

Fifth Sunday of Easter

May 2, 2021

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
 8:00 am - St. John – Anne Wilkins
 9:35 am - St. Elizabeth – Special Intention
 11:30am - Queen of Peace – For the People
Confessions at QP before Mass (time permitting) or following Mass as needed

by James & Lisa Warren

Monday, May 3rd Sts. Philip and James, Apostles

8:30 am - St. Elizabeth – Jane Williams

by Ray & Diane Bailey

Tuesday, May 4th

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

by the Family

Wednesday, May 5th

4:00 pm - 5:00 pm – Holy Hour of Adoration with Confessions at St. John
 5:15 pm - St. John – Deceased Members of Sheridan Assembly #421 K of C

Thursday, May 6th

8:30 am - St. John – Claire Maurice

by Sue Maurice

Friday, May 7th

8:30 am - St. Elizabeth – Those assisted by St. Vincent DePaul
 by SVDP Corpus Christi Conference

Saturday, May 8th

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 Women of St. John's

Sunday, May 9th Sixth Sunday of Easter

7:30 am - 7:55 am – Confessions at St. John
 8:00 am - St. John – Hugette Authier
 9:35 am - St. Elizabeth – For the People
 11:30am - Queen of Peace - Raymond & Giovanne Belanger
Confessions at QP before Mass (time permitting) or following Mass as needed

by Michelle & Pierrette Authier

by their children

*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*

5/9/21	St. John	St. Elizabeth	Queen of Peace
LECTORS:	4pm D Hale 8am T Lovett	9:35am N Godin	11:30am D Rooker

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!

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

May 1: First Communion Retreat at 9:00 Fr. Lively Center
 St. John: Our Lady of Fatima statue arrives; Rosary @ 3:30pm
May 2: May Crowning and Rosary at 9:15 St E
May 8: Confirmation 11:00 and 1:30 St J.

FINANCIAL REPORT

Fiscal Year: 7/1/20-6/30/21 Budgeted Regular Collection: \$243,650
Reg. Collection Year-to-date: \$106,255.96 + **On-Line:** \$65,577.53
Collections & Receipts: April 18, 2021 Reg .Offertory:\$2,965.89

Second Collections

May 2nd: Stewardship **May 16th** Catholic Communication

Notice of Reassignment: "After careful and long deliberations with the Priests' Personnel Committee and with genuine concern for parochial, diocesan and clergy resources and needs," Bishop Coyne has informed me of his decision to reassign me: "Effective July 1, 2021, you are appointed Pastor of St. Luke Parish, Fairfax, and Ascension Parish, Georgia, Vermont. On this same date, your assignment as Pastor of Corpus Christi Parish, St. Johnsbury ... will conclude." Fr. Lance Harlow, currently the Rector of the Cathedral of St. Joseph has been appointed the new Pastor of Corpus Christi Parish. I join with Bishop Coyne in praying that this reassignment will be beneficial to everyone involved. ~ Fr. Hahr

GOD'S GREATEST PROOF OF LOVE: THE INCARNATION

God, as St. Paul tells us, has poured out all the treasures of His infinite love for us in the mystery of the Incarnation. "What could I do for My vineyard that I have not done." Even God could do no more, could give no greater, no clearer, no proof of love more manifest than by becoming man for us. He, the Omnipotent Creator, the God whom the Angels adore in Heaven, became a little babe, passed nine months in His Mother's womb, was born in a stable between two animals, lived for 30 years a hidden life—poor, humble and despised. This was followed by three years of public life in which He did all that God could do to win our love. Finally, He suffered a most ignominious and cruel death. Yet all these divine efforts to make us love Him are nullified by our incredible lack of appreciation. Let us try to repair this hateful ingratitude by carefully pondering on the touching events in Our Lord's life. Let us try to rouse ourselves from this fatal lethargy, this insane want of appreciation of God's mercies and love. We cannot say in truth that we have not seen God, for He became man expressly to show Himself to us. He remained on Earth 33 years that we might know Him as He is, that we might see for ourselves His infinite goodness, sweetness and love and thus be drawn and compelled to love Him in return. 62/192 We are in one way more privileged than the Angels themselves, for God never became an Angel; He never took the Angelic Nature; He never raised it up to the dignity of the Godhead, as He did our human nature. He remained on Earth 33 years, and His life can be summarized in these few words: "He went about doing good to all." He consoled the sorrowful and cured the sick, the lame, the blind, the deaf and the dumb. He cleansed the poor lepers and brought them back to their homes, from which they had been driven. He raised the dead to life. What a story of love!

~ from: *AN EASY WAY TO BECOME A SAINT*, Fr. Paul O'Sullivan, O.P.



OUR ANGEL GUARDIAN

One of the most marvelous dispensations of God's Providence is the fact that He has given to each one of us a special Angel to watch over us. At the moment of our birth God calls one of His glorious Princes, one of His mighty Angels, and bids this Angel guard and guide, defend

and protect us. From that moment, this mighty Angel gives us all his loving care. He never leaves us, night or day. His duty after loving God is to love us. He devotes all his intelligence, all his strength, all his care to shield us from hurt and harm. We can form no idea of the evils and dangers he saves us from, the countless great favors he has done us and is doing us every day. Not content to use all his own power to help us, he is constantly praying for us to God.

