In this month of Mary, this month of May, turn to Mary in prayer!

UNDERSTANDING MARY AS OUR MOTHER AND MOTHER OF THE CHURCH

Each Issue Featuring

CATHOLIC NEWS
DAILY READINGS
LIVES OF THE SAINTS
DEVOTIONAL PRAYERS
SPIRITUAL TEXTS
PUZZLES
ACTIVITIES

Cover Image: The Assumption of Mary by Guido Reni (1575-1642)
May 9, 2020

Dear Parishioners and Readers,

Well, it is issue four of THE LANTERN. And once again we are replete with scripture, spiritual writings, lives of the saints, Catholic news, a pastor's column, puzzles, trivia and and great photos. For those new to THE LANTERN welcome!

This issue's cover features our Blessed Mother Mary in a beautiful painting of the event of her Assumption. She is pictured on the cover of this issue of THE LANTERN for two reasons:

- May 10th was Mother’s Day and Mary is the mother of all mothers!
- May is the month of our Blessed Mother Mary.

So, during this month of Mary, in May, let’s all rekindle our devotion to our Blessed Mother. Let’s remember her role in many of the Mysteries of the Rosary; let’s remember her seven sorrows; let’s remember her Immaculate Conception; let’s remember her glorious Assumption into Heaven; let’s remember her Queenship; and within all of that let us remember her role in salvation history.

Mary is a power intercessor in our prayer life. So turn to Mary, who bears the title, “the New Eve,” “the Gate of Heaven,” “the White Dawn,” “the Mother of the Church” and so many others, all of which speak to her unique role in our human and faith history. Amongst all of Mary’s many titles, I think in these tough times, my favorite title of Mary is “Mary, the Cause of our Joy.” We could all use some joy right now! In that regard, I commend you to turn to Mary, our Most Blessed Mother, in prayer, and let her fullness of grace, and her grateful openness to God, allow us know the joy of loving God. Let Mary, our Blessed Mother, who gave birth to our salvation, be that “Cause of our Joy” for each one of us.

Enjoy this issue of THE LANTERN.

Yours in Christ,

Fr. James Lentini
Pastor
MARY AND JESUS ARE FLANKED BY A THRONG OF SAINTS KNOWN AS THE 14 HOLY HELPERS. IN OUR CATHOLIC TRADITION, THESE SAINTS ARE KNOWN AS POWERFUL INTERCESSOR IN TIMES OF SICKNESS.

PASTOR’S COLUMN (FROM THIS WEEK’S BULLETIN)

TURNING TO MARY IN PRAYER

When we find ourselves “in times of trouble” let us ask Mary that which we so often ask of our Christian brothers and sisters: to pray for us.

By Fr. James Lentini, Pastor

“When I find myself in times of trouble, Mother Mary comes to me, speaking words of wisdom; let it be. And in my hour of darkness, she is standing right in front of me, speaking words of wisdom; let it be.” In 1970, the Beatles wowed the world with these lyrics from their penultimate number one song, “Let It Be.”

I must confess, being raised in a Catholic universe (home, school, parish), I had always just assumed that in this song, Beatle member Paul McCartney was singing about Mary, our Blessed Mother. I mean, it really does fit the Catholic spiritual outlook toward Mary in our prayer life.

Of Oregano and Lyrics. But, some years later the balloon of my naivete was popped and I was left disquieted when, like tasting oregano in one’s ice-cream, I was jolted into new reality as I found out that the lyrics of “Let It Be” had nothing to do with our “Mother Mary.” As it turned out, it was songwriter Paul McCartney’s mother Mary (who had died of cancer when he was fourteen) that was the inspiration for the “Mother Mary” in the song. That being said, to this day, anytime I hear “Let It Be,”—however it was inspired – I think of our Blessed Mother Mary, and how much the words of that song speak about her, intentionally or not.

That’s My Mama! Having just observed Mother’s Day weekend, we have a wonderful opportunity! In addition to having honored our own mothers, we have the opportunity to pause in prayer and thank the Lord Jesus Christ for the gift of our Blessed Mother, who is also our mother, who is the mother and the model of the Church, and who is the first and best disciple of Christ. In John’s Gospel, Jesus, from the Cross, entrusts his Apostles, the foundation stones of his young Church, to his Mother Mary: “Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother, and the disciple there whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home.” (Gospel of St. John 19:25-27)

Pray tell. From that day to this very day, Mary remains the Mother of Christ, our brother, which makes her our mother. And so, for us, when we find ourselves “in times of trouble” let us ask Mary that which we so often ask of our Christian brothers and sisters: to pray for us. When we do that, and seek God’s aid through prayer, we can rightly say, as the song says, “In my hour of darkness, she is standing right in front me, speaking words of wisdom, let it be.” And be rest assured, in our hour of darkness, Mary will be there with us, as the first and best disciple of Christ – doing what disciples of Christ do: praying for those in need, serving God and neighbor.

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DAILY READINGS

Each day during the week, stop for a moment, pause and take a good listen to the word of God

Monday, May 11

Acts of the Apostles 14:5-18

There was an attempt in Iconium by both the Gentiles and the Jews, together with their leaders, to attack and stone Paul and Barnabas. They realized it, and fled to the Lycaonian cities of Lystra and Derbe and to the surrounding countryside, where they continued to proclaim the Good News.

At Lystra there was a crippled man, lame from birth, who had never walked. He listened to Paul speaking, who looked intently at him, saw that he had the faith to be healed, and called out in a loud voice, “Stand up straight on your feet.” He jumped up and began to walk about. When the crowds saw what Paul had done, they cried out in Lycaonian, “The gods have come down to us in human form.” They called Barnabas “Zeus” and Paul “Hermes,” because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates, for he together with the people intended to offer sacrifice.

The Apostles Barnabas and Paul tore their garments when they heard this and rushed out into the crowd, shouting, “Men, why are you doing this? We are of the same nature as you, human beings. We proclaim to you good news that you should turn from these idols to the living God, who made heaven and earth and sea and all that is in them. In past generations he allowed all Gentiles to go their own ways; yet, in bestowing his goodness, he did not leave himself without witness, for he gave you rains from heaven and fruitful seasons, and filled you with nourishment and gladness for your hearts.” Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

Psalm 115

Not to us, O LORD, not to us but to your name give glory because of your mercy, because of your truth. Why should the pagans say, “Where is their God?”

R. Not to us, O Lord, but to your name give the glory.

Our God is in heaven; whatever he wills, he does. Their idols are silver and gold, the handiwork of men.

R. Not to us, O Lord, but to your name give the glory.

May you be blessed by the LORD, who made heaven and earth. Heaven is the heaven of the LORD, but the earth he has given to the children of men.

R. Not to us, O Lord, but to your name give the glory.

Gospel - St. John 14:21-26

Jesus said to his disciples: “Whosoever has my commandments and observes them is the one who loves me. Whoever loves me will be loved by my Father, and I will love him and reveal myself to him.” Judas, not the Iscariot, said to him, “Master, then what happened that you will reveal yourself to us and not to the world?” Jesus answered and said to him, “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

“I have told you this while I am with you. The Advocate, the Holy Spirit whom the Father will send in my name will teach you everything and remind you of all that I told you.”

