

Welcome to our

April 7, 2019

St. Francis of Assisi Parish Family

Sharing the love of Jesus in the north Georgia mountains, and beyond.....

Archdiocese of Atlanta

Father Gaurav Shroff, Parish Administrator
Email: gshroff@archatl.com

Deacon Larry Casey
Deacon J.P. McGuire

Deacon Paul Dietz
Deacon John Barone

Mass Times: Sat: 4:30 pm
Sun: 8:30 am, 11:00 am &
1:00 pm (Spanish)

Weekday Mass: Mon – Thurs: 9:00 am
Communion Svc: Fri: 9:00 am

Office Manager
Jim Gioia

Finance Assistant
Joan Furst

Dir. of Religious Education
Joe Kwiatkowski

Adult Faith Formation
Colleen Orchanian

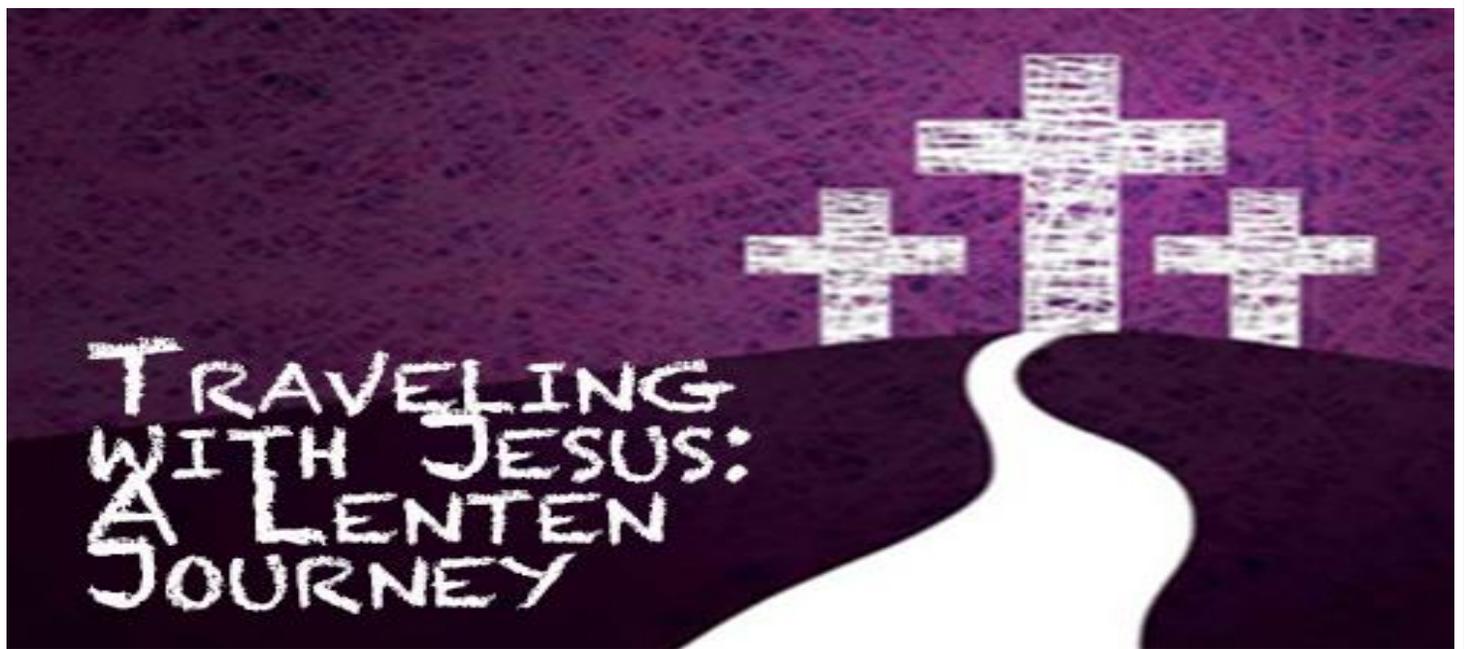
Music Director
Marianne Engelmann

Sacrament of Reconciliation:
Saturday: 3:30 pm – 4:15 pm (or by appt.)

