

PASTOR'S MEANDERINGS
FIFTH SUNDAY OF EASTER

1 – 2 MAY 2021



SUNDAY REFLECTION

I suspect that Barnabas was probably a nickname. We might call him 'the eternal optimist'. No one wants to go near Saul. Only Barnabas is prepared to take the risk, and takes him to meet the apostles. Later, Barnabas will be Paul's companion on his first missionary journey. Paul could be a hard man to get along with: he broke even the patience of the eternal optimist when he refused to take Barnabas' nervous nephew on the mission. I like Barnabas, the eternal optimist. Not because I am like him. On the contrary, there is a bit more to the 'eternal pessimist' about me. I am lucky, however, to have met more than one Barnabas.

The past year has been a bleak time for the Church world-wide: the constant presence of the coronavirus infection, the many constraints on our daily lives that we have grown used to but probably still resent: how we shop, can we eat out with friends, how long will these dark days last?

There are not too many optimists around at such times, so that is why we need to cherish those we have. Some years ago, journalist and teacher Breda O'Brien wrote in her weekly column entitled, 'The Church I love is falling apart'.

I couldn't give a stuff about the church losing power in the political sense. But I care deeply about the church losing the ability to speak credibly on issues of faith and morality. Can we please, please, once and for all reveal all that is known about clerical sexual abuse? Can we please also have a moratorium on internal disputes, so that we can begin to focus on what we hold in common, and humbly offer that to a generation thirsty for meaning?

I think such people are the Barnabases of our day, the men and women who are the eternal optimists. May the Lord help us to identify who they are, and give us listening ears and open hearts to understand what they have to say to us.

The image of the vine and the branches is perhaps the most intimate of all the metaphors we find in the Fourth Gospel to express the relationship between Jesus and His disciples. The image of the shepherd still leaves us with the picture of the person of Jesus with independent disciples: the sheep must come to the one calling and follow. The sheep have, in this sense, a life of their own. There is no possibility of the branches surviving if they are separated from the main trunk as this is the source of their life. The branches cannot wander off and return at some future date. It is a shared life which flows through the trunk into the branches: if the branches are healthy and there is nothing to block the flow of life, then the result will be fruit. It might be useful to reflect on the importance of the Eucharist in this context. At Baptism, the person becomes a member of the body of Christ. Paul compares the Christian community, the Church, to a physical body, and we talk about life-blood, without which the body will die. The Bible tells us that the life-principle of the creature, human or animal is in the blood. The main point of slaughtering an animal for sacrifice was to obtain the blood for use in the rite which was being celebrated, thereby separating the blood from the flesh of the victim. So when Jesus says, during the Last Supper, 'This is My body ... this is My blood', He is using sacrificial language and presenting Himself as the victim who will give His life to redeem people from their sin. When we talk about Jesus shedding His blood on the cross, we really mean that Jesus is giving His life: crucifixion was not death by bleeding but death by asphyxiation or suffocation.

One of the great reforms in the liturgy has been the restoring of the chalice to the general congregation at the Eucharist. If we understand the consecrated wine to be the blood of Christ, then we can see that this is a very powerful means by which Christ communicates His life to the disciple. Some people genuinely think that by receiving from the chalice they are somehow denying the complete presence of Christ in the consecrated host. Perhaps if we think about our practice in the light of the vine and the branches then we might see that receiving from the chalice is, as St. Paul says, 'a communion with the blood of Christ', or a communion with the life of Christ which nourishes our faith and strengthens us in our efforts to live a life worthy of a Christian, a disciple of Jesus.

The image of the vine and the branches may not immediately have the same social dimension as others, such as the flock, but that aspect may be found in the fruit borne by the individual branch. One bunch of grapes will be of somewhat limited use and value in itself: but as part of the overall harvest, it has a vital part to play. The more healthy the branches there are, the more fruit will be produced and the greater will be the eventual harvest. Perhaps the vine is an image of the church worth cultivating, as it emphasizes that the true life of the disciple which is drawn from the true vine, is the life of Christ.

STEWARDSHIP: The good steward lives the advice of St. John, loving in deed and in truth, rather than just talking about it.

In today's Gospel, Jesus says that God is glorified when a disciple, grafted in Christ, produces abundantly and bears much fruit. The disciple must then be a good steward of that abundance.