Tuesday, May 11

Acts of the Apostles 14:19-28

In those days, some Jews from Antioch and Iconium arrived and won over the crowds. They stoned Paul and dragged him out of the city, supposing that he was dead. But when the disciples gathered around him, he got up and entered the city. On the following day he left with Barnabas for Derbe.

After they had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, “It is necessary for us to undergo many hardships to enter the Kingdom of God.” They appointed presbyters for them in each Church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. Then they traveled through Pisidia and reached Pamphylia. After proclaiming the word at Perga they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. And when they arrived, they called the Church together and reported what God had done with them and how he had opened the door of faith to the Gentiles. Then they spent no little time with the disciples.
Psalm 145

Let all your works give you thanks, O LORD, and let your faithful ones bless you. Let them discourse of the glory of your kingdom and speak of your might.

R. Your friends make known, O Lord, the glorious splendor of your kingdom.

Making known to men your might and the glorious splendor of your kingdom. Your kingdom is a kingdom for all ages, and your dominion endures through all generations.

R. Your friends make known, O Lord, the glorious splendor of your kingdom.

May my mouth speak the praise of the LORD, and may all flesh bless his holy name forever and ever.

R. Your friends make known, O Lord, the glorious splendor of your kingdom.

Gospel - St. John 14:27-31A

Jesus said to his disciples: “Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, ‘I am going away and I will come back to you.’ If you loved me, you would rejoice that I am going to the Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe. I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, but the world must know that I love the Father and that I do just as the Father has commanded me.”

Wednesday, May 13


Some who had come down from Judea were instructing the brothers, “Unless you are circumcised according to the Mosaic practice, you cannot be saved.” Because there arose no little dissension and debate by Paul and Barnabas with them, it was decided that Paul, Barnabas, and some of the others should go up to Jerusalem to the Apostles and presbyters about this question. They were sent on their journey by the Church, and passed through Phoenicia and Samaria telling of the conversion of the Gentiles, and brought great joy to all the brethren. When they arrived in Jerusalem, they were welcomed by the Church, as well as by the Apostles and the presbyters, and they reported what God had done with them. But some from the party of the Pharisees who had become believers stood up and said, “It is necessary to circumcise them and direct them to observe the Mosaic law.”

The Apostles and the presbyters met together to see about this matter.

Psalm 122

I rejoiced because they said to me, “We will go up to the house of the LORD.” And now we have set foot within your gates, O Jerusalem.

R. Let us go rejoicing to the house of the Lord.

Jerusalem, built as a city with compact unity. To it the tribes go up, the tribes of the LORD.

R. Let us go rejoicing to the house of the Lord.

According to the decree for Israel, to give thanks to the name of the LORD. In it are set up judgment seats, seats for the house of David.

R. Let us go rejoicing to the house of the Lord.

Gospel - St. John 15:1-8

Jesus said to his disciples: “I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and everyone that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples.”

Thursday, May 14

Feast of Saint Matthias, Apostle

Acts of the Apostles 1:15-17, 20-26

Peter stood up in the midst of the brothers and sisters (there was a group of about one hundred and twenty persons in the one place). He said, “My brothers and sisters, the Scripture had to be fulfilled which the Holy Spirit spoke beforehand through the mouth of David, concerning Judas, who was the guide for those who arrested Jesus. Judas was numbered among us and was allotted a share in this ministry. For it is written in the Book of Psalms:

Let his encampment become desolate, and may no one dwell in it. and: May another take his office.

Therefore, it is necessary that one of the men who accompanied us the whole time the Lord Jesus came and went among us,
beginning from the baptism of John until the day on which he was taken up from us, become with us a witness to his resurrection.” So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed, “You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this apostolic ministry from which Judas turned away to go to his own place.” Then they gave lots to them, and the lot fell upon Matthias, and he was counted with the Eleven Apostles.

Psalm 113

Praise, you servants of the LORD, praise the name of the LORD. Blessed be the name of the LORD both now and forever.

R. The Lord will give him a seat with the leaders of his people.

From the rising to the setting of the sun is the name of the LORD to be praised. High above all nations is the LORD; above the heavens is his glory.

R. The Lord will give him a seat with the leaders of his people.

Who is like the LORD, our God, who is enthroned on high and looks upon the heavens and the earth below?

R. The Lord will give him a seat with the leaders of his people.

He raises up the lowly from the dust; from the dunghill he lifts up the poor. To seat them with princes, with the princes of his own people.

R. The Lord will give him a seat with the leaders of his people.

Gospel - St. John 15:9-17

Jesus said to his disciples: “As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

“I have told you this so that my joy might be in you and your joy might be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.”

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Friday, May 15

Acts of the Apostles 15:22-31

The Apostles and presbyters, in agreement with the whole Church, decided to choose representatives and to send them to Antioch with Paul and Barnabas. The ones chosen were Judas, who was called Barsabbas, and Silas, leaders among the brothers. This is the letter delivered by them:

“The Apostles and the presbyters, your brothers, to the brothers in Antioch, Syria, and Cilicia of Gentile origin: greetings. Since we have heard that some of our number who went out without any mandate from us have upset you with their teachings and disturbed your peace of mind, we have with one accord decided to choose representatives and to send them to you along with our beloved Barnabas and Paul, who have dedicated their lives to the name of our Lord Jesus Christ. So we are sending Judas and Silas who will also convey this same message by word of mouth: ‘It is the decision of the Holy Spirit and of us not to place on you any burden beyond these necessities, namely, to abstain from meat sacrificed to idols, from blood, from meats of strangled animals, and from unlawful marriage. If you keep free of these, you will be doing what is right. Farewell.’”

And so they were sent on their journey. Upon their arrival in Antioch they called the assembly together and delivered the letter. When the people read it, they were delighted with the exhortation.

Psalm 57

My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise. Awake, O my soul; awake, lyre and harp! I will wake the dawn.
R. I will give you thanks among the peoples, O Lord.

I will give thanks to you among the peoples, O LORD, I will chant your praise among the nations. For your mercy towers to the heavens, and your faithfulness to the skies. Be exalted above the heavens, O God; above all the earth be your glory!

R. I will give you thanks among the peoples, O Lord.

**Gospel - St. John 15:12-17**

Jesus said to his disciples: “This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.”

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**Acts of the Apostles 8:5-8, 14-17**

Philip went down to the city of Samaria and proclaimed the Christ to them. With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying in a loud voice, came out of many possessed people, and many paralyzed or crippled people were cured. There was great joy in that city.

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit.

**Psalm 66**

Shout joyfully to God, all the earth, sing praise to the glory of his name; proclaim his glorious praise. Say to God, “How tremendous are your deeds!”

R. Let all the earth cry out to God with joy.

“Let all on earth worship and sing praise to you, sing praise to your name!” Come and see the works of God, his tremendous deeds among the children of Adam.

R. Let all the earth cry out to God with joy.

He has changed the sea into dry land; through the river they passed on foot; therefore let us rejoice in him. He rules by his might forever.

R. Let all the earth cry out to God with joy.

Hear now, all you who fear God, while I declare what he has done for me. Blessed
be God who refused me not my prayer or his kindness!
R. Let all the earth cry out to God with joy.