Eucharistic Adoration:
Mon. – Fri: 9:45 am – 12:00 noon

Office Phone: (706) 745-6400

Church & Office Location:
3717 Highway 515 E.
Blairsville, GA. 30512
Office Hours: Mon – Thurs: 10:00 am – 4:30 pm
E-mail: office@stfrancisblairsville.com
Website: www.stfrancisblairsville.com



FIFTH SUNDAY OF LENT

April 7, 2019

Mass Intentions April 6-13

Sat 4:30 + George Goins
by Merry Balchunas
Sun 8:30 People of SFA
Sun 11:00 + Antoinette Drake
by The Drake Family
Sun 1:00 pm Braulio Ruiz
By Juanita Ruiz

=====

Mon 9am Communion Service
Tue 9am + Don McConnell
by Joanna McConnell
Wed 9am + Deceased Knights of Columbus
by Knights Council
Thu 9am + Lorene Glenn
by Joan Furst
Fri 9am Justine Gioia
by Jim Gioia

Readings for the Week April 7-13

Sunday
Ez 37:12-14 Rom 8:8-11 Jn 11:1-45
Monday
Dn 13:1-9,15-62 Jn 8:12-20
Tuesday
Nm 21:4-9 Jn 8:21-30
Wednesday
Dn 3:14-20, 91-95 Jn 8:31-42
Thursday – St. Stanislaus
Gn 17:3-9 Jn 8:51-59
Friday
Jer 20:10-13 Jn 10:31-42
Saturday – St. Martin
Ez 37:21-28 Jn 11:45-56

WEEKLY CALENDAR Apr. 7-13

Sunday
9:00 am Knights Breakfast Marian Hall
9:45 am Catechism Lower Marian Hall
9:45am Passion Bible Study Room 11
12:15 pm R.C.I.A. Conf. Room
6:00 pm Youth Group Upper Marian Hall

Monday
10:00 Sisters in Faith Marian Hall
7:00 pm Passion Bible Study Conf. Room

Tuesday
10:00 am Light Weigh Room 11
11:00 am Funeral – Lorene Glenn Church

Wednesday
10:00 am Passion Bible Study Room 11
1:00 pm Discipleship Group Conf. Room
6:00 pm Young Adults Room 7
6:30 pm RCIA Conf. Room
7:00 pm Spanish Prayer Grp. Church

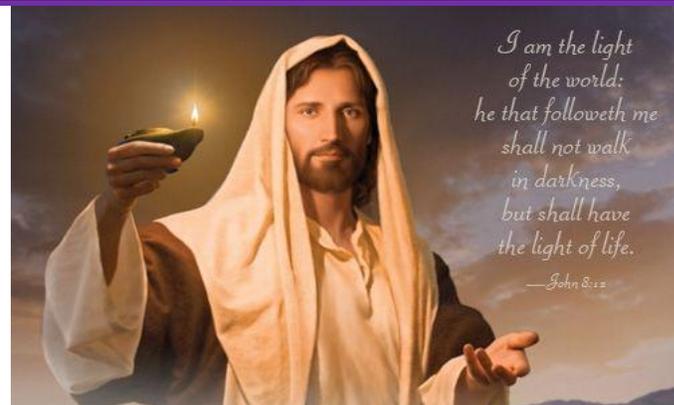
Thursday
10:00 am Divine Mercy Cenacle Room 6
6:30 pm Knights Meeting Conf. Room
9:00 pm 40 Hours of Adoration Church

Friday
6:00 pm Simple Supper (KofC) Marian Hall
7:00 pm Stations of the Cross Church

Saturday
9:00 am First Communion Retreat Marian Hall
3:00 pm 40 Hours of Adoration Concludes

Offertory: Mar 30 & 31:

\$5,994.00 First Collection



Prayer Requests

Betty Cannon	Nick & Janice Barlotta
Joann Barron	Barbara Lewis
Fr. G's mom	Jim Hughes
Pam Terranova	Roseanne Ashley
Mary Ann Fitkin	Ken Voss
Emil Terranova	John Grenier
Bruce & Stephanie Miller	Pat Smith
Jacqueline Poirier	Robert Hafer
Ray Fiore	Jack Gallagher
Margaret McCamy	Joan Tufford
Fr. Gary Burkhart	

Names will be removed after 30 days unless requested to remain.

