

SAINT MARY'S CATHOLIC CHURCH

VICTORIA, TEXAS



FIFTH SUNDAY OF EASTER

- MOTHER'S DAY -

SUNDAY, MAY 10, 2020

CHAPTER IV
DIES HOMINIS
Sunday: Day of Joy, Rest and Solidarity

The "full joy" of Christ

55. "Blessed be he who has raised the great day of Sunday above all other days. The heavens and the earth, angels and of men give themselves over to joy".⁽⁹⁹⁾ This cry of the Maronite liturgy captures well the intense acclamations of joy which have always characterized Sunday in the liturgy of both East and West. Moreover, historically — even before it was seen as a day of rest, which in any case was not provided for in the civil calendar — Christians celebrated the weekly day of the Risen Lord primarily as a day of joy. "On the first day of the week, you shall all rejoice", urges the Didascalia. ⁽¹⁰⁰⁾ This was also emphasized by liturgical practice, through the choice of appropriate gestures. ⁽¹⁰¹⁾ Voicing an awareness widespread in the Church, Saint Augustine describes the joy of the weekly Easter: "Fasting, is set aside and prayers are said standing, as a sign of the Resurrection, which is also why the Alleluia is sung on every Sunday". ⁽¹⁰²⁾

56. Beyond particular ritual forms, which can vary in time depending upon Church discipline, there remains the fact that Sunday, as a weekly echo of the first encounter with the Risen Lord, is unfailingly marked by the joy with which the disciples greeted the Master: "The disciples rejoiced to see the Lord" (Jn 20:20). This was the confirmation of the words which Jesus spoke before the Passion and which resound in every Christian generation: "You will be sorrowful, but your sorrow will turn to joy" (Jn 16:20). Had not he himself prayed for this, that the disciples would have "the fullness of his joy" (cf. Jn 17:13)? The festive character of the Sunday Eucharist expresses the joy that Christ communicates to his Church through the gift of the Spirit. Joy is precisely one of the fruits of the Holy Spirit (cf. Rom 14:17; Gal 5:22).

57. Therefore, if we wish to rediscover the full meaning of Sunday, we must rediscover this aspect of the life of faith. Certainly, Christian joy must mark the whole of life, and not just one day of the week. But in virtue of its significance as the day of the Risen Lord, celebrating God's work of creation and "new creation", Sunday is the day of joy in a very special way, indeed the day most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy. This joy should never be confused with shallow feelings of satisfaction and pleasure, which inebriate the senses and emotions for a brief moment, but then leave the heart unfulfilled and perhaps even embittered. In the Christian view, joy is much more enduring and consoling; as the saints attest, it can hold firm even in the dark night of suffering. ⁽¹⁰³⁾ It is, in a certain sense, a "virtue" to be nurtured.

58. Yet there is no conflict whatever between Christian joy and true human joys, which in fact are exalted and find their ultimate foundation precisely in the joy of the glorified Christ, the perfect image and revelation of man as God intended. As my revered predecessor Paul VI wrote in his Exhortation on Christian joy: "In essence, Christian joy is a sharing in the unfathomable joy, at once divine and human, found in the heart of the glorified Christ". ⁽¹⁰⁴⁾ Pope Paul concluded his Exhortation by asking that, on the Lord's Day, the Church should witness powerfully to the joy experienced by the Apostles when they saw the Lord on the evening of Easter. To this end, he urged pastors to insist "upon the need for the baptized to celebrate the Sunday Eucharist in joy. How could they neglect this encounter, this banquet which Christ prepares for us in his love? May our sharing in it be most worthy and joyful! It is Christ, crucified and glorified, who comes among his disciples, to lead them all together into the newness of his Resurrection. This is the climax, here below, of the covenant of love between God and his people: the sign and source of Christian joy, a stage on the way to the eternal feast". ⁽¹⁰⁵⁾ This vision of faith shows the Christian Sunday to be a true "time for celebration", a day given by God to men and women for their full human and spiritual growth.