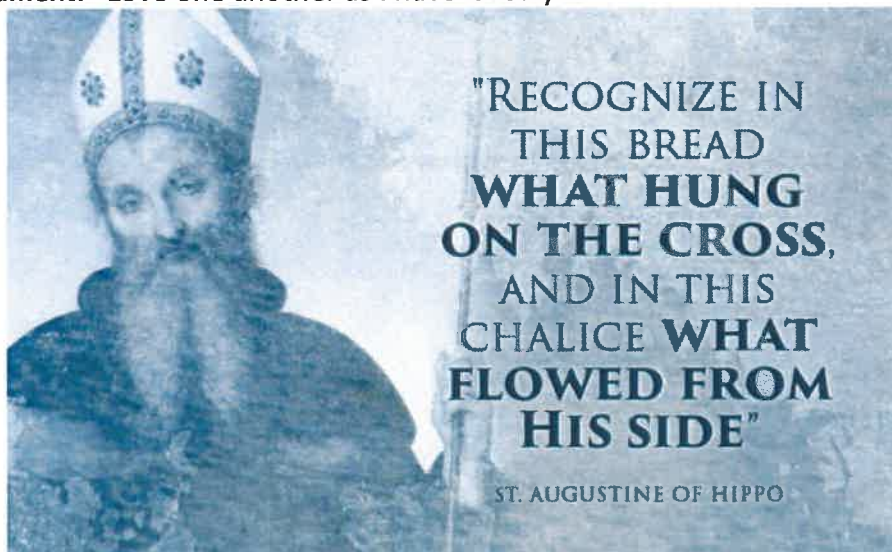
READINGS SIXTH SUNDAY OF EASTER

9 MAY '21

Acts 10:25-26; 34-35; 44-48: This is a turning point in the Christian story. Peter is enabled to see that 'God has no favorites', and there follows the Pentecost of the Gentile church.

1 Jn. 4:7-10: Love, as an effective force in the world, springs from God's free initiative.

Jn. 15:9-17: Jesus challenges His disciples to remain in His love – something they do by keeping His commandment: 'Love one another as I have loved you'.



EUCCHARIST HOLY COMMUNION BLESSED SACRAMENT

This weekend at two Masses on Saturday, 10:00 and 2:00 the children of the parish made their First Communion. They have been preparing for this special occurrence as well as reconciliation over the past months and this week we celebrate with them and congratulate them on entering into a new phase, an enhanced phase of their life with Christ. Why do we as a church view this sacrament as so supremely unique, not a symbolic representation of what happened at the Last Supper but the reception of the actual presence of Jesus Christ, His Body and His Blood?

Catholics believe, as Christ taught, that the Eucharist is His “literal” body and blood.

Is Christ only present “symbolically” in the Eucharist?

Christ instituted the Holy Eucharist on the night before He died, i.e., on the first Holy Thursday, when He changed bread and wine into His Body and Blood, and then commanded His Apostles to do what He had done in commemoration of Him.

“And while they were at supper, Jesus took bread, and blessed and broke, and gave it to His disciples, and said, ‘Take and eat; this is My body.’... And taking a cup, He gave thanks and gave it to them, saying, ‘All of you drink of this; for this is My blood of the new covenant’.” (Mt. 26:26, 28)

Our Lord meant literally to change the bread and wine into His body and blood instead of leaving us a mere symbol or memorial of His passion. We know this from the words of His promise to do this in St. John’s gospel, Chapter 6. The important words of this chapter are: Jn. 6:52, “The bread that I will give is my flesh for the life of the world.” Jn. 6:54, “...unless you eat of the flesh of the Son of Man, ye shall not have life in you.” Jn. 6:56, “For my flesh is food indeed and My blood is drink indeed.”

These, and other texts must be taken literally because the entire context demands it; and because any other interpretation would involve us in absurd consequences. The words’ “Eat My flesh and drink My blood” in a figurative interpretation would mean to “persecute or hate bitterly.” In this sense, it would mean that our Lord would promise those who hate Him, eternal life and glorious resurrection.

The grammatical construction of the phrases, “This is My Body,” and “This is My Blood,” does not admit of a figurative or symbolic meaning. When the verb “to be” is used, the antecedent must always be identical with the consequent, i.e., “This” must be identical with “My Body.” Therefore, there must have been a change of substance.

The Apostles understood Christ to speak literally.

“The cup of benediction which we bless, is it not the sharing of the blood of Christ, And the bread that we break, is it not the partaking of the body of the Lord?” (1 Cor. 10:16).