Prayer for Healing

Almighty and merciful Father, by the power of your command, drive away from them all forms of sickness and disease. Restore strength to their bodies and joy to their spirit, so that in renewed health, they may bless and serve you, now and forevermore.

OUR LENTEN ALMSGIVING



LITTLE WAY MESSENGERS

A religious order & seminary in southern India forming zealous missionary priests under the patronage of St. Therese of Lisieux

www.littlewaymessengers.org

Spirituality of the Little Flower/ Little Way

Messengers

St. Therese of Lisieux is one of most popularly known saints in the Catholic Church. She is a model for priests. She is a source of inspiration for many a religious congregation and pious association. St. Therese is the patroness of the missions and is venerated in churches and sanctuaries all over the world. She is an inspiration for many to lead a holy life. Thus she is an icon or a role model for Christian spirituality.

As a Carmelite nun, she was initiated and well-grounded in Carmelite spirituality: the emphasis of the primacy of Love of God, austerity, detachment, mortification, contemplation, community prayer, and complete trust in God. St. Therese gave importance to the nearness of God and His merciful love experienced in the events of everyday life. Thus she invites everyone to live in communion with God and mankind to have a missionary outlook to carry out the duties of our state of life giving a meaning even to the smallest acts of day to day life events. St. Therese realized her **Little Way**, when she failed to fulfil her dreams due to her illness to become a great missionary and proclaim the good news of Christ and encounter martyrdom. As she said "I want to be a warrior. I should like to die on the battlefield in defense of the Church. I should like to wander through the world, preaching your love and raising your glorious Cross in pagan lands." She thought as she could not do these heroic deeds, she could achieve in a way that is possible for her to do. So when she read 1st Corinthians Chapter 13: St. Paul reminds about the primacy of love she got her insight that even small acts done with great love are very pleasing to God. She realized that she could do that even with her sickness. Her Little Way is a death, death to self and an ardent love of God expressed by a sacrificial life. The real awareness of her spirituality is great confidence and trust in God's love and mercy.

The **Mission of the Little Way**: "I feel that my mission is about to begin, my mission to make God loved as I love Him to teach souls my Little Way." She believed that to

please God we need not do great things, but must engage ourselves in doing little things with great love, for the Glory of God and for the salvation of many souls. Her Little Way, is nothing but the way of spiritual childhood, the way of trust and absolute surrender to God the Father. She tells "But what I demand is love. I care now about one thing only to love you, my Jesus." She realized that God has a Father's heart and she could trust God, as she trusted her earthly father. Because she was a child, a daughter of her father. Thus, with love she called God, Abba or papa. Her spiritual childhood reflected in her quote "To remain little is to recognize one's nothingness, to expect everything from his Father."

The dangers of vanity of earthly things. St. Therese, notes that "the only way to get happiness in the world is to remain in ignorant of all created things. I saw that He alone can satisfy the immensity of my desires." In our present times, we should reflect deeply on how our possessions and things impede our love of God. Although some possessions are necessary, we should renounce any attachment to them. She had a keen realization that the foregoing or sacrificing things of this world do not amount a hill of beans when compared to the Glory of God, which is prepared for those who love Him.

Her spirituality is based on the **love of the Eucharist**. She loved the Holy Eucharist and was very eager to receive Jesus. She believed that only Jesus could give her everything. This belief led her to receive the First Holy Eucharist in her early, young age. When she received the Holy Eucharist, she was filled with divine joy. She states "Oh how sweet the first kiss of Jesus, it was a kiss of love. I knew that I was loved, and I declared, I love you Jesus and I give myself to you forever. At the time of her first Holy Communion, she was given the grace to understand the important role of suffering in her life. "After Holy Communion I was seized with a passionate longing to suffer. I felt certain that Jesus had many, many crosses in store for me. My soul was flooded with such greatest graces of my life. I was drawn to suffering."

St. Therese had a prophetic intuition what God was accomplishing through her. "I was made to understand the glory I was to win, which I would never see during my life. I shall become a saint." So, she always reminds us it is not very difficult to become a saint but with love of God and the service of human beings it is easy and simple to become a saint. So whatever we do we do with great love of God and for the salvation of souls. May God bless you with a good spirituality so that we may all go to heaven.