The fulfillment of the Sabbath

59. This aspect of the Christian Sunday shows in a special way how it is the fulfillment of the Old Testament Sabbath. On the Lord's Day, which — as we have already said — the Old Testament links to the work of creation (cf. Gn 2:1-3; Ex 20:8-11) and the Exodus (cf. Dt 5:12-15), the Christian is called to proclaim the new creation and the new covenant brought about in the Paschal Mystery of Christ. Far from being abolished, the celebration of creation becomes more profound within a Christocentric perspective, being seen in the light of the God's plan "to unite all things in [Christ], things in heaven and things on earth" (Eph 1:10). The remembrance of the liberation of the Exodus also assumes its full meaning as it becomes a remembrance of the universal redemption accomplished by Christ in his Death and Resurrection. More than a "replacement" for the Sabbath, therefore, Sunday is its fulfillment, and in a certain sense its extension and full expression in the ordered unfolding of the history of salvation, which reaches its culmination in Christ.

60. In this perspective, the biblical theology of the "Sabbath" can be recovered in full, without compromising the Christian character of Sunday. It is a theology which leads us ever anew and in unflinching awe to the mystery of the beginning, when the eternal Word of God, by a free decision of love, created the world from nothing. The work of creation was sealed by the blessing and consecration of the day on which God ceased "from all the work which he had done in creation" (Gn 2:3). This day of God's rest confers meaning upon time, which in the sequence of weeks assumes not only a chronological regularity but also, in a manner of speaking, a theological resonance. The constant return of the "shabbat" ensures that there is no risk of time being closed in upon itself, since, in welcoming God and his *kairoi* — the moments of his grace and his saving acts — time remains open to eternity.

61. As the seventh day blessed and consecrated by God, the "shabbat" concludes the whole work of creation, and is therefore immediately linked to the work of the sixth day when God made man "in his image and likeness" (cf. Gn 1:26). This very close connection between the "day of God" and the "day of man" did not escape the Fathers in their meditation on the biblical creation story. Saint Ambrose says in this regard: "Thanks, then, to the Lord our God who accomplished a work in which he might find rest. He made the heavens, but I do not read that he found rest there; he made the stars, the moon, the sun, and neither do I read that he found rest in them. I read instead that he made man and that then he rested, finding in man one to whom he could offer the forgiveness of sins". (106) Thus there will be for ever a direct link between the "day of God" and the "day of man". When the divine commandment declares: "Remember the Sabbath day in order to keep it holy" (Ex 20:8), the rest decreed in order to honor the day dedicated to God is not at all a burden imposed upon man, but rather an aid to help him to recognize his life-giving and liberating dependence upon the Creator, and at the same time his calling to cooperate in the Creator's work and to receive his grace. In honoring God's "rest", man fully discovers himself, and thus the Lord's Day bears the profound imprint of God's blessing (cf. Gn 2:3), by virtue of which, we might say, it is endowed in a way similar to the animals and to man himself, with a kind of "fruitfulness" (cf. Gn 1:22, 28). This "fruitfulness" is apparent above all in filling and, in a certain sense, "multiplying" time itself, deepening in men and women the joy of living and the desire to foster and communicate life.

62. It is the duty of Christians therefore to remember that, although the practices of the Jewish Sabbath are gone, surpassed as they are by the "fulfillment" which Sunday brings, the underlying reasons for keeping "the Lord's Day" holy — inscribed solemnly in the Ten Commandments — remain valid, though they need to be reinterpreted in the light of the theology and spirituality of Sunday: "Remember the Sabbath day to keep it holy, as the Lord your God commanded you. Six days you shall labour, and do all your work; but the seventh day is a Sabbath to the Lord your God. Then you shall do no work, you, or your son, or your daughter, or your servant, or your maid, or your ox, or your ass, or any of your beasts, or the foreigner within your gates, that your servant and maid may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God

brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded that you keep the Sabbath day" (Dt 5:12-15). Here the Sabbath observance is closely linked with the liberation which God accomplished for his people.

63. Christ came to accomplish a new "exodus", to restore freedom to the oppressed. He performed many healings on the Sabbath (cf. Mt 12:9-14 and parallels), certainly not to violate the Lord's Day, but to reveal its full meaning: "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27). Opposing the excessively legalistic interpretation of some of his contemporaries, and developing the true meaning of the biblical Sabbath, Jesus, as "Lord of the Sabbath" (Mk 2:28), restores to the Sabbath observance its liberating character, carefully safeguarding the rights of God and the rights of man. This is why Christians, called as they are to proclaim the liberation won by the blood of Christ, felt that they had the authority to transfer the meaning of the Sabbath to the day of the Resurrection. The Passover of Christ has in fact liberated man from a slavery more radical than any weighing upon an oppressed people — the slavery of sin, which alienates man from God, and alienates man from himself and from others, constantly sowing within history the seeds of evil and violence.