Reading the story of St. Raphael in the Sacred Scriptures, we marvel at the infinite goodness of God in sending this great Angel to accompany the young Tobias on his long journey. The Angel proved to be a trusty friend. He not only accompanied him on his journey, protecting him from every danger, but he also obtained for him a most happy marriage and abundant wealth. He brought him home safely, to the delight of his parents, who were anxiously awaiting his return. As a final gift, he cured Tobias's old father, who had been blind. Before leaving the now happy family, he revealed himself to them as one of the seven great Angels who stand before the throne of God and bade them bless and thank the Good God who had sent him to them.

This is certainly one of the most consoling and wonderful stories in the Bible, revealing to us the infinite sweetness and goodness of God. Yet each one of us has a glorious Prince of Heaven with us, not for weeks or months but for all the long years of our lives, loving us most affectionately, defending us from countless evils and snatching us from dangers that we do not even see. This dear Angel came to us at the moment of our birth and has been with us ever since. He will console us in Purgatory if we go there and will then accompany us to Heaven, where he will be with us forever and forever.

We marvel when reading this story of Raphael, but it is a much greater marvel that we have a glorious Angel ever at our sides and yet know and love him so little. Have we ever even thanked God for this astounding proof of His goodness? The culpable neglect of our dear Angel is one of the most lamentable and shameful faults of our life.

~ Fr. Paul O'Sullivan, O.P.

Saint Joseph the Worker

“**W**ork was the daily expression of love in the life of the Family of Nazareth. The Gospel specifies the kind of work Joseph did in order to support his family: he was a carpenter. This simple word sums up Joseph's entire life. For Jesus, these were hidden years, the years to which Luke refers after recounting the episode that occurred in the Temple: "And he went down with them and came to Nazareth, and was obedient to them" (Luke 2:51). This "submission" or obedience of Jesus in the house of Nazareth should be understood as a sharing in the work of Joseph. Having learned the work of his presumed father, he was known as "the carpenter's son." If the Family of Nazareth is an example and model for human families, in the order of salvation and holiness, so too, by analogy, is Jesus' work at the side of Joseph the carpenter... At the workbench where he plied his trade together with Jesus, Joseph brought human work closer to the mystery of the Redemption.”

~ Saint Pope John Paul II, *Redemptoris Custos*

The Sacrifice of the Mass

The double consecration of first the bread, and then the wine, constitutes the representation of the one Sacrifice of Christ, in as much as what is represented is the same as occurred on Calvary, which is that the Body and Blood of Christ was separated in death.

“In the Eucharistic mystery Body and Blood exist separately – though a sacramental separation completely sufficient for the purpose – though the natural Person of Christ be whole and entire. Christ, Who gave His Body and Blood to the Apostles at the Last Supper, was whole and entire at the head of the festive board. The Christ Whose Body and Blood is on the Catholic altar is whole and entire in Heaven. Now the Body and Blood of the Eucharist are representations of the Christ in the state in which He was not whole and entire, but when He was broken up into parts on the cross at His death. The Eucharistic Body and the Eucharistic Blood, therefore, at the Last Supper, were the representation, or, to choose our word more accurately, the presentation, of the Christ Who would be broken up the day after, not of the Christ Who was there at the head of the table. The Eucharistic Body and the Eucharistic Blood on our altars are the representation ... not of the Christ Who is in Heaven, but again of the Christ Who was broken up on Calvary.” (A Key to the Doctrine of the Eucharist, Vonier)

What is truly present is Jesus Christ as He is now in Heaven – alive, gloriously resurrected, never more to die – what is represented is that unrepeatable moment when the Body of Christ hung in death, and the earth drank in the precious Blood of her Creator. Some have accused the Catholic Priest of re-crucifying our Lord time and again, whenever he offers the Sacrifice of the holy Mass, but this is not true. For Christ died once, and now lives forever in glory. At the consecration the Priest, in the person of Christ and repeating the words of Christ, makes present first the Body of Christ on the altar, and then the Blood of Christ in the chalice, thus re-presenting the Sacrifice of Christ in His Body and Blood, and offering this to the Father, but Christ is truly, and really, Present on the altar as He is in the moment at which the offering is being made. At the Last Supper He was present in the Holy Eucharist as He was in His earthly life – truly Present in His Body, which was capable of and soon would suffer and die. On Holy Saturday, if one of the Apostles had celebrated the Mass, He would've been present in the Holy Eucharist as He was in the tomb; and after the Resurrection He is, and will be till the end of time, present in the Holy Eucharist as He is now and forever, glorified in the Kingdom of Heaven. The glorified Body of Christ cannot suffer, and cannot be separated into parts, and so while the Sacrifice is re-presented, it's not a question of reinjuring our Lord. For just as in His earthly life where His Body was present so too was His Blood, Soul and Divinity, so too now, where His Body is Present, so too is the whole Christ, and where His Blood is Present, the same – the Sacrifice is made present sacramentally, but the whole Christ is Present in His Body and Blood.

Some clues to the reality that this is the Resurrected and glorified Body of Christ: the Priest breaks a fragment off the Sacred Host and drops it into the Precious Blood – he may make the sign of the cross three times with the fragment over the chalice, signifying three days in the tomb, and then the Body and Blood of Christ are reunited; also, prior to the *ecce Agnus Dei* (behold the Lamb of God), the Priest may carefully 'reassemble' the two halves of the Host, which he had broken, and covering the missing piece with thumb and forefinger, present the Sacred Host to the people intact. All these breakings and reassemblings are *signs* of the death and Resurrection of Christ, but what we receive in Holy Communion is Christ Himself, whole and entire, through which He communicates to us the very life of God.