1 Peter 3:15-18
Beloved: Sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with
gentleness and reverence, keeping your conscience clear, so that, when you are
maligned, those who defame your good conduct in Christ may themselves be put
to shame. For it is better to suffer for doing good, if that be the will of God,
than for doing evil.

For Christ also suffered for sins once, the
righteous for the sake of the unrighteous,
that he might lead you to God. Put to
death in the flesh, he was brought to life
in the Spirit.

Gospel - St. John 14:15-21
Jesus said to his disciples: “If you love
me, you will keep my commandments.
And I will ask the Father, and he will
give you another Advocate to be with you
always, the Spirit of truth, whom the
world cannot accept, because it neither
sees nor knows him. But you know him,
because he remains with you, and will be
in you. I will not leave you orphans; I
will come to you. In a little while the
world will no longer see me, but you will
see me, because I live and you will live.
On that day you will realize that I am in
my Father and you are in me and I in you.
Whoever has my commandments and
observes them is the one who loves me.
And whoever loves me will be loved by
my Father, and I will love him and reveal
myself to him.”
Office of Readings

Below are daily selection from the Office of Reading — extended scriptures and spiritual writings. Let these beautiful texts help your grow in your spiritual life!

Monday, May 11

First reading
From the Book of Revelation 19:11-21
The victory of the Word of God

The heavens were opened, and as I, John, looked on, a white horse appeared; its rider was called “The Faithful and True.” Justice is his standard in passing judgment and in waging war. His eyes blazed like fire, and on his head were many diadems. Inscribed on his person was a name known to no one but himself. He wore a cloak that had been dipped in blood, and his name was the Word of God. The armies of heaven were behind him riding white horses and dressed in fine linen, pure and white. Out of his mouth came a sharp sword for striking down the nations. He will shepherd them with an iron rod; it is he who will tread out in the winepress the blazing wrath of God the Almighty. A name was written on the part of the cloak that covered his thigh: “King of kings and Lord of lords.”

Next I saw an angel standing on the sun. He cried out in a loud voice to all the birds flying in midheaven: “Come! Gather together for the great feast God has prepared for you! You are to eat the flesh of kings, of commanders and warriors, of horses and their riders; the flesh of all men, the free and the slave, the small and the great.” Then I saw the beast and the kings of the earth, and the armies they had mustered to do battle with the One riding the horse, and with his army. The beast was captured along with the false prophet who performed in its presence the prodigies that led men astray, making them accept the mark of the beast and worship its image. Both were hurled down alive into the fiery pool of burning sulphur. The rest were slain by the sword which came out of the mouth of the One who rode the horse, and all the birds gorged themselves on the flesh of the slain.

Second Reading
From a sermon by Saint Gregory of Nyssa, Bishop
The first born of the new creation

The reign of life has begun, the tyranny of death is ended. A new birth has taken place, a new life has come, a new order of existence has appeared, our very nature has been transformed! This birth is not brought about by human generation, by the will of man, or by the desire of the flesh, but by God.

If you wonder how, I will explain in clear language. Faith is the womb that conceives this new life, baptism the rebirth by which it is brought forth into the light of day. The Church is its nurse; her teachings are its milk, the bread from heaven is its food. It is brought to maturity by the practice of virtue; it is wedded to wisdom; it gives birth to hope. Its home is the kingdom; its rich inheritance the joys of paradise; its end, not death, but the blessed and everlasting life prepared for those who are worthy.

This is the day the Lord has made – a day far different from those made when the world was first created and which are measured by the passage of time. This is the beginning of a new creation. On this day, as the prophet says, God makes a new heaven and a new earth. What is this new heaven? you may ask. It is the firmament of our faith in Christ. What is the new earth? A good heart, a heart like the earth, which drinks up the rain that falls on it and yields a rich harvest.

In this new creation, purity of life is the sun, the virtues are the stars, transparent goodness is the air, and the depths of the riches of wisdom and knowledge, the sea. Sound doctrine, the divine teachings are the grass and plants that feed God’s flock, the people whom he shepherds; the keeping of the commandments is the fruit borne by the trees.

On this day is created the true man, the man made in the image and likeness of God. For this day the Lord has made is the beginning of this new world. Of this day the prophet says that it is not like other days, nor is this night like other nights. But still we have not spoken of the greatest gift it has brought us. This day destroyed the pangs of death and brought to birth the firstborn of the dead.

I ascend to my Father and to your Father, to my God and to your God. O what wonderful good news! He who for our sake became like us in order to make us his brothers, now presents to his true Father his own humanity in order to draw all his kindred up after him.
Tuesday, May 12

First Reading
From the Book of Revelation 20:1-15

*The final struggle with Satan, the dragon*

I, John, saw an angel come down from heaven, holding the key to the abyss and a huge chain in his hand. He seized the dragon, the ancient serpent, who is the devil or Satan, and chained him up for a thousand years. The angel hurled him into the abyss, which he closed and sealed over. He did this so that the dragon might not lead the nations astray until the thousand years are over. After this, the dragon is to be released for a short time.

Then I saw some thrones. Those who were sitting on them were empowered to pass judgment. I also saw the spirits of those who had been beheaded for their witness to Jesus and the word of God, those who had never worshiped the beast or its image nor accepted its mark on their foreheads or their hands. They came to life again and reigned with Christ for a thousand years. The others who were dead did not come to life till the thousand years were over. This is the first resurrection; happy and holy are they who share in the first resurrection! The second death will have no claim on them; they shall serve God and Christ as priests, and shall reign with him for a thousand years.

When the thousand years are over, Satan will be released from his prison. He will go out to seduce the nations in all four corners of the earth, and muster for war the troops of Gog and Magog, numerous as the sands of the sea. They invaded the whole country and surrounded the beloved city where God’s people were encamped; but fire came down from heaven and devoured them. One devil who led them astray was hurled into the pool of burning sulphur, where the beast and the false prophet had also been thrown. There they will be tortured day and night, forever and ever.

Next I saw a large white throne and the One who sat on it. The earth and the sky fled from his presence until they could no longer be seen. I saw the dead, the great and the lowly, standing before the throne. Lastly, among the scrolls, the book of the living was opened. The dead were judged according to their conduct as recorded on the scrolls. The sea gave up its dead; then death and the nether world gave up their dead. Each person was judged according to his conduct. Then death and the nether world were hurled into the pool of fire, which is the second death; anyone whose name was not found inscribed in the book of the living was hurled into this pool of fire.

Second Reading
From a commentary on the gospel of John
by Saint Cyril of Alexandria, Bishop

*I am the vine, you are the branches*

The Lord calls himself the vine and those united to him branches in order to teach us how much we shall benefit from our union with him, and how important it is for us to remain in his love. By receiving the Holy Spirit, who is the bond of union between us and Christ our Savior, those who are joined to him, as branches are to a vine, share in his own nature.

On the part of those who come to the vine, their union with him depends upon a deliberate act of the will; on his part, the union is effected by grace. Because we had good will, we made the act of faith that brought us to Christ, and received from him the dignity of adoptive sonship that made us his own kinsmen, according to the words of Saint Paul: He who is joined to the Lord is one spirit with him.