The day of rest

64. For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire recognize the weekly recurrence, determining that on "the day of the sun" the judges, the people of the cities and the various trade corporations would not work. (107) Christians rejoiced to see thus removed the obstacles which until then had sometimes made observance of the Lord's Day heroic. They could now devote themselves to prayer in common without hindrance. (108)

It would therefore be wrong to see in this legislation of the rhythm of the week a mere historical circumstance with no special significance for the Church and which she could simply set aside. Even after the fall of the Empire, the Councils did not cease to insist upon the arrangements regarding Sunday rest. In countries where Christians are in the minority and where the festive days of the calendar do not coincide with Sunday, it is still Sunday which remains the Lord's Day, the day on which the faithful come together for the Eucharistic assembly. But this involves real sacrifices. For Christians it is not normal that Sunday, the day of joyful celebration, should not also be a day of rest, and it is difficult for them to keep Sunday holy if they do not have enough free time.

65. By contrast, the link between the Lord's Day and the day of rest in civil society has a meaning and importance which go beyond the distinctly Christian point of view. The alternation between work and rest, built into human nature, is willed by God himself, as appears in the creation story in the Book of Genesis (cf. 2:2-3; Ex 20:8-11): rest is something "sacred", because it is man's way of withdrawing from the sometimes excessively demanding cycle of earthly tasks in order to renew his awareness that everything is the work of God. There is a risk that the prodigious power over creation which God gives to man can lead him to forget that God is the Creator upon whom everything depends. It is all the more urgent to recognize this dependence in our own time, when science and technology have so incredibly increased the power which man exercises through his work.

66. Finally, it should not be forgotten that even in our own day work is very oppressive for many people, either because of miserable working conditions and long hours — especially in the poorer regions of the world — or because of the persistence in economically more developed societies of too many cases of injustice and exploitation of man by man. When, through the centuries, she has made laws concerning Sunday rest, (109) the Church has had in mind above all the work of servants and workers, certainly not because this work was any less worthy when compared to the spiritual requirements of Sunday observance, but rather because it needed greater regulation to lighten its burden and thus enable everyone to keep the Lord's Day holy. In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker's right which the State must guarantee. (110)

In our own historical context there remains the obligation to ensure that everyone can enjoy the freedom, rest and relaxation which human dignity requires, together with the associated religious, family, cultural and interpersonal needs which are difficult to meet if there is no guarantee of at least one day of the week on which people can both rest and celebrate. Naturally, this right of workers to rest presupposes their right to work and, as we reflect on the question of the Christian understanding of Sunday, we cannot but recall with a deep sense of solidarity the hardship of countless men and women who, because of the lack of jobs, are forced to remain inactive on workdays as well.

67. Through Sunday rest, daily concerns and tasks can find their proper perspective: the material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live. Even the beauties of nature — too often marred by the desire to exploit, which turns against man himself — can be rediscovered and enjoyed to the full. As the day on which man is at peace with God, with himself and with others, Sunday becomes a moment when people can look anew upon the wonders of nature, allowing themselves to be caught up in that marvelous and mysterious harmony which, in the words of Saint Ambrose, weds the many elements of the cosmos in a "bond of communion and peace" by "an inviolable law of concord and love". (111) Men and women then come to a deeper sense, as the Apostle says, that "everything created by God is good and nothing is to be rejected if it is received with thanksgiving, for then it is consecrated by the word of God and prayer" (1 Tim 4:4-5). If after six days of work — reduced in fact to five for many people — people look for time to relax and to pay more attention to other aspects of their lives, this corresponds to an authentic need which is in full harmony with the vision of the Gospel message. Believers are therefore called to satisfy this need in a way consistent with the manifestation of their personal and community faith, as expressed in the celebration and sanctification of the Lord's Day.

Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. In any case, they are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the Eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord's Day, with its characteristic joy and necessary rest for spirit and body. (112)

68. In order that rest may not degenerate into emptiness or boredom, it must offer spiritual enrichment, greater freedom, opportunities for contemplation and fraternal communion. Therefore, among the forms of culture and entertainment which society offers, the faithful should choose those which are most in keeping with a life lived in obedience to the precepts of the Gospel. Sunday rest then becomes "prophetic", affirming not only the absolute primacy of God, but also the primacy and dignity of the person with respect to the demands of social and economic life, and anticipating in a certain sense the "new heavens" and the "new earth", in which liberation from slavery to needs will be final and complete. In short, the Lord's Day thus becomes in the truest sense the day of man as well.

A day of solidarity

69. Sunday should also give the faithful an opportunity to devote themselves to works of mercy, charity and apostolate. To experience the joy of the Risen Lord deep within is to share fully the love which pulses in his heart: there is no joy without love! Jesus himself explains this, linking the "new commandment" with the gift of joy: "If you keep my commandments, you will remain in my love, just as I have kept the Father's commandments and remain in his love. I have told you this that my own joy may be in you and your joy may be complete. This is my commandment: that you love one another as I have loved you" (Jn 15:10-12).

The Sunday Eucharist, therefore, not only does not absolve the faithful from the duties of charity, but on the contrary commits them even more "to all the works of charity, of mercy, of apostolic outreach, by means of which it is seen that the faithful of Christ are not of this world and yet are the light of the world, giving glory to the Father in the presence of men". (113)

70. Ever since Apostolic times, the Sunday gathering has in fact been for Christians a moment of fraternal sharing with the very poor. "On the first day of the week, each of you is to put aside and save whatever extra you earn" (1 Cor 16:2), says Saint Paul referring to the collection organized for the poor Churches of Judaea. In the Sunday Eucharist, the believing heart opens wide to embrace all aspects of the Church. But the full range of the apostolic summons needs to be accepted: far from trying to create a narrow "gift" mentality, Paul calls rather for a demanding culture of sharing, to be lived not only among the members of the community itself but also in society as a whole. (114) More than ever, we need to listen once again to the stern warning which Paul addresses to the community at Corinth, guilty of having humiliated the poor in the fraternal agape which accompanied "the Lord's Supper": "When you meet together, it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing?" (1 Cor 11:20-22). James is equally forceful in what he writes: "If a man with gold rings and in fine clothing comes into your assembly and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, 'Take a seat here, please', while you say to the poor man, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts?" (2:2-4).

71. The teachings of the Apostles struck a sympathetic chord from the earliest centuries, and evoked strong echoes in the preaching of the Fathers of the Church. Saint Ambrose addressed words of fire to the rich who presumed to fulfill their religious obligations by attending church without sharing their goods with the poor, and who perhaps even exploited them: "You who are rich, do you hear what the Lord God says? Yet you come into church not to give to the poor but to take instead". (115) Saint John Chrysostom is no less demanding: "Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only then to neglect him outside where he suffers cold and nakedness. He who said: 'This is my body' is the same One who said: 'You saw me hungry and you gave me no food', and 'Whatever you did to the least of my brothers you did also to me' ... What good is it if the Eucharistic table is overloaded with golden chalices, when he is dying of hunger? Start by satisfying his hunger, and then with what is left you may adorn the altar as well". (116)

These words effectively remind the Christian community of the duty to make the Eucharist the place where fraternity becomes practical solidarity, where the last are the first in the minds and attentions of the brethren, where Christ himself — through the generous gifts from the rich to the very poor — may somehow prolong in time the miracle of the multiplication of the loaves. (117)

72. The Eucharist is an event and program of true brotherhood. From the Sunday Mass there flows a tide of charity destined to spread into the whole life of the faithful, beginning by inspiring the very way in which they live the rest of Sunday. If Sunday is a day of joy, Christians should declare by their actual behavior that we cannot be happy "on our own". They look around to find people who may need their help. It may be that in their neighborhood or among those they know there are sick people, elderly people, children or immigrants who precisely on Sundays feel more keenly their isolation, needs and suffering. It is true that commitment to these people cannot be restricted to occasional Sunday gestures. But presuming a wider sense of commitment, why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people's lives the love of Christ received at the Eucharistic table.

73. Lived in this way, not only the Sunday Eucharist but the whole of Sunday becomes a great school of charity, justice and peace. The presence of the Risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and at times entire peoples are entangled. Far from being an

escape, the Christian Sunday is a "prophecy" inscribed on time itself, a prophecy obliging the faithful to follow in the footsteps of the One who came "to preach good news to the poor, to proclaim release to captives and new sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord" (Lk 4:18-19). In the Sunday commemoration of Easter, believers learn from Christ, and remembering his promise: "I leave you peace, my peace I give you" (Jn 14:27), they become in their turn builders of peace.