Something New: Scott Hahn Reflects on the Fifth Sunday of Lent

Readings [Isaiah 43:16–21](#)
[Psalm 126:1–6](#)
[Philippians 3:8–14](#)
[John 8:1–11](#)

The liturgy this Lent has shown us the God of the Exodus. He is a mighty and gracious God, Who out of faithfulness to His covenant has done “great things” for His people, as today’s Psalm puts it.

But the “things of long ago,” Isaiah tells us in today’s First Reading, are nothing compared to the “something new” that He will do in the future.

Today’s First Reading and Psalm look back to the marvelous deeds of the Exodus. Both see in the Exodus a pattern and prophecy of the future, when God will restore the fortunes of His people fallen in sin. The readings today look forward to a still greater Exodus, when God will gather in the exiled tribes of Israel that had been scattered to the four winds, the ends of the earth.

The new Exodus that Israel waited and hoped for has come in the death and resurrection of Jesus. Like the adulterous woman in today’s Gospel, all have been spared by the Lord’s compassion. All have heard His words of forgiveness, His urging to repentance, to be sinners no more. Like Paul in today’s Epistle, Christ has taken possession of every one, claimed each as a child of our heavenly Father.

In the Church, God has formed a people for Himself to announce His praise, just as Isaiah said He would. And as Isaiah promised, He has given His “chosen people” living waters to drink in the desert wastelands of the world (see [John 7:37–39](#)).

But our God is ever a God of the future, not of the past. We are to live with hopeful hearts, “forgetting what lies behind but straining forward to what lies ahead,” as Paul tells us. His salvation, Paul says, is power in the present, “the power of His resurrection.”

We are to live awaiting a still greater and final Exodus, pursuing “the goal, the prize of God’s upward calling,” striving in faith to attain the last new thing God promises—“the resurrection of the dead.”

Lecturas:

[Isaías 43: 16–21.](#)
[Salmo 126: 1–6](#)
[Filipenses 3: 8–14](#)
[Juan 8: 1–11](#)



La liturgia de esta Cuaresma nos ha mostrado al Dios del Éxodo. Él es un Dios poderoso y bondadoso, que por fidelidad a su pacto ha hecho “grandes cosas” por su pueblo, como lo dice el Salmo de hoy.

Pero las “cosas de hace mucho tiempo”, nos dice Isaías en la primera lectura de hoy, no son nada comparadas con el “algo nuevo” que Él hará en el futuro.

La primera lectura y el salmo de hoy se remontan a los hechos maravillosos del éxodo. Ambos ven en el Éxodo un patrón y una profecía del futuro, cuando Dios restaurará las fortunas de su pueblo caído en pecado. Las lecturas de hoy esperan un éxodo aún mayor, cuando Dios se reunirá en las tribus exiliadas de Israel que se habían dispersado a los cuatro vientos, los extremos de la tierra.

El nuevo Éxodo que Israel esperó y esperó vino en la muerte y resurrección de Jesús. Al igual que la mujer adúltera en el Evangelio de hoy, todos se han salvado de la compasión del Señor. Todos han escuchado Sus palabras de perdón, Su impulso al arrepentimiento, a no ser más pecadores. Al igual que Pablo en la Epístola de hoy, Cristo se ha apoderado de cada uno, reclamando a cada uno como un hijo de nuestro Padre celestial.

En la Iglesia, Dios ha formado un pueblo para anunciar Su alabanza, tal como Isaías dijo que lo haría. Y como Isaías prometió, Él le ha dado a su “pueblo elegido” las aguas vivas para beber en las desérticas tierras desérticas del mundo (ver [Juan 7: 37–39](#)).

Pero nuestro Dios es siempre un Dios del futuro, no del pasado. Debemos vivir con corazones llenos de esperanza, “olvidando lo que hay detrás, pero esforzándonos por lo que nos espera”, como nos dice Pablo. Su salvación, dice Pablo, es poder en el presente, “el poder de su resurrección”.

Debemos vivir esperando un Éxodo aún mayor y final, persiguiendo “la meta, el premio del llamado ascendente de Dios”, esforzándonos en la fe para lograr lo último que Dios promete: “la resurrección de los muertos”.

Liturgical Note: During the weeks of the Scrutinies, the reflections will still be on the standard readings for the week. A great opportunity to delve even deeper this Lent, with two Gospel reflections.