The prophet Isaiah calls Christ the foundation, because it is upon him that we as living and spiritual stones are built into a holy priesthood to be a dwelling place for God in the Spirit. Upon no other foundation than Christ can this temple be built. Here Christ is teaching the same truth by calling himself the vine, since the vine is the parent of its branches, and provides their nourishment.

From Christ and in Christ, we have been reborn through the Spirit in order to bear the fruit of life; not the fruit of our old, sinful life but the fruit of a new life founded upon our faith in him and our love for him. Like branches growing from a vine, we now draw our life from Christ, and we cling to his holy commandment in order to preserve this life. Eager to safeguard the blessing of our noble birth, we are careful not to grieve the Holy Spirit who dwells in us, and who makes us aware of God’s presence in us.

Let the wisdom of John teach us how we live in Christ and Christ lives in us: The proof that we are living in him and he is living in us is that he has given us a share in his Spirit. Just as the trunk of the vine gives its own natural properties to each of its branches, so, by bestowing on them the Holy Spirit, the Word of God, the only-begotten Son of the Father, gives Christians a certain kinship with himself and with God the Father because they have been united to him by faith and determination to do his will in all things. He helps them to grow in love and reverence for God, and teaches them to discern right from wrong and to act with integrity.

Wednesday, May 13

First Reading
From the Book of Revelation 21:1-8

*The new Jerusalem*

I, John, saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer. I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the throne cry out: “This is God’s dwelling among men. He shall dwell with them and they
shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away."

The One who sat on the throne said to me, “See, I make all things new!” Then he said, “Write these matters down, for the words are trustworthy and true!” He went on to say: “These words are already fulfilled! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son. As for the cowards and traitors to the faith, the depraved and murderers, the fornicators and sorcerers, the idol-worshippers and deceivers of every sort—their lot is the fiery pool of burning sulphur, the second death!”

Second Reading
From a letter to Diognetus

The Christian in the world

Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine. With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign.

And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives. They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level that transcends the law.

Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do they receive the punishment of malefactors, but even then they rejoice, as though receiving the gift of life. They are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.

To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but their religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body’s hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian’s lofty and divinely appointed function, from which he is not permitted to excuse himself.

Thursday, May 14

Feast of St. Matthias the Apostle

First Reading
From the Acts of the Apostles 5:12-32

The apostles in the primitive Church

Through the hands of the apostles, many signs and wonders occurred among the people. By mutual agreement they used to meet in Solomon’s Portico. No one else dared to join them, despite the fact that the people held them in great esteem. Nevertheless more and more believers, men and women in great numbers, were continually added to the Lord. The people carried the sick into the streets and laid them on cots and mattresses, so that when Peter passed by at least his shadow might fall on one or another of them. Crowds from the towns around Jerusalem would gather, too, bringing their sick and those who were troubled by unclean spirits, all of whom were cured.

The high priest and all his supporters (that is, the party of the Sadducees), filled with jealousy, arrested the apostles and threw
them into the public jail. During the night, however, an angel of the Lord opened the gates of the jail, led them forth, and said, “Go out now and take your place in the temple precincts and preach to the people all about this new life.” Accordingly they went into the temple at dawn and resumed their teaching.

When the high priest and his supporters arrived they convoked the Sanhedrin, the full council of the elders of Israel. They sent word to the jail that the prisoners were to be brought in. But when the temple guard got to the jail they could not find them, and hurried back with the report, “We found the jail securely locked and the guards at their posts outside the gates, but when we opened it we found no one inside.”

On hearing this report, the captain of the temple guard and the high priests did not know what to make of the affair. Someone then came up to them, pointing out, “Look, there! Those men you put in jail are standing over there in the temple, teaching the people.” At that, the captain went off with the guard and brought them in, but without any show of force, for fear of being stoned by the crowd. When they had led them in and made them stand before the Sanhedrin, the high priest began the interrogation in this way: “We gave you strict orders not to teach about that name, yet you have filled Jerusalem with your teaching and are determined to make us responsible for that man’s blood.” To this, Peter and the apostles replied: “Better for us to obey God than men! The God of our fathers has raised up Jesus whom you put to death, hanging him on a tree. He whom God has exalted at his right hand as ruler and savior is to bring repentance to Israel and forgiveness of sins. We testify to this. So too does the Holy Spirit, whom God has given to those that obey him.”

**Second Reading**

From a homily by Saint John Chrysostom, Bishop

*Make known to us, Lord, the one you choose*

In those days, Peter, stood up in the midst of the disciples and said... As the fiery spirit to whom the flock was entrusted by Christ and as the leader in the band of the apostles, Peter always took the initiative in speaking: My brothers, we must choose from among our number. He left the decision to the whole body, at once augmenting the honor of those elected and avoiding any suspicion of partiality. For such great occasions can easily lead to trouble.

Did not Peter then have the right to make the choice himself? Certainly he had the right, but he did not want to give the appearance of showing special favor to anyone. Besides he was not yet endowed with the Spirit. And they nominated two, we read, Joseph, who was called Barsabbas and surnamed Justus, and Matthias. He himself did not nominate them; all present did. But it was he who brought the issue forward, pointing out that it was not his own idea but had been suggested to him by a scriptural prophecy. So he was speaking not as a teacher but as an interpreter.

So, he goes on, we must choose from those men who lived in our company. Notice how insistent he is that they should be eyewitnesses. Even though the Spirit would come to ratify the choice, Peter regards this prior qualification as most important.

Those who lived in our company, to continue the passage, all through the time when the Lord Jesus came and went among us. He refers to those who had dwelt with Jesus, not just those who had been his disciples. For of course from the very beginning many had followed him. Notice how it is written that Peter himself was one of the two who had listened to John, and followed Jesus.

All through the time when the Lord Jesus came and went among us, to continue further, beginning with the baptism of John — rightly so, because no one knew what had happened before that time, although they were to know of it later through the Spirit.

Up to the day, Peter added, on which he was taken up from us — one of these must be made a witness along with us of his resurrection. He did not say “a witness of the rest of his actions” but only a witness of the resurrection. That witness would be more believable who could declare that he who ate and drank and was crucified also rose from the dead. He needed to be a witness not of the times before or after that event, and not of the signs and wonders, but only of the resurrection itself. For the rest happened by general admission, openly; but the resurrection took place secretly, and was known to these men only.

And they all prayed together, saying: You, Lord, know the hearts of men; make your choice known to us. You, not we. Appropriately they said that he knew the hearts of men, because the choice was to be made by him, not by others.

They spoke with such confidence, because someone had to be appointed. They did not say “choose” but make known to us the chosen one; the one you choose, they said, fully aware that everything was preordained by God. They then drew lots. For they did not think themselves worthy to make the choice of their own accord, and therefore they wanted some sign for their instruction.

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**Friday, May 15**

**First reading**

From the book of Revelation 22:1-9

*The river of life-giving water*

The angel showed me the river of life-giving water, clear as crystal, which issued from the throne of God and of the Lamb and flowed down the middle of the streets. On either side of the river grew the trees of life which produce fruit twelve times a
year, once each month; their leaves serve as medicine for the nations. Nothing deserving a curse shall be found there. The throne of God and of the Lamb shall be there, and his servants shall serve him faithfully. They shall see him face to face and bear his name on their foreheads. The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever.