- (99) This is the Deacon's proclamation in honor of the Lord's Day: cf. the Syriac text in the Missal of the Church of Antioch of the Maronites (edition in Syriac and Arabic), Jounieh (Lebanon) 1959, p. 38.
(100) V, 20, 11: ed. F. X. Funk, 1905, p. 298; cf. Didache 14, 1: ed. F. X. Funk, 1901, p. 32; Tertullian, Apologeticum 16, 11: CCL 1, 116. See in particular the Epistle of Barnabas, 15, 9: SC 172, 188-189: "This is why we celebrate as a joyous feast the eighth day on which Jesus was raised from the dead and, after having appeared, ascended into heaven".
(101) Tertullian for example tells us that on Sunday it was forbidden to kneel, since kneeling, which was then seen as an essentially penitential gesture, seemed unsuited to the day of joy. Cf. De Corona 3, 4: CCL 2, 1043.
(102) Ep. 55, 28: CSEL 342, 202.
(103) Cf. Saint Therese of the Child Jesus and the Holy Face, Derniers entretiens, 5-6 July 1897, in: Oeuvres complètes, Cerf - Desclée de Brouwer, Paris, 1992, pp. 1024-1025.
(104) Apostolic Exhortation, Gaudete in Domino (9 May 1975), II: AAS 67 (1975), 295.
(105) Ibid. VII, I.c., 322.
(106) Hex. 6, 10, 76: CSEL 321, 261.
(107) Cf. The Edict of Constantine, 3 July 321: Codex Theodosianus II, tit. 8, 1, ed. T. Mommsen, 12, p. 87; Codex Iustiniani, 3, 12, 2, ed. P. Krueger, p. 248.
(108) Cf. Eusebius of Caesarea, Life of Constantine, 4, 18: PG 20, 1165.
(109) The most ancient text of this kind is can. 29 of the Council of Laodicea (second half of the fourth century): Mansi, II, 569-570. From the sixth to the ninth century, many Councils prohibited "opera ruralia". The legislation on prohibited activities, supported by civil laws, became increasingly detailed.
(110) Cf. Encyclical Letter Rerum Novarum (15 May 1891): Acta Leonis XIII 11 (1891), 127-128.
(111) Hex. 2, 1, 1: CSEL 321, 41.
(112) Cf. Code of Canon Law, Canon 1247: Code of Canons of the Eastern Churches, Canon 881, 1; 4.
(113) Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 9.
(114) Cf. also Saint Justin, Apologia I, 67, 6: "Each of those who have an abundance and who wish to make an offering gives freely whatever he chooses, and what is collected is given to him who presides and he assists the orphans, the widows, the sick, the poor, the prisoners, the foreign visitors — in a word, he helps all those who are in need": PG 6, 430.
(115) De Nabuthae, 10, 45: "Audis, dives, quid Dominus Deus dicat? Et tu ad ecclesiam venis, non ut aliquid largiaris pauperi, sed ut auferas": CSEL 322, 492.
(116) Homilies on the Gospel of Matthew, 50, 3-4: PG 58, 508-509.
(117) Saint Paulinus of Nola, Ep. 13, 11-12 to Pammachius: CSEL 29, 92-93. The Roman Senator is praised because, by combining participation in the Eucharist with distribution of food to the poor, he in a sense reproduced the Gospel miracle.

ANNOUNCEMENT FROM BISHOP CAHILL

Effective July 1, 2020:

Reverend Christopher Kwame Korang is appointed parochial vicar of
Sts. Cyril & Methodius in Shiner, TX,
and is relieved of his duties as parochial vicar of
Our Lady of Lourdes and St. Mary's Catholic Church in Victoria, TX.

We are grateful for Fr. Christopher's ministry at St. Mary's since January and his continued service for the next two months before he heads off to the rolling hills of Shiner.