“therefore, whoever eats this bread or drinks the cup of blessing which we bless, unworthily, will be guilty of the body and the blood of the Lord.” (! Cor. 10:27)

This has been the continuous belief of Christianity until the time of the Reformation.

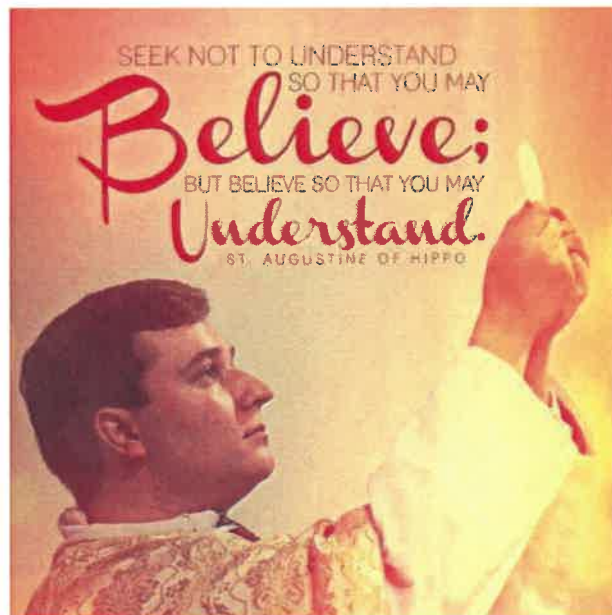
What did the early Church Fathers think about the Eucharist?

St. Irenaeus, bishop of Lyons and a pupil of St. Polycarp had been taught by St. John the Apostle. His comment, (around 195 A.D.): “He (Jesus) has declared the cup, a part of creation, to be His own blood, from which He causes our blood to flow; and the bread, a part of creation, He has established as His own Body, from which He gives increase to our bodies.”

St. Ignatius of Antioch, was a disciple and contemporary of the Apostle John. His comment, (around 110 A.D.) concerning certain heretics: “They abstain from the Eucharist and from prayer, because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again.”

St. Cyril of Jerusalem, in the middle of the fourth century, (350 A.D.) at a catechetical lecture commented: “Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master’s declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the faith, not doubting that you have been deemed worthy of the Body and Blood of Christ.

St. Justin Martyr wrote in his apology to the emperor at Rome (around 150 A.D.): “We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true... For not as common bread nor common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the Flesh and the Blood of that incarnated Jesus.”



PASCHAL CANDLE

The lighting of the Easter Candle seems to have originated in the ancient daily ritual of Lucernare (“lighting of the lamps”), as darkness fell. The tradition of lighting candles held by people present began in Rome in the early centuries. There the dark of night at the Easter Vigil was filled with candles symbolic of the resurrected Christ. In the Frankish kingdom, further symbolism was added to the Easter Candle. As is continued today a cross was cut or traced into it with the proclamation: “Christ yesterday and today, the beginning and the end,” adding the first and last letters of the Greek alphabet, “Alpha and Omega.” The numbers of the current year are added in the four angles of the crossbars with the proclamation: “All time belongs to

Him and all the ages; to Him be glory and power through every age forever. Amen." Four grains of incense, sealed with wax are inserted at the ends of the crossbars, and one is inserted where the crossbars meet with the words: "By His holy ... and glorious wounds ... may Christ our Lord ... guard us ... and keep us. Amen."

YEAR OF ST. JOSEPH

St. Joseph was considered to be the Father of Jesus

The Eternal Son of God was conceived in the womb of the Blessed Virgin, not by the power of man, but by the work of the Holy Spirit. In becoming man, Christ was born and received into a human family because he wanted to become like unto us in all things, sin alone excepted. One of the main reasons why Christ was born into a family was due to the fact that it is in accordance with the divine natural law that children should be born to a married couple. Obviously God could have dispensed from this particular law him who was the "first begotten" of the new economy of salvation.

There was another reason why Christ should be born into a family. God reveals His mysteries of salvation to the world gradually, and as yet men were not prepared for the good news that the Second Person of the Trinity had become incarnate for our salvation, or for the news of the virginal conception of the Savior. Thus it would have banned the cause of human redemption had Christ become incarnate outside of a human family: this would have brought dishonor upon the Savior, and upon His mother too, since many would have considered her guilty of seriously violating the moral law of God.