The angel said to me: “These words are trustworthy and true; the Lord, the God of prophetic spirits, has sent his angel to show his servants what must happen very soon.”

“Remember, I am coming soon! Happy the man who heeds the prophetic message of this book!”

It is I, John, who heard and saw all these things, and when I heard and saw them I fell down to worship at the feet of the angel who showed them to me. But he said to me: “No, get up! I am merely a fellow servant with you and your brothers the prophets and those who heed the message of this book. Worship God alone!”

Second Reading
From a sermon by Blessed Isaac of Stella, Abbot
Firstborn of many brothers

Just as the head and body of a man form one single man, so the Son of the Virgin and those he has chosen to be his members form a single man and the one Son of Man. Christ is whole and entire, head and body, say the Scriptures, since all the members form one body, which with its head is one Son of Man, and he with the Son of God is one Son of God, who himself with God is one God. Therefore the whole body with its head is Son of Man, Son of God, and God. This is the explanation of the Lord’s words: Father, I desire that as you and I are one, so they may be one with us.

And so, according to this well-known reading of Scripture, neither the body without the head, nor the head without the body, nor the head and body without God make the whole Christ. When all are united with God they become one God. The Son of God is one with God by nature; the Son of Man is one with him in his person; we, his body, are one with him sacramentally. Consequently those who by faith are spiritual members of Christ can truly say that they are what he is: the Son of God and God himself. But what Christ is by his nature we are as his partners; what he is of himself in all fullness, we are as participants. Finally, what the Son of God is by generation, his members are by adoption, according to the text: As sons you have received the Spirit of adoption, enabling you to cry, Abba, Father.

Through his Spirit, he gave men the power to become sons of God, so that all those he has chosen might be taught by the firstborn among many brothers to say: Our Father, who are in heaven. Again he says elsewhere: I ascend to my Father and to your Father.

By the Spirit, from the womb of the Virgin, was born our head, the Son of Man; and by the same Spirit, in the waters of baptism, we are reborn as his body and as sons of God. And just as he was born without any sin, so we are reborn in the forgiveness of all our sins. As on the cross he bore the sum total of the whole body’s sins in his own physical body, so he gave his members the grace of rebirth in order that no sin might be imputed to his mystical body. It is written: Blessed is the man to whom the Lord imputes no sin. The blessed man of this text is undoubtedly Christ, who forgives sins insofar as God is his head. Insofar as this man is the head of the body, no sin is forgiven him. But insofar as the body that belongs to this head consists of many members, sin is not imputed to it.

Just in himself, it is he who justifies himself. He alone is both Savior and saved. In his own body on the cross he bore what he had washed from his body by the waters of baptism. Bringing salvation through wood and through water, he is the Lamb of God who takes away the sins of the world which he took upon himself. Himself a priest, he offers himself as sacrifice to God, and he himself is God. Thus, through his own self, the Son is reconciled to himself as God, as well as to the Father and to the Holy Spirit.

Saturday, May 16

First reading
From the book of Revelation 22:10-21
Come, Lord Jesus, the fulfillment of our hope

Someone said to me, John: “Do not seal up the prophetic words of this book, for the appointed time is near! Let the wicked continue in their wicked ways, the depraved in their depravity! The virtuous must live on in their virtue and the holy ones in their holiness!

“Remember, I am coming soon! I bring with me the reward that will be given to each man as his conduct deserves. I am the
Alpha and the Omega, the First and the Last, the Beginning and the End! Happy are they who wash their robes so as to have free access to the tree of life and enter the city through its gates! Outside are the dogs and sorcerers, the fornicators and murderers, the idol-worshipers and all who love falsehood.

“It is I, Jesus, who have sent my angel to give you this testimony about the churches. I am the Root and Offspring of David, the Morning Star shining bright.”

The Spirit and the Bride say, “Come!” Let him who hears answer, “Come!” Let him who is thirsty come forward; let all who desire it accept the gift of life-giving water.

I myself give witness to all who hear the prophetic words of this book. If anyone adds to these words, God will visit him with all the plagues described herein! If anyone takes away from the words of this prophetic book, God will take away his share in the tree of life and the holy city described here!

The One who gives this testimony says, “Yes, I am coming soon!”

Amen! Come, Lord Jesus!

The grace of the Lord Jesus be with you all. Amen!

**Second reading**
*From a discourse on the Psalms by Saint Augustine, Bishop*

*The Easter Alleluia*

Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice for ever in the life to come; and no one can be ready for the next life unless he trains himself for it now. So we praise God during our earthly life, and at the same time we make our petitions to him. Our praise is expressed with joy, our petitions with yearning.

We have been promised something we do not yet possess, and because the promise was made by one who keeps his word, we trust him and are glad; but insofar as possession is delayed, we can only long and yearn for it. It is good for us to persevere in longing until we receive what was promised, and yearning is over; then praise alone will remain.

Because there are these two periods of time — the one that now is, beset with the trials and troubles of this life, and the other yet to come, a life of everlasting serenity and joy — we are given two liturgical seasons, one before Easter and the other after. The season before Easter signifies the troubles in which we live here and now, while the time after Easter which we are celebrating at present signifies the happiness that will be ours in the future. What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess. This is why we keep the first season with fasting and prayer; but now the fast is over and we devote the present season to praise. Such is the meaning of the Alleluia we sing.

Both these periods are represented and demonstrated for us in Christ our head. The Lord’s passion depicts for us our present life of trial—shows how we must suffer and be afflicted and finally die. The Lord’s resurrection and glorification show us the life that will be given to us in the future.

Now therefore, brethren, we urge you to praise God. That is what we are all telling each other when we say Alleluia. You say to your neighbor, “Praise the Lord!” and he says the same to you.

We are all urging one another to praise the Lord, and all thereby doing what each of us urges the other to do. But see that your praise comes from your whole being; in other words, see that you praise God not with your lips and voices alone, but with your minds, your lives and all your actions.

We are praising God now, assembled as we are here in church; but when we go on our various ways again, it seems as if we cease to praise God. But provided we do not cease to live a good life, we shall always be praising God. You cease to praise God only when you swerve from justice and from what is pleasing to God. If you never turn aside from the good life, your tongue may be silent but your actions will cry aloud, and God will perceive your intentions; for as our ears hear each other’s voices, so do God’s ears hear our thoughts.

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**Sunday, May 17**

**First reading**
*From the beginning of the first letter of the Apostle John 1:1-10*

*The word of life and the light of God*

This is what we proclaim to you: what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life. (This life became visible; we have seen and bear witness to it, and we proclaim to you the eternal life that was present to the Father and became visible to us.)

What we have seen and heard we proclaim in turn to you so that you may share life with us. This fellowship of ours is with the Father and with his Son, Jesus Christ. Indeed, our purpose in writing you this is that our joy may be complete.

Here, then, is the message we have heard from him and announce to you: that God is light; in him there is no darkness. If we say, “We have fellowship with him,” while continuing to walk in darkness, we are liars and do not act in truth. But if we
walk in light, as he is in the light, we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin.