CLERGY AND STAFF

Pastor: Fr. Kristopher Fuchs - frkristopher@victoriadiocese.org

Parochial Vicar: Fr. Christopher Korang - ckorang@victoriadiocese.org

Pastoral Assistant: Dcn. Jim Koenig - jkoenig@stmvictoria.org

Secretary: Cathy Fojtik - sec@stmvictoria.org

Music Director: Cathy Lowe - music@stmvictoria.org

Accounting: Heather Zamykal - hzamykal@stmvictoria.org

CCD: Diana Starnes - ccd@stmvictoria.org

www.stmvictoria.org

Physical Address: 402 South Main Victoria, TX 77901-8123

Phone: 361-573-4328

Mailing Address: P.O. Box 2448 Victoria, TX 77902-2448

Fax: 361-573-4308

THIS WEEK AT ST. MARY'S

Saturday, May 9

4:00 pm Vigil Mass

Saturday of the Fourth Week of Easter

Mass Intention: George Tyng †
Charles & Ann Pesek †

5:00 pm Confessions in the church

Sunday, May 10

8:00 am Sunday Mass

Fifth Sunday of Easter (and Mother's Day)
Mass Intention: Mother's Day Novena

10:30 am Sunday Mass Mass Intention: People of the Parish

Monday, May 11

Monday of the Fifth Week of Easter

7am - 7pm Church Open for Individual and Private Prayer

12:05 pm Daily Mass Mass Intention: Mother's Day Novena

12:30 pm Confessions

Tuesday, May 12

Tuesday of the Fifth Week of Easter

7am - 7pm Church Open for Individual and Private Prayer

12:05 pm Daily Mass Mass Intention: Mother's Day Novena

12:30 pm Confessions

3:30 pm St. Vincent de Paul Food Distribution - Annex Porte-cochère

Wednesday, May 13

Memorial of Our Lady of Fatima

7am - 7pm Church Open for Individual and Private Prayer

12:05 pm Daily Mass Mass Intention: Mother's Day Novena

12:30 pm Confessions

6:00 pm Rosary & Devotions for the Feast of Our Lady of Fatima

Thursday, May 14

Feast of St. Matthias, Apostle

7am - 7pm Church Open for Individual and Private Prayer

12:05 pm Daily Mass Mass Intention: Mother's Day Novena

12:30 pm Confessions

Friday, May 15

Friday of the Fifth Week of Easter

7am - 7pm Church Open for Individual and Private Prayer

12:05 pm Daily Mass Mass Intention: Mother's Day Novena

12:30 pm Confessions

Saturday, May 16

Saturday of the Fifth Week of Easter

4:00 pm Vigil Mass Mass Intention: Mother's Day Novena

5:00 pm Confessions

Sunday, May 17

Sixth Sunday of Easter

8:00 am Sunday Mass Mass Intention: Mother's Day Novena

10:30 am Sunday Mass Mass Intention: People of the Parish

† symbol indicates the deceased

* All Masses will continued to be live-streamed on Facebook.

FOURTH SUNDAY

OF EASTER

*Regular Offertory Gifts
from April 27 - May 3*

Sunday Collection.....\$6,370.12

On-line giving.....\$ 645.00

Total.....\$7,015.12

*Amount needed weekly
to meet budget: \$8,085.00*

**THANK YOU FOR
SUPPORTING THE MISSION
OF THE CHURCH**

Contributions can be made
through our website:
stmvictoria.org

or by mail to:

**P.O. Box 2448
Victoria, TX 77902**

or dropped off in the secure
mailbox at the parish office

THE SANCTUARY CANDLE

in the church burns this week
in honor of

**Henry Roy &
Mary Frances Schaar
in celebration of their
65th Wedding Anniversary**
by their family

THE ADORATION CANDLES

in the chapel burn this week
in memory of

Ernest Innocenti
by Mary Ann Innocenti

THE CANDLE IN COMMEMORATION OF THE DECEASED

in the chapel burns this week
in memory of

Ernest Innocenti
by Mary Ann Innocenti

**Please contact
the parish office
to sponsor these candles.**

OTHER CONTRIBUTIONS DURING APRIL 2020

Building Maintenance and Repair Fund:	\$2,690.00
Church Restoration Fund:	\$ 20.00
Pipe Organ Fund:	\$ 20.00
Diocesan Service Appeal:	\$2,470.00
St. Vincent de Paul:	\$2,581.00
St. Mary's Shares:	\$ 185.00
Diocesan 2nd Collections:	\$3,748.65