We can see, therefore, the great advantage of Christ being born of the marriage of Mary and Joseph, and how this acted as a veil over the inscrutable designs of Providence until the world could profit from this disclosure. As a matter of fact the gospels do not indicate that Christ ever revealed this mystery of his virginal conception until he had demonstrated his divinity and thus prepared the minds of men to accept this mystery.

Some of the texts of Sacred Scripture, especially in Saint Luke's second chapter, call Saint Joseph the father of Jesus, as Mary is called his Mother. In recording the presentation of the Child in the temple. Saint Luke writes: "and when His *parents* brought in the Child Jesus" (Lk. 2:27). After the prophecy of Simeon the narrative continues: "His *father* and *mother* were marveling at the things spoken concerning Him" (Lk. 2:33). When Christ went up to the temple at the age of twelve, we read: "And His *parents* were wont to go every year to Jerusalem at the feast of the Passover. And when He was twelve years old, *they* went up to Jerusalem according to the custom of the feast. And after *they* had fulfilled the days, when *they* were returning, the boy Jesus remained in Jerusalem, and His *parents* did not know it" (Lk.2:41-43). Noticing that the boy was missing, Joseph and Mary searched for three days until they discovered him in the temple. On that occasion the gospel relates the words of Mary to the Child: "Behold, in sorrow Thy *father* and I have been seeking Thee" (Lk. 2:48).

St. Joseph exercised paternal rights over the child Jesus

An Angel of the Lord appeared to Joseph and said: "Joseph, son of David, fear not to take Mary your wife, because what is born of her is of the Holy Spirit. She will bring forth a Son, and you will call His name Jesus. For He shall save His people from their sins"[6]. Thus Joseph is assured that it is his right and duty to impose a name on the Child born of his wife.

Naming the child was considered, according to the Jewish mentality, as a special prerogative of the father: it was an exercise of paternal authority. And so eight days after His birth, on the occasion of the circumcision, we find Joseph presiding over the ceremony (though in all likelihood he did not perform the circumcision), and as he directed, the child was called Jesus. This rite made Christ a member of the chosen people, heir to all the promises that had been foretold by the prophets. At the same time, he also received his legal ancestry, becoming a member of the Davidic dynasty. True, both Mary and Joseph were descendants of the house of David, but it is through Joseph that Christ received the title. Son of David, according to which the Messiah was to be recognized.

In the gospels there are other indications of the leadership Saint Joseph gave to his family as he cared for his wife and the child. After the visit of the Magi, Herod was seeking the life of the Child, and an angel appeared to Joseph: "Behold, an angel of the Lord appeared in a dream to Joseph, saying: Arise, and take the Child and His Mother, and flee into Egypt, and remain there until I tell thee"[7]. Acting as a protective father to the Infant, he led Him safely to Egypt where He was safe from the devilish intent of Herod. When king Herod was dead an angel again appeared to Joseph as the head of the Holy Family and told him "to take the Child and His Mother into the land of Israel"[8]. Finally, an angel appeared to him and told him to return to Galilee and Joseph brought his family back to Nazareth[9]. Jesus was obedient to Joseph as to a father: "And He went down with them and was subject to them" [10].

Saint Joseph exercised authority over Jesus only because this was the will of God. Obviously the right of authority can be exercised only over a person, and since Christ is a divine Person no one can have any authority over Him. The authority exercised by Joseph was given by God because Christ *chose* to be subject to His earthly father, who was the "shadow of His heavenly Father". If Jesus' humble subjection gives us an example of due submission to lawfully constituted authority, it also serves to emphasize the dignity of him whom He obeyed.

The matter of Joseph's exercising authority over Jesus enables us to enter a little more deeply into the inner sanctuary of the soul of the earthly father of Christ and the husband of Mary. Was it not natural for him to be hesitant in the exercise of that same authority? Was he not timid about giving lawful commands? Is it not easy to imagine that he was reluctant to govern those who were his superiors in holiness and in goodness? Actually this did not cause any uneasiness in the soul of Joseph; he fully realized that he commanded in virtue of the authority granted by God and he only exercised that authority for the love of God and for the welfare of those placed under his charge.

From the exercise of authority over Jesus and Mary, it is an easy step to a further question: did Saint Joseph know that Christ was the second Person of the Most Blessed Trinity? A similar question is often raised by theologians concerning our Blessed Lady: did she know from the time of the Annunciation that her Child was the only begotten Son of God the Father? The gospels, it is true, are not as clear on these questions as we might like them to be. But they do give some indications that are extremely helpful.