If we say, “We are free of the guilt of sin,” we deceive ourselves; the truth is not to be found in us. But if we acknowledge our sins, he who is just can be trusted to forgive our sins and cleanse us from every wrong. If we say, “We have never sinned,” we make him a liar and his word finds no place in us.

Second reading
From the commentary on the second letter to the Corinthians by Saint Cyril of Alexandria, Bishop

God has reconciled us to himself through Christ and given us the ministry of reconciliation

Those who have a sure hope, guaranteed by the Spirit, that they will rise again lay hold of what lies in the future as though it were already present. They say: Outward appearances will no longer be our standard in judging other men. Our lives are all controlled by the Spirit now, and are not confined to this physical world that is subject to corruption. The light of the Only-begotten has shone on us, and we have been transformed into the Word, the source of all life. While sin was still our master, the bonds of death had a firm hold on us, but now that the righteousness of Christ has found a place in our hearts we have freed ourselves from our former condition of corruptibility.

This means that none of us lives in the flesh anymore, at least not in so far as living in the flesh means being subject to the weaknesses of the flesh, which include corruptibility. Once we thought of Christ as being in the flesh, but we do not do so any longer, says Saint Paul. By this he meant that the Word became flesh and dwelt among us; he suffered death in the flesh in order to give all men life. It was in this flesh that we knew him before, but we do so no longer. Even though he remains in the flesh, since he came to life again on the third day and is now with his Father in heaven, we know that he has passed beyond the life of the flesh; for having died once, he will never die again, death has no power over him any more. His death was a death to sin, which he died once for all; his life is life with God.

Since Christ has in this way become the source of life for us, we who follow in his footsteps must not think of ourselves as living in the flesh any longer, but as having passed beyond it. Saint Paul’s saying is absolutely true that when anyone is in Christ he becomes a completely different person: his old life is over and a new life has begun. We have been justified by our faith in Christ and the power of the curse has been broken. Christ’s coming to life again for our sake has put an end to the sovereignty of death. We have come to know the true God and to worship him in spirit and in truth, through the Son, our mediator, who sends down upon the world the Father’s blessings.

And so Saint Paul shows deep insight when he says: This is all God’s doing: it is he who has reconciled us to himself through Christ. For the mystery of the incarnation and the renewal it accomplished could not have taken place without the Father’s will. Through Christ we have gained access to the Father, for as Christ himself says, no one comes to the Father except through him. This is all God’s doing, then. It is he who has reconciled us to himself through Christ, and who has given us the ministry of reconciliation.
LIVES OF THE SAINTS

Let’s remember these exemplars of the faith who have gone before.
Let’s ask their intercession before the Lord, in our need.

MONDAY
MAY 11

SAINT MATTHEO
LÊ VAN GAM

Born in 1813, St. Mattheo Lê Van Gam, the eldest son of a pious Christian family in Vietnam, briefly studied at the seminary at Lai Thieu in Cochinchina (Vietnam). However, because he was the first-born son, his family obligations required him to return home. He later married, becoming the father of four children. Sadly, two of those children were later murdered for being Christians. During the course of his marriage, Mattheo once was unfaithful to his wife. He confessed his infidelity to her and repented his action, for which she forgave him. St. Mattheo Lê Van Gam used that marital event to re-examine his approach life and faith. He decided the best way to grow closer to the Church was by helping the Catholic missionaries. During the persecutions of Emperor Thieu Tri in 1846, Mattheo helped smuggle a group of seminarians out of the country to Malaysia. The authorities grew increasingly suspicious of him and, during his next attempt, he was stopped and arrested. Consequently, he was beaten, whipped, and ordered to desecrate a cross to prove his renunciation of Christianity. When he refused, he was imprisoned for ten months and was regularly tortured. On May 11, 1847, Mattheo was beheaded for the crime of assisting the missionaries. It took three blows to kill this faithful martyr. He was canonized by Pope John Paul II on June 19, 1988.

TUESDAY
MAY 12

ST. DOMINIC OF
THE CAUSEWAY

Born in 11th century Spain, St. Dominic of the Causeway felt the call to religious life at a young age. He tried to join the Benedictine Order at Valvanera, Spain, but was turned away. As a result, he chose to live as a hermit at Rioja, Spain — at what is now the shrine La Calzada. In his efforts to serve God and to help pilgrims visiting the tomb of St. James in Compostela, Spain (and with the help of Saint John de Ortega), St. Dominic hand-built a causeway, which is the origin of his saintly name. He also built a bridge and a hospice to make travel easier for visitors. The location of his old hermitage is now a pilgrimage destination itself. St. Dominic of the Causeway died in 1109 of natural causes. He is the patron saint of Spanish civil engineers.

WEDNESDAY
MAY 13

ST. EUTHYMIUS
THE ILLUMINATOR

PRAY FOR US

St. Euthymius the Illuminator, born in the late 10th century, was the son of St. John the Iberian. During his life, he was famously held hostage for a period of time by the emperor in Constantinople. He is better known for having helped his father build the Iviron Monastery on Mount Athos for Iberian monks. St. Euthymius became the Abbot of the monastery after his father’s death in1002. After serving fourteen years as Abbot, he resigned to concentrate on translation work. St. Euthymius went on to translate the Bible, sixty writings of the Church fathers, Bible commentaries, the lives of the saints, liturgical books and other materials into Iberian (an early form of Spanish). He died on May 13, 1028 from injuries he sustained falling from a mule.
THURSDAY
MAY 14
ST. MATTHIAS
THE APOSTLE
PRAY FOR US

Born in the early first century, St. Matthias was an Apostle. Because he could bear witness to the Resurrection of Jesus, he was chosen to replace Judas Iscariot. In his apostolic work, he preached the Gospel for more than thirty years throughout Judea, Cappadocia, Egypt and Ethiopia. He is remembered for praying the need for mortification of the flesh with regard to all its sensual and irregular desires. He died a martyr’s death from his stoning at Colchis in Georgia in the year 80. The remains of St. Matthias are housed in the Basilica of St. Mary Major in Rome. This great Apostle is the patron saint invoked against alcoholism and smallpox.

FRIDAY
MAY 15
ST. ISIDORE
THE FARMER
PRAY FOR US

Born in 1070 in Madrid, Spain, St. Isidore was a pious farmer. He was married to another saint: St. Mary de la Cabeza. Their one child, a son, died at a young age. They accepted his death through their depth of Christian faith. The couple became convinced it was the will of God that they not have children, and so, they lived together chastely the rest of their lives, doing good works. St. Isidore was once accused by some fellow workers of shirking his duties because he chose to attend Mass each morning, and to take time out for prayer during the day, rather than giving all of his time over to the master of the land he farmed. St. Isidore told his accusers that he had no choice but to follow the call of a higher master. One day, his master — the owner of the land — came to chastise St. Isidore for skipping work to go to Mass; however, he was shocked to find angels plowing the fields in place of Isidore. St. Isidore died on May 15, 1130 in Madrid; miracles and cures are reported to occur at his grave where his body remains incorrupt. He is the Patron Saint of farm workers and is invoked against the death of children. He was canonized in 1622 by Pope Gregory.

