

Divine Mercy Sunday

April 11, 2021

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

2-3pm - St. Elizabeth – Holy Hour w/ Confessions and DM Chaplet at 3pm

5:00pm - St. Elizabeth – Latin Mass

Monday, April 12th

8:30 am - St. Elizabeth – Scott Olsen by his parents

Tuesday, April 13th St. Pope Martin I

8:30 am - St. John – The Benefactors of St. Vincent de Paul
by SVDP Corpus Christi Conference

Wednesday, April 14th

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

5:15 pm - St. John – Wendy & Steve by the family

Thursday, April 15th

8:30 am - St. John – Melanie Jaffee by Amy Marcinko

Friday, April 16th

8:30 am - St. Elizabeth – Peter Miles by the Chapells

Saturday, April 17th

8:30 am - St. John – *in pectore*

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

4:00 pm - St. John – Ms. Wiltrant Hartelt by Mr/Mrs Reg & Rose Haselton

Sunday, April 18th Third Sunday of Easter

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

8:00 am - St. John – Francis Ryan (50th Anniversary) by Deacon Christopher Ryan

9:35 am - St. Elizabeth – *in pectore*

11:30am - Queen of Peace – For the People

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, Sue Maurice, Karson St. Marie

4/18/21	St. John	St. Elizabeth	Queen of Peace
LECTORS:	4pm D Hale 8am T Lovett	9:35am S Mason	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:

- Go to: nekatholic.formed.org
- 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 11th: 2-3pm Divine Mercy Holy Hour w/ Confession at St. E

6-7:30pm Confirmation Retreat at St. John's church

April 12th: 6:30pm Parish Council (Zoom)

FINANCIAL REPORT

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

Reg. Collection Year-to-date: \$97,289.18 + On-Line: \$61,339.59

Collections & Receipts: April 4, 2021 Reg .Offeratory:\$3034.50

Second Collections

April 11th: No Second Collection April 18th: No Second Collection

Thank you to all those who sent cards, gifts and Easter greetings. I pray that we've all had a most Happy and Blessed Easter, with many more grace-filled days to come!
~ Fr. hahr

What will God deny to a prayer which proceeds from spirit and truth, seeing it is He who demands it? How great are the proofs of its efficacy which we read and hear and believe ... It absolves sins, drives back temptations, quenches persecutions, strengthens the weak-hearted, delights the high-minded, brings home wayfarers, stills the waves, confounds robbers, feeds the poor, rules the rich, lifts up the fallen, supports the unstable, upholds them that stand. The angels pray, all of them. The whole creation prays. Cattle and wild beasts pray, and bend their knees, and in coming forth from their stalls and lairs look up to heaven, their mouth not idle, making the spirit move in their own fashion. Moreover the birds taking flight lift themselves up to heaven and instead of hands spread out the cross of their wings, while saying something which may be supposed to be a prayer. What more then of the obligation of prayer? Even the Lord Himself prayed: to Him be honor and power for ever and ever.
~ Tertullian *On Prayer*

HOW TO GIVE EVERY ACTION INESTIMABLE VALUE

The first act of every good Christian in the morning is to fall on his knees and make his Morning Offering. It can be done in this wise:

"Sacred Heart of Jesus, through the most pure hands of Mary, I offer Thee all the prayers, works and sufferings, all the actions of this day and of all my life, in union with the Masses being offered all over the world, for the intentions of Thy Sacred Heart and for the Apostleship of Prayer. Every breath I draw, every beating of my heart, every glance of my eyes, every step I take, every single act I do, I wish to be an act of love for Thee."

This little act takes one minute, but it must be done slowly and with full deliberation. We must mean what we say. It is a short act, but it gives immense value to every action. Our every act, as a consequence, gives glory to God and receives a distinct reward in Heaven.

This offering has still more value if, from time to time during the day, we renew it by saying briefly: "All for You, dear Lord."

Who can be so foolish as to neglect this sacred obligation, yet many make the act in a careless, distracted fashion. Some do not make it at all! All the saints and holy writers attach the gravest importance to the Morning Offering.

The Preface to the Eucharistic Prayer

“Our Savior is in the Garden, and we too, have entered with Him, in spirit, upon the way of the cross. Already we can hear the clamor of the multitude, the deicidal shouts ... the blasphemies, the insults. Why then the Preface, which is a *chant of thanksgiving*, of joy, and of triumph? Why? As the Sacrifice is drawing near, the Church is happy, because she remembers the great mercies of God, and bursts forth with a joyous ... ‘Raise up your hearts’ ... ‘Let us give thanks to the Lord our God’. And according to the liturgical year, the Church recounts the reason for this great joy.