First of all, there seems to be a growing consensus among exegetes that most likely Mary did not know, from the moment of the Incarnation, the true identity of her divine Son. Joseph, naturally, would have less knowledge than that accorded to Mary. When Saint Luke, who must have been assisted by the information he received from Mary in composing his account of the early life of Christ, describes the scene of Our Lord in the temple when He was twelve years old,

he relates the words of Christ to "His parents": "Did you not know that I must be about My Father's business?" And in the next sentence he continues with the words: "And they (his parents) did not understand the word that He spoke unto them"[11]. It seems that Saint Luke is telling us that Mary and Joseph did not understand the explanation given by Christ; and their lack of understanding would be difficult to account for had they already known that Christ was the Second Person of the Blessed Trinity. Furthermore, it hardly seems likely to assume that Saint Luke is here talking of a sudden shock that these words caused Mary and Joseph, as though they had *momentarily* forgotten his identity. Luke seems to be speaking of the fact that they did not as yet fully know of His divinity and therefore they were puzzled by his words to them. And, finally, Luke relates how "His mother preserved all these words in her heart"[12], as though she meditated on these words a long time before she came to see, in the growing light of her Son, the real meaning they contained.

True, there are still modern exegetes who maintain that Mary knew from the time of the Annunciation that her Son was truly the Son of God, but their arguments do not seem entirely convincing. The texts must be forced to yield such a meaning.

Supposing that Mary and Joseph did not know the divine nature of their Son, it is much easier to understand the early life of the Holy Family. Jesus, who "grew in wisdom, age and grace with God and men"[13], in due time must have revealed this mystery to them. At the time of the first miracle of Jesus at Cana of Galilee we notice the confident tone of Mary when she orders the chief steward: "Do whatever He tells you to do"[14]. By this time she fully understood. Though the gospel does not tell us, we can presume Christ fully revealed Himself to Joseph before the latter's death.

PRAYERS OF THE FAITHFUL / GENERAL INTERCESSIONS

The History

The Prayers of the Faithful were most likely inspired by the public prayers that took place in Jewish synagogues. With the commencement of the Early Church, this practice of making corporate petitions for the community and individuals in need was rooted in Sacred Scripture encouraged by Christian leaders, including Timothy: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way.; this is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all the testimony to which was borne at the proper time. (1 Tim. 2:1-8).

In the second century, the continuation of the Prayers of the Faithful are noted predominantly in the writings of the Christian apologist Justin Martyr. In his *First Apology*, which was published in AD 155, Justin Martyr addressed the Emperor Antoninus Pius, claiming that Christians were the "best helpers and allies in securing good order" for the Roman Empire.

Accordingly, Christian theologians such as St. Augustine of Hippo, who lived from AD 354-430, continued the conviction of practicing the Prayers of the Faithful. St. Augustine was even said to have written, "Here we do not speak evil of anyone" on the walls of his lodgings.

By the fourth century, the Roman Rite Mass included nine prayer petitions called “Solemn Prayers of Intercession,” which are still observed at Good Friday Mass today.

Over time, the practice of speaking the Prayers of the Faithful subsided. However, the Second Vatican Council, which mediated between the Catholic Church and modern-day society, reinstated the Prayers of the Faithful as the universal prayer in the 1963 Sacrosanctum Concilium, which is the Constitution on the Sacred Liturgy.

The General Instruction of the Roman Missal states that:

69. In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.

70. The series of intentions is usually to be:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;
- c) for those burdened by any kind of difficulty;
- d) for the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.

71. It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.

They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful.

The people, for their part, stand and give expression to their prayer either by an invocation said in common after each intention or by praying in silence.

INTENTION FOR THE MONTH OF MAY

The world of finance. Let us pray that those in charge of finance will work with governments to regulate the financial sphere and protect citizens from its dangers insuring their equitable access to resources and opportunities, and guarantee individual freedoms.

PRAYERS

Daily Novena Prayer to St. Joseph

O Saint Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in you all my interests and desires.

O Saint Joseph, do assist me by your powerful intercession and obtain for me from your divine Son all spiritual blessings through Jesus Christ, Our Lord, so that having experienced here below your heavenly power, I may offer my thanksgiving and homage to the most loving of fathers.