St. Stanislaus – Bishop & Martyr

On April 11, the Catholic Church honors the memory of the 11th-century bishop and martyr St. Stanislaus of Krakow, who died for the faith at the hands of King Boleslaus II.

Canonized in 1253, St. Stanislaus is a beloved patron of Poland and one of the earliest native Polish bishops.

St. John Paul II – who was Kraków’s archbishop in the “See of St. Stanislaus” before becoming pope – paid tribute to him often during his pontificate. In a 2003 letter to the Polish Church, he recalled how St. Stanislaus “proclaimed faith in God to our ancestors and started in them...the saving power of the Passion and Resurrection of Jesus Christ.”

“He taught the moral order in the family based on sacramental marriage. He taught the moral order within the State, reminding even the king that in his actions he should keep in mind the unchanging Law of God.” Through St. Stanislaus, God taught the Polish pope’s homeland to respect “the Law of God and the just rights of every person.”

Born near Kraków in July of 1030, Stanislaus Szczepanowski was the son of Belislaus and Bogna. His parents, members of the nobility, showed great zeal and charity in their practice of the Catholic faith. Their son studied for a time in his own country, and went on to learn theology and canon law in Paris. The death of his parents left him with a large inheritance, which he gave away to the poor.

After his ordination to the priesthood, Stanislaus served the Church in Kraków in different pastoral and administrative posts. Following the death of the diocese’s leader, Bishop Lambert Zula, Stanislaus was chosen as his successor in 1071. He did not want the position, but obeyed Pope Alexander II’s direct order to accept it. Having done so, he proved to be a bold preacher of the Gospel.

This boldness brought him into conflict with Poland’s ruler, King Boleslaus II, who was becoming notorious for his violent and depraved lifestyle. After a series of disputes over his scandalous behavior and other matters, Stanislaus found no success in his efforts to reform the king.

He excommunicated the sovereign – who responded with furious anger, sending henchmen to kill the bishop while he was offering Mass in the Chapel of St. Michael, located in a suburb of Kraków. But the soldiers all came out, saying they had been frightened by a light from heaven. Boleslaus then took matters into his own hands, ambushing Stanislaus and striking him down with a sword at the altar.

St. Stanislaus was soon acclaimed as a martyr, while Boleslaus II was deposed and fled to Hungary. In later years the fallen monarch is said to have lived in a monastery, repenting of the murder. St. Stanislaus – PRAY FOR US!!!

Safe Haven Sunday: Equipping the Family, Safeguarding Children

On April 7, 2019, the first Sunday of National Child Abuse Prevention Month, we celebrate Safe Haven Sunday as an archdiocese. This awareness day will give us an opportunity to address the harmfulness of pornography in marriages, families, and our culture as a whole, while providing helpful resources to both individuals and families.

The family home is to be a safe haven. But the inappropriate use of technology in the home deprives it of this role, and is the greatest threat to the sanctity of marriages and families today. Pornography and other online threats are often one click away, and parents can feel overwhelmed with not knowing how to best protect their children in our fast-paced digital world.

Please join us with your prayers and presence as we prepare for this unique event. To learn more, please sign-up for the seven day text-to-opt-in program by texting SECURE to 66866, and take home a copy of the book entitled “Equipped, available at the back of the Church.





St. Martin I – Pope and Martyr

The unfortunate victim of Constans' wrath was the virtuous Martin. Born in Todi of noble birth, he had served as nuncio to Constantinople under Pope Theodore, gaining experience in dealing with the Byzantine court and familiarizing himself with the Monothelite teachings so prevalent in the East. Without waiting for the necessary imperial mandate, Martin proceeded with his consecration on July 5, 649. This independent act so enraged the emperor that he refused to acknowledge Martin as the legitimate pope.

A staunch defender of the orthodox, Martin immediately convened a synod in the Lateran. Attended by 105 Western bishops, the synod studied all aspects of Monothelism and the emperor's Type. After nearly a month, the synod reached a conclusion. They determined that there were two wills in Christ, condemned the One Will heresy, and further condemned Constans' for boldly prohibiting the truthful teachings of the apostles. In an effort to pacify the emperor, Martin acknowledged Constans' good intentions in trying to unify the Church and placed the burden of responsibility on the poor advice of Constantinople's patriarchs.