“But the priest begins to realize his weakness and insignificance in the sight of God. In his song of thanksgiving he stammers like an infant. Conscious of his inability to praise and thank God as he should, he calls upon the angels to take up the joyful strain where he leaves off. The priest joins his hands, humbly bows his head, lowers his voice, and merely recites the Sanctus, the eternal ‘*Holy, Holy, Holy,*’ of the *angel choirs of heaven* before the throne of the Triune God. The symbolism is beautifully brought out ... when the choir [and the people join the singing] of the Sanctus.”

The scene comes from the sixth chapter of the Prophet Isaiah, where we read: *I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.” And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, “Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts.”* (Is 6:1-5) The Sanctus should remind us to humble ourselves before the Lord Who is about to be made truly present on the altar.

“After the Sanctus, the song of heaven, there is heard again the praise of earth, the Benedictus and the Hosanna (‘Blessed,’ ‘Save and protect’ – expressions of joy), the chant which the Hebrew children sang at the *triumphant entry of Jesus into Jerusalem on Palm Sunday* ... The joys of triumph on Palm Sunday were of short duration. Only a few days later, the same people who had received Jesus in triumph with the Benedictus and Hosannas, loudly clamor for His death. Oh what a contrast!”

In the Gospel of St. John read this: *Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to bear witness concerning man for He Himself knew what was in man* (Jn 2:23-25). The Sanctus with its Hosannas, and the remembrance of the betrayal unto our Lord’s death, should cause us to prepare our hearts well at this time of the Mass, that Christ, Who knows what’s in us might soon entrust Himself happily to us in the Holy Communion.



Then He said to Thomas, “Put your finger here and see My hands, and bring your hand and put it into My side, and do not be unbelieving, but believe.”
~ John 20:27

The Five Holy Wounds

The wounds on Christ’s sacred body are often narrowed down to the “Five Holy Wounds,” which includes the wounds on His right hand, left hand, right foot, left foot and side. These were commemorated in the liturgy during the Easter Vigil when the priest placed five grains of incense in the Paschal Candle in honor of the five wounds. The Rosary has traces of this devotion, in the five Our Father interspersed among the Hail Mary beads. St. Gertrude promoted devotion to the Five Holy Wounds. After meditating on His wounds, she saw Jesus in a vision. He told her, “Behold in what glory I now appear to you. I will appear in the same manner to you at your death, and will cover all the stains of your sins, and of those also who salute My Wounds with the same devotion.”

The Merits of Suffering

Suffering is thought by many to be the great evil of life. Oh, if they could only avoid it! If they did find a way of avoiding it, that would be the greatest evil of their lives. Our Lord has given us a most perfect redemption. He could have dispensed the law of suffering if He so willed. Why does God, being of infinite goodness and mercy, ask us to suffer? For the simple reason that suffering is a very great grace. Our suffering is a share, a small but most valuable share, in the Passion of Our Dear Lord. It is priceless in value— if we only accept it and offer it in union with Christ’s Passion. He has suffered unspeakable agonies for each one of us. Are we such arrant cowards as to refuse to suffer a little for Him? How little gratitude we show for all that He has done for us! The easiest and best way of thanking Him is to offer our daily crosses and trials for love of Him.

The one big trouble about suffering is that we do not know how to suffer. We have no idea of its merits. The secret is to suffer with patience and serenity. Then suffering loses all its sting, all its bitterness. If we only remember that it is Our Sweet Lord Himself who asks us to bear these daily trials for love of Him, suffering loses its horrors. God gives us abundant strength and grace to bear our crosses, if we ask Him. Many good and pious Christians never think of asking God to help them to bear their crosses! Therefore, their crosses weigh heavily on them. Our sufferings are the purest gold in our lives. Five minutes’ suffering is of greater worth than twenty years of pleasure and happiness. The Son of God suffered, His Immaculate Mother suffered, the Apostles, the Saints, all God’s friends suffered. Suffering therefore must be a great grace.

One of the most lamentable evils in our human lives is that we lose the immense rewards which our sufferings ought to merit. We fear suffering, we hate it, we revolt. It is not the suffering, but this revolt, that makes suffering unbearable and makes us cross, irritable, peevish. On the other hand, suffering borne patiently brings out all the beautiful traits of our character. It refines us as fire purifies and refines gold. One fact well worth remembering is that our daily sufferings, the least as well as the greatest, if borne well, merit for us a crown of martyrdom. A second is that the priceless graces and rewards which our sufferings should bring us are lost if suffering is borne badly. Consequently, let us remember this about suffering:

- 1) That it is our share of the Passion of Jesus Christ; therefore, it has indescribable merit.
- 2) That, if borne with patience for the love of God, it loses all its sting and bitterness.
- 3) That if we ask God, He will most certainly give us abundant strength to bear the sufferings He sends us.
- 4) Our sufferings will save us from the fearful pains of Purgatory.
- 5) Suffering, well borne, makes us saints.