O Saint Joseph, I never weary of contemplating you and Jesus asleep in your arms. I dare not approach while He reposes near your heart. Hold Him close in my name and kiss His fine head from me, and ask Him to return the kiss when I draw my dying breath. St. Joseph, patron of departing souls, pray for me. Amen.

Prayer of St. Augustine to the Blessed Virgin

In this prayer, St. Augustine of Hippo (354-430) illustrates both Christian reverence for the Mother of God and the proper understanding of intercessory prayer. We pray to the Blessed Virgin so that she might present our prayers to God and obtain forgiveness from Him for our sins.

O blessed Virgin Mary, who can worthily repay thee thy just dues of praise and thanksgiving, thou who by the wondrous assent of thy will didst rescue a fallen world? What songs of praise can our weak human nature recite in thy honor, since it is by thy intervention alone that it has found the way to restoration. Accept, then, such poor thanks as we have here to offer, though they be unequal to thy merits; and receiving our vows, obtain by thy prayers the remission of our offenses. Carry thou our prayers within the sanctuary of the heavenly audience, and bring forth from it the antidote of our reconciliation. May the sins we bring before Almighty God through thee, become pardonable through thee; may what we ask for with sure confidence, through thee be granted. Take our offering, grant us our requests, obtain pardon for what we fear, for thou art the sole hope of sinners. Through thee we hope for the remission of our sins, and in thee, O blessed Lady, is our hope of reward. Holy Mary, succour the miserable, help the fainthearted, comfort the sorrowful, pray for thy people, plead for the clergy, intercede for all women consecrated to God; may all who keep thy holy commemoration feel now thy help and protection. Be thou ever ready to assist us when we pray, and bring back to us the answers to our prayers. Make it thy continual care to pray for the people of God, thou who, blessed by God, didst merit to bear the Redeemer of the world, who liveth and reigneth, world without end. Amen.

SCHEDULE Fifth WEEK of EASTER SATURDAY 1 MAY - SUNDAY 9 MAY

Saturday 1 May Easter Week St. Fidelis of Sigmaringen Priest / Martyr
8:30 a.m. Mass Proper or Memorial, Easter Preface II & Eucharistic Prayer II
Intention: Norma Bariso (Deceased)
10:00 a.m. First Communion Mass
2:00 p.m. First Communion Mass
5:00 p.m. Vigil Mass Fifth Sunday of Easter
Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention:

Sunday 2 May Fifth Sunday of Easter

7:00 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention: Parish of St. Stephen, Martyr

8:30 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention: Holy Souls in Purgatory

11:30 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention:
Crowning of Mary

2:00 p.m. Brig Mass

Monday 3 May Day Off

9:00 a.m. Meeting

3:00 p.m. Funeral (Vet. Cem. Suffolk)

Tuesday 4 May Easter Weekday

8:30 a.m. Mass Easter Preface II Eucharistic Prayer II
Intention:

11:00 a.m. Funeral

6:00 p.m. Meeting

Wednesday 5 May Easter Weekday

6:30 a.m. Mass Proper, Easter Preface III & Eucharistic Prayer III

7:00 a.m.-8:30 a.m. Confessions

8:30 a.m. Mass Proper, Easter Preface III & Eucharistic Prayer III
Intention:

Thursday 6 May Easter Weekday

8:30 a.m. Mass Proper, Easter Preface IV & Eucharistic Prayer II

5:00 p.m. – 6:30 p.m. Confessions

6:30 p.m. Mass Proper, Easter Preface IV & Eucharistic Prayer II
Intention:

Friday 7 May Easter Weekday First Friday

8:30 a.m. Mass Proper, Easter Preface V & Eucharistic Prayer III
Intention:

9:00 a.m. Exposition of the Holy Eucharist 24 Hours

5:00 p.m. Confessions

6:30 p.m. Mass

7:00 p.m. Benediction

Saturday 8 May Easter Weekday

8:30 a.m. Mass Proper, Easter Preface II & Eucharistic Prayer II

1:30 - 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Sixth Sunday of Easter

Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I

Sunday 9 May Sixth Sunday of Easter

7:00 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention

8:30 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention

11:30 a.m. Mass Proper, Gloria, Creed, Easter Preface I & Eucharistic Prayer I
Intention

2:00 p.m. Brig Mass



**"This is the business
of our life, by effort
& by toil, by prayer
& supplication, to
advance in the grace
of God, till we come
to that height of
perfection in which
with clean hearts we
may behold God"**
~ St Augustine