged the formation of the Holy League, an alliance of Catholic states to combat the advancement of the Ottoman Empire in Eastern Europe. Although outnumbered, the Holy League famously defeated the Ottomans at the Battle of Lepanto in 1571. Pius V attributed the victory to the intercession of the Blessed Virgin Mary and instituted the feast of Our Lady of Victory. Biographers report that as the Battle of Lepanto ended, Pius rose and went over to a window, where he stood gazing toward the East. "...[L]ooking at the sky, he cried out, 'A truce to business; our great task at present is to thank God for the victory which He has just given the Christian army.'"

In order to implement a decision of the council, he standardized the Holy Mass by promulgating the 1570 edition of the Roman Missal. This form of the Mass remained essentially unchanged for 400 years until Pope Paul VI's revision of the Roman Missal in 1969–70, after which it has become widely known as the Tridentine Mass; use of the last pre-1969 edition of the Missal, that by Pope John XXIII in 1962, is permitted without limitation for private celebration of the Mass and, since July 2007, is allowed also for public use, as laid down in the *motu proprio Summorum Pontificum* of Pope Benedict XVI.

May 1st: Feast of Saint Joseph the Worker

"At Nazareth Joseph's days were filled with work which necessarily took him away at times from his Infant God. During these hours Mary replaced him, but when evening brought him home again, he would pass the entire night in adoration, never tiring, only too happy for the chance to contemplate the hidden riches of Jesus' divinity. For he pierced the rough garments the Child wore, until his faith touched the Sacred Heart. In profound adoration he united himself to the special grace of each one of the events in the life of Jesus. He adored our Lord in His hidden life and in His Passion and Death; he adored in advance the Eucharistic Christ in His tabernacles: there was nothing that our Lord could hide from Saint Joseph. Among the graces which Jesus gave to His foster-father (and He flooded him with the graces attached to every one of His mysteries) is that special to an adorer of the Blessed Sacrament. That is the one we must ask of St. Joseph. Have confidence, strong confidence in him. Take him as the patron and the model of your life of adoration." ~ St. Peter Julian Eymard

"When Joseph carried the Child in his arms, acts of loving faith welled up constantly in his heart. It was a worship that pleased our Lord more than that which he receives in heaven... The purer and simpler a soul, the more magnificent its love and adoration. Adore the Word present in the altar, born as a little Child for you; no matter what you do, your adoration will never equal in worth that of St. Joseph. Join with his merits. A soul that loves God offers everything to Him in love and God listens to such a soul." ~St Peter Julian Eymard



"There are many saints to whom God has given the power to assist us in the necessities of life, but the power given to St. Joseph is unlimited: It extends to all our needs, and all those who invoke him with confidence are sure to be heard."

~ St. Thomas Aquinas

The Epiclesis and Consecration of the Mass

An Epiclesis in general is an invocation of God to bless and sanctify material creation. At the Mass, during the Eucharistic prayer the Priest calls down the Holy Spirit upon the gifts to be offered. Here the Priest holds his hands horizontally over the bread and wine, 'which are about to be changed into the Body and Blood of Christ, and the sign of the cross ... represent[s] vividly the scene of *the Crucifixion*. In the Mosaic worship the laying on of hands was a symbolical representation of the transferring of sin and guilt to the animal that was to be sacrificed ... This ceremony renewed upon the altar reminds us that it is the Innocent One Who *hath taken upon Himself the iniquity of us all*, as the prophet Isaias says. It is the Innocent Christ Who sacrifices Himself in our place, for our sake, and for our sins.

'After the Priest has spoken the words of consecration: "This is My Body," he raises the Sacred Host,' no longer bread, now, but truly the Body of Christ, or we can say it is Jesus Christ Himself. 'At the elevation of the Host, we should think of *Jesus raised on the cross*. In spirit we see Jesus upon the cross. We behold His wounds received for love of us. His whole appearance betokens love. His head is bent to kiss us. His arms extended to embrace us ... And this is not bread we see lifted up, but it is the Body of Jesus Christ, really, truly, and substantially. We look at our Savior with eyes of love, and then bow our heads in humble adoration, saying: "My Lord and my God." Next, the Priest carefully lays the Body of Christ on the paten, and he adores his Lord, now truly present on the altar. At the crucifixion people knelt blasphemously before the Lord as a mock-king; 'the genuflections that the Priest makes at the Consecration ... are all *acts of reparation* for the insults and hypocritical adorations rendered on Calvary.'

Next, the Priest Consecrates the Precious Blood. He says "This is My Blood," [and] he raises the chalice, as if to place it at the feet of Jesus suspended upon the cross, as if to catch the Precious Blood bursting in torrents from His sacred wounds. The chalice which we see contains the Blood of Christ, really, truly, and substantially. We raise our eyes lovingly, and then bow our heads in humble adoration.' St. Augustine, speaking of the Mystery of Christ's institution of the Holy Eucharist at the Last Supper says: "*Christ held Himself in His hands when He gave His Body to His disciples saying: 'This is My Body.' No one partakes of this Flesh before he has adored it.*"

'A word about the sanctuary bell which we hear at the Elevation. It serves a twofold purpose. It calls attention to the principal part of the Mass, but it has, also, a symbolic meaning. There was an ancient custom of sounding the trumpet at the moment of the execution of one who had been condemned to death. Tradition tells us that this custom was followed at the crucifixion on Calvary. The sanctuary bell, therefore, symbolizes the sound of the trumpet when Jesus was being put to death.'

(Next week: How this double consecration of the Body and Blood of Christ is a true Sacrifice.)