Constans, far from appeased, was determined that his religious policies would not be ignored. Appointing his chamberlain Olympius as exarch to Italy, he dispatched him with the order to obtain the signatures of acceptance from all Italians without exception. Olympius proved to be a dismal failure, both in his mission and in an attempted assassination of the popular pope. The exarch prudently abandoned his post and fled to Sicily to fight the invading Muslims.

In the summer of 653, the furious emperor appointed yet another exarch, Theodore Calliopas, with orders to escort the inflexible pontiff to Constantinople. Calliopas and his officers boldly entered the Lateran, arrested the bedridden Martin, and presented the clergy with Constans' edict deposing the pope who had been consecrated illegally. The voyage, which took nearly three months, subjected the sickly pope to humiliation and abuse. Arriving in Constantinople, racked with dysentery and disabled by gout, Martin was placed in solitary confinement. On December 19, 653, Martin was brought to trial on trumped-up charges of treason and sacrilege. The pope, near death and realizing his position futile, could only laugh at the ridiculous accusations and beg the emperor to excuse the fumbling witnesses before they added perjury to false witness! Constans pronounced the predetermined verdict of guilty on the pontiff and sentenced him to public flogging and death. The disapproving crowd watched, horrified; and it was only by the dying Patriarch Paul's intercession that Martin's sentence of public execution was commuted to banishment.

For nearly three months, the pope suffered under the worst conditions in a Byzantine prison before he was exiled to the Crimea. There, on September 16, 655, suffering from cold and starvation, Pope Martin gratefully met his God. Pious Martin had been disgraced in life but later became honored as a martyr. Today he is venerated as a saint; his feast is celebrated by both the Roman and Greek Churches on April 13. St. Martin – PRAY FOR US!!

Stations of the Cross



Join us for our last opportunity to pray the Stations of the Cross this Lent. We will pray these last Stations bilingually, in the Church, beginning at 7 PM.

Simple Supper

Why not stop by Marian Hall and enjoy some time getting to know fellow parishoners? There will be delicious soup, bread, and an opportunity to meet and greet one last time this Lent. We thank the Parish and Finance Councils for the gift of this upcoming dinner. And thank all of the ministries and those who contributed throughout the Fridays of Lent. We hope that this time has been a blessing, and presented an opportunity to meet someone new here at St. Francis.





LENTEN * TRIDUUM * EASTER Schedule

April 11th 40 HOURS OF ADORATION - Begins at 9:00 PM

April 13th 40 HOURS OF ADORATION - Ends at 3:00 PM

April 14th PALM SUNDAY – Regular Mass Schedule

April 18th HOLY THURSDAY

7:00 PM – Mass

Adoration until Midnight

April 19th GOOD FRIDAY

6:00 PM - Living Stations of the Cross

7:00 PM - Service of the Passion of the Lord

April 20th HOLY SATURDAY

8:30 PM - Easter Vigil

April 21st EASTER SUNDAY – Mass Schedule

8:30 AM - Mass

11:00 AM - Mass

1:00 PM – Mass (Spanish)

April 28th DIVINE MERCY SUNDAY Mass Schedule

8:30 AM - Mass

11:00 AM - Mass

1:00 PM - Mass (Spanish)

3:00 PM - DIVINE MERCY HOLY HOUR

40 HOURS OF EUCHARISTIC ADORATION

The same Jesus pictured above, is ALIVE, and present with us, in the Blessed Sacrament. As we continue our journey this week toward the cross, and the celebration that Jesus desires to share with us in His conquering of death, through His resurrection, poured out through His greatest attribute.....His Divine Mercy.....can we not spare an hour to come and humble ourselves before Him? To worship Him? To adore and glorify Him?



.....can we not spare an hour to come and humble ourselves before Him? To worship Him? To adore and glorify Him?

This upcoming week, beginning on Thursday evening, April 11th, at 9 PM, we will begin FORTY HOURS of Eucharistic Adoration as a parish family. Concluding on Saturday, April 13th at 3 PM. Will you not respond to the plea of Jesus, who asked only ONE THING of His disciples?

To spend ONE HOUR with Him, and to pray with Him. Can you not spare one hour to console the heart of Jesus?

Sign up sheets are in the Narthex. Please consider setting aside the things of the world to spend some time in Heaven.