SATURDAY
MAY 16
ST. UBALDUS
BADASSINI
PRAY FOR US

Born into a family of nobles in 1085 Umbria, Italy, St. Ubaldus’ early life had some difficulties. His father, Rualdo Baldassini, died when he was very young, and his mother was an invalid, afflicted with what we now consider a neurological disease. St. Ubaldus was raised by his uncle as a result. He was educated by the Prior of the Diocese’s Cathedral in Gubbio, Italy. He was ordained in 1115, after which he became a monk at the Monastery of St. Secondo in Gubbio. Several years later he was made Dean of the Cathedral in Gubbio. Around 1120, he convinced the canons regular (religious order priests) of his chapter to live a common life together under the rule given by Peter degli Onesti. This rule of communal life was designed to hold them to simplicity. In 1128, he was appointed as the Bishop of Gubbio. By zealous persuasion, he convinced Emperor Frederick Barbarossa not to sack Gubbio as he had done other cities. He died on May 16, 1660. He was canonized in 1192 by Pope Celestine III.

SUNDAY
MAY 17
ST. JULIA
SALZANO
PRAY FOR US

St. Julia was born on October 13, 1846, in Caserta, Italy, her father died when Julia was only four years old. Young Julia’s mother could not afford to raise all of her children and, reluctantly, she sent her daughter to be raised and educated by the Sisters of Charity in the Royal Orphanage of Saint Nicola La Strada. St. Julia Salzano became a teacher and a catechist in Naples. Noted for her personal devotion to the Virgin Mary, St. Julia encouraged others to embrace a devotion to Our Lady as well as to the Sacred Heart of Jesus. Her devotion to the Sacred Heart bore fruit as she became foundress of the Congregation of the Catechetical Sisters of the Sacred Heart of Jesus in 1905. She died of natural causes on May 17, 1929 in Naples. She was canonized October 17, 2010 by Pope Benedict XVI.
One theatre marquee says it well and succinctly.

Workers "escalating" their efforts against coronavirus are seen here disinfecting the Fulton St. subway station in New York City. The subway is closed nightly 1am-5am for disinfecting.

Spain, a hard-hit country by the current coronavirus outbreak, is gradually lifting its coronavirus restrictions after a fall in the infection rate. He is one citizen of Spain overjoyed that freedom has returned!

After over a month of lockdown, and recent disagreement between state and local officials, California beaches are slowly but surely are beginning to reopen to their beachcombing residents. A sure sign that summer is here and that beach-goers are ready to go back to the beach.
SIGHTED

Beautiful Downtown Dover awaiting the end of lockdown and a return to more regular business operations.

During the Spanish Flu epidemic of 1918, the catcher wasn’t the only member of a major league baseball team to wear a mask (note the batter).

The American Airlines terminal at one of our usually busiest airports finds this lone passenger unboarding from his flight. The industry is hoping for a resurgence of travellers as the lockdown winds down.

With the streets so empty in many places, animals have begun scouting around more readily. At top is a fox walking all alone down a lonely London sidewalk; immediately above, a woman and her child spy a deer walking along a sidewalk in Nara, Japan.

The Grand Central Market in Los Angeles at lunchtime during the peak of the Coronavirus lockdown; business is now slowly picking up.
**Pastor’s Column:**

**Turning to our Blessed Mother Mary in Prayer**

*continued from page 3*

**Mary Had a Little Lamb.** Some of our Protestant brethren chide Catholics as “worshipping Mary” (we don’t), treating Mary as God (we don’t) and focusing at times more on Mary than on Christ (we shouldn’t). But in truth for us, Mother Mary, our Blessed Mother, is not an object of worship, but rather praises God with us. Mary is identified by Church teaching as the fairest of creation, and as one who lived God’s will to the full, but most importantly she is one of us: a person, a follower of Christ and a disciple. So, while Christ is fully divine and fully human, Mary is singularly human — yet, with a special role in salvation history: Bearing the Savior of the world – the Lamb of God – in her womb, and being the Mother of Jesus Christ, who is both God and man, Savior and brother.

**I’ll See You, and I’ll Raise You.** To clarify this further, when we call Mary “Mother of God,” we need to be aware that that title is born of two distinct Latin phrases: *Mater Dei* and *Dei Genetrix*, both of which mean Mother of God. *Mater Dei* means Mother of God in the sense that Mary raised Jesus faithfully; she was a mother to him. *Dei Genetrix* means Mother of God in the sense that Mary carried in her womb and gave birth to Jesus, she was the mother of him. She was fully His mother in every sense of the word.

**Meanwhile, Back in the 21st Century.** Today, reflecting on this year’s Mother’s Day, we rightly and properly pause, and take time to thank God for our mothers. For the mothers who are living, we express our thanks to God for them and express our thanks to them for all they have done for us, their children. We remember with them, those “times of troubles” and “hours of darkness” where they helped and guided us. We remember with them, those happy times, where they shared our joys. For our mothers who are passed from this life, Mother’s Day is a day when remember well, our mothers: In prayer, we pray that they find rest in God’s Kingdom with our Lord, and all of his Saints, first amongst them, Mary. Thus, we pray that our mothers are with our Mother.

**Get Back!** And at the end of the day, especially this Mother’s Day, amidst these tough times, let us remind ourselves that if our devotion to our Blessed Mother has waned, it is time to, as the Beatles might say, “Get back” to seeking Mary’s prayers for us. In our faith, we are blessed: We, each of us, have another Mother – Mary, Mother of God, who loves us and prays for us always. On every Mother’s Day, and indeed each and every day, never forget that when it comes to Mary, our Mother – to use Beatle language – “she loves you, yeah, yeah, yeah... and with a love like that you know you should be glad.”

And so, while on this Mother’s Day we will have honored our mothers with gratitude, surprises, and gifts (and if one of you have not gotten that gift for mom, I’ll be praying for you), the only gift that Mary seeks from us is our fidelity and faith in our Lord and Savior Jesus Christ. To wit, in the Gospel of St. John 2:5, in reference to Jesus, our Mother Mary says: “Do whatever he tells you.” Let it be.
PUZZLE PAGE

CLICK ON THE PUZZLE IMAGE BELOW TO TRY TO SOLVE "THE CHURCH BY NUMBERS" CROSSWORD PUZZLE ONLINE

The Sacraments

This week's puzzle is all about the Sacraments of the Church!

or Click to go to Puzzle Website and download a PDF of the puzzle

if you do this, look at left of that webpage under "Print Option" to select to print to printer or make a PDF
ACTIVITIES
TEST YOUR CATHOLIC TRIVIA SKILLS
ON THIS CHALLENGING TRIVIA QUIZ!

CLICK THE IMAGE BELOW TO PLAY

Apostles Trivia
See what you know about the Apostles of the Christ -- the original 12 and their early successors.

START

Catholic Trivia
May 7, 2020 (CNA).- A young Catholic artist has drawn an image of the Blessed Virgin Mary on her parents' driveway bringing religious art to her local community during the quarantine.

The Diocese of Fargo (North Dakota) posted on Facebook May 4 an image of Our Lady of Lourdes drawn by Maria Loh, a 17-year old who grew up in Fargo. She said it was an enjoyable experience to share her faith and art with her neighborhood.

“Being able to interact with people when they walked by was very moving in a way because a lot of people have never really seen sidewalk art done like that locally. So being able to share in that kind of experience, it was very, very good,” she told CNA.

Loh has recently been inspired by chalk art and pastels, which, she said, have vibrant and beautiful colors. She has drawn on the sidewalks a few times, including two images of Mary - Madonna of the Lilies and the Pieta by William Adolphe-Bouguereau.

Her most recent chalk drawing was Our Lady of Lourdes by Hector Garrido - an image she had seen as a magnet on her grandparents’ refrigerator growing up. The picture has always been an inspiration, she said, noting that she decided to replicate it after Our Lady of Lourdes Shrine in France had temporarily closed due to the coronavirus pandemic.

“I heard that the shrine had been temporarily closed off to the public, and I remember … thinking that's really sad because especially in this time, we're really looking for healing in more ways than one, like physically and mentally and spiritually,” she said.

“It really felt like people wouldn't be able to go to experience that. So I felt like drawing this image of Our Lady of Lourdes would be a good way to remind people that Our Lady is still with us even if we can't go to her shrine.”

Loh, the oldest of five, has been involved with art projects and drawing for her entire life. She said, growing up in a Catholic family, she has been inspired by her faith and the religious art in churches.

“I see our faith as so precious... Especially in the form of the Eucharist - the actual body and blood of Christ, I've seen that we are very blessed to have that in our faith. It's something that has impacted a lot of my life growing up,” she said.

While she was working on the piece, Loh said, a majority of passersby did not know who the lady in the image was. She expressed hope that the picture would help remind people of Mary and the beauty of the Church, which, she said, is a powerful attraction to the faith.

“One thing that I hope this kind of art and image will evoke is a desire to come to know who Mary is and how rich our faith is. All the beautiful art that can be seen in Catholic churches, especially like in Rome, there's almost a transcendental beauty to them that draws people into the faith to come to know things that they've never dreamed of before,” she said.

As Loh finishes her junior year of high school, she expressed the possibility of art school after graduation, but, while she is still uncertain of the future, said art will not be dropped anytime soon.

“I can definitely see [art school] being a possibility. I'll have to spend some time, especially with God trying to figure out what he wants me to do. But, I don't think art is going out of my life anytime soon,” she said.
PRO-LIFE NEWS

Pro-Life leaders to FDA: crack down on abortion causing drugs

CNA Staff, May 5, 2020 / 01:00 pm MT (CNA).- A group of pro-life leaders on Tuesday asked the Trump administration to crack down on illegal internet sales of abortion-causing drugs.

More than a year after the Food and Drug Administration (FDA) warned certain online providers of abortion-inducing drugs that they were breaking the law, pro-life leaders sent a letter to the FDA asking them to take action against the providers.

The pro-life coalition included Marjorie Dannenfelser, president of the Susan B. Anthony List, Kristan Hawkins, president of Students for Life of America, Lila Rose, president and founder of Live Action, and Jeanne Mancini, president of March for Life.

In a letter to FDA commissioner Stephen Hahn, M.D., they praised the FDA for maintaining its Risk Evaluation and Mitigation Strategy (REMS) program – which subjects a drug to enhanced scrutiny and regulation – for the abortion-causing drug Mifeprex. The mifepristone and misoprostol regimen, approved by the FDA in 2000 but kept on the REMS program, induces miscarriages in women before ten weeks of pregnancy.

The FDA's risk mitigation program “REMS” is reserved for higher-risk medications; it requires a certified health care provider to prescribe them in a hospital, clinic, or medical office setting. However, the safety guidelines “are meaningless” if the drug is sold “over the internet with impunity,” the letter stated, exhorting the FDA “to act now to stop this predatory and dangerous practice.”

There have been calls for the FDA to loosen its regulations of the abortion pill regimen during the new coronavirus pandemic, Members of Congress wrote the FDA in April urging the administration to maintain its REMS process for the drugs.

In March of 2019, FDA warned online providers AidAccess and Rablon to stop prescribing chemical abortion drugs online. AidAccess, writes online prescriptions for the drugs that are filled out in India and mailed to women in the U.S., and Rablon is an online pharmacy network with websites such as AbortionPillRx.com and AbortPregnancy.com that offer mail-order access.

DAILY REFLECTIONS BY OUR CLERGY

During the time when the faithful are challenged by an ongoing health crisis, the clergy serving our Parishes are providing Daily Reflections on the scriptures for the faithful.

•Click here to see the latest Daily Reflections•

DEVOTIONS FOR THE DAYS OF THE WEEK

In its tradition, the Church has a focus of devotion for each day of the week to nourish the prayer life of the faithful and keep them close to the heart of Christ and his Church. In Catholic tradition, these are the focus of prayers each day of the week:

Monday – Poor Souls in Purgatory
Tuesday – The Holy Angels
Wednesday – St. Joseph
Thursday – The Most Blessed Sacrament
Friday – The Passion of our Lord Jesus Christ
Saturday – Blessed Virgin Mary
Sunday – The Most Holy Trinity

Click on any of the links above to access these litanies for your prayer life.
ONLINE GIVING

HERE’S HOW YOU CAN SUPPORT YOUR PARISH ONLINE

During this current lockdown period, with many stuck at home, with the Churches of the Diocese closed, and with public Masses suspended, many people want to know how they can continue to donate to their Parish with their weekly offertory. Many mail in their envelopes or donations, but please be aware that there is also an a way of giving your offertory or other donations by online — electronic — means. Here's how:

- **Holy Cross Parish** is part of the Faith Direct program, which allows for one-time gifts, or regular giving. You can make a one-time gift or sign up for a Holy Cross - Faith Direct account for even easier access.
- **Immaculate Conception Parish** has a “My Parish Offering” page for weekly offertory or other donations. Just click, fill out the form, and make your donation with a few click.

Click below to access Holy Cross' Faith Direct Online Giving Page

<table>
<thead>
<tr>
<th>Online Giving through Faith Direct</th>
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<tr>
<td>Through Faith Direct you can make all of your contributions to Church of the Holy Cross via automatic payment from your checking account or credit card – just as you may do now with your mortgage, household bills, and other monthly payments. This is a great way to simplify your giving — and it’s the most cost-effective, environmentally-friendly way for us to receive your gifts.</td>
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<td>![Log into Existing Account]</td>
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<td>![Parish eGiving Sign Up Today!]</td>
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Click below to access Immaculate Conception's "My Parish Offering" Online Giving Page

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<thead>
<tr>
<th>Immaculate Conception Parish - My Parish Offering</th>
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<tr>
<td>During these days when public Mass is suspended, our parish is challenged by the absence of our regular Mass collections which serve to support our Parish.</td>
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<tr>
<td>With that in mind, we absolutely need the support of our faithful Parishioners to make sure our Parish is able to pay its bills, to maintain basic operations, and, to be ready to function normally once this current health crisis has passed. We ask your kind support for our parish, and look forward to the day when parish life returns to normal.</td>
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<tr>
<td>Please use this form to make electronic payment to the parish.</td>
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<td>Note: Your payment will process through Holy Cross's electronic payment system, but it will go Immaculate Conception Parish. You will receive a confirmation of payment at the email address you provide.</td>
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