

Intentions for the Holy Sacrifice of the Mass

Saturday, April 24, Fourth Sunday of Easter (Vigil)

5:00 pm Francis W. Casey, Jr. (38th Anniversary)

Sunday, April 25, Fourth Sunday of Easter

9:00 am Josephine & John Paskewitz

12:00 pm Francis Leahy (Anniversary)

Monday, April 26, Easter weekday

12:00 pm Roslyn Savoca

Tuesday, April 27, Pope St. Martin I

12:00 pm Edward & Barbara Weadock

Wednesday, April 28, St. Peter Chanel & St. Louis de Montfort

12:00 pm Daniel Kramer

Thursday, April 29, St. Catherine of Siena

12:00 pm Ramon Cabrera

Friday, April 30, Pope St. Pius V

12:00 pm Mercedes Herrera

Saturday, May 1, Fifth Sunday of Easter (Vigil)

9:00 am First Holy Communion

5:00 pm Juana Estrella

Sunday, May 2, Fifth Sunday of Easter

9:00 am For the Unborn & Their Parents

12:00 pm Joseph Vickers (Birthday Remembrance)

Attendance and Collections

for Third Sunday of Easter Sunday (April 18)

Our attendance for April 18 was 188. The regular collection was \$1617. Thank you for your generosity.

Please Pray for the Sick of Our Parish

Please pray for our sick parishioners: Patti Adcroft, Mary Barone, Mary Billings, Johnathan Caban, Anne Cahill, Kara Jean Fleming, Margaret Flynn, Sister Eileen McCabe, Carol Mohler, Jacqueline O'Grady, Clara Rancier, Fred Serafini. If you know of a parishioner who is sick, please contact the Rectory.

Visit to the Sick, Homebound, or Hospitalized

If you or someone you know is sick, homebound, or hospitalized and would like a visit from a priest for Confession, Communion, or Anointing of the Sick, please call the Rectory.

Stewardship Appeal!

Your Participation is Crucial to Guardian Angel

If you've not already done so, please participate in the 2010 Archdiocesan Stewardship Appeal. We now have over 35 pledges. Let's hope for some more!

This week there will be envelopes in all the pews. Please take a pledge card and participate, or do so online by going to www.stewardshipappeal.org.

Easter Season

The celebration of the Easter Vigil is the beginning of the season of Easter. The Vigil is the Christian feast of new birth, new beginnings, salvation renewed, and humanity restored to the Lord. While it marks the end of the paschal fast, the end of the celebration of Holy Week, and the end of repentance and conversion for which Lent prepared the community, it is much more a beginning. It is the beginning of a new season of grace and a time of joy and thanksgiving, for Easter is not one day or one solemnity—it is a fifty day celebration, and the fifty days from Easter Sunday to Pentecost Sunday together comprise what is called "the great Sunday".

From apostolic times the feasts of Easter and Pentecost were primary, and the paschal mystery was the first celebration to have both a time before the feast of preparation and a time afterwards for the extension and completing the celebration. In the new *Sacramentary* and *Lectionary* the Sundays following Easter are no longer termed "after" for they are "of" Easter, since they do not follow a solemnity, but they are to be taken as a unity to form one season of solemnity and exaltation at the triumph of Jesus over sin and death.

In the former understanding of the season the feast of the Pentecost was set off because it had its own octave. In the reformed calendar this situation is remedied for the solemnity of the Ascension does not end the season of Easter; it is one special day within an entire special season. The Easter candle is no longer extinguished on the Ascension for it should remain in prominence in the sanctuary until Pentecost and then be placed in the baptistery. It can be used at funerals and at the sacraments of baptism and confirmation. The feast of Pentecost now concludes the Easter season and the week between Ascension and Pentecost should be a time of preparation and expectation for the coming of the Spirit.

The color of the vesture for the season is white, and the cloth or frontal for the altar should be white as well. Liturgical hangings or banners should be made of white and contrasting colors and should reflect the season of new life, fulfillment, rejoicing and joy at the season. All penitential elements in the Eucharist should be eliminated in this season of sung Alleluias, water, candles and lights.

Pope St. Pius V

Pope St. Pius V was born Michele Ghisleri at Bosco, near Alexandria, Lombardy, 17 Jan., 1504 elected 7 Jan., 1566; died 1 May, 1572. Being of a poor though noble family his lot would have been to follow a trade, but he was taken in by the Dominicans of Voghera, where he received a good education and was trained in the way of solid and austere piety. He entered the order, was ordained in 1528, and taught theology and philosophy for sixteen years. In the meantime he was master of novices and was on several occasions elected prior of different houses of his order in which he strove to develop the practice of the monastic virtues and spread the spirit of the holy founder. He himself was an example to all. He fasted, did penance, passed long hours of the night in meditation and prayer, traveled on foot without a cloak in deep silence, or only speaking to his companions of the things of God. In 1556 he was made Bishop of Sutri by Pope Paul IV. His zeal against heresy caused him to be selected as inquisitor of the faith in Milan and Lombardy, and in 1557 Paul II made him a cardinal and named him inquisitor general for all Christendom. In 1559 he was transferred to Mondovì, where he restored the purity of faith and discipline, gravely impaired by the wars of Piedmont. Frequently called to Rome, he displayed his unflinching zeal in all the affairs on which he was consulted.

He began his pontificate by giving large alms to the poor, instead of distributing his bounty at haphazard like his predecessors. As pontiff he practiced the virtues he had displayed as a monk and a bishop. His piety was not diminished, and, in spite of the heavy labors and anxieties of his office, he made at least two meditations a day on bended knees in presence of the Blessed Sacrament. In his charity he visited the hospitals, and sat by the bedside of the sick, consoling them and preparing them to die. He washed the feet of the poor, and embraced the lepers. It is related that an English nobleman was converted on seeing him kiss the feet of a beggar covered with ulcers. He was very austere and banished luxury from his court, raised the standard of morality, labored with his intimate friend, St. Charles Borromeo, to reform the clergy, obliged his bishops to reside in their dioceses, and the cardinals to lead lives of simplicity and piety. He diminished public scandals by relegating prostitutes to distant quarters, and he forbade bullfights. He enforced the observance of the discipline of the Council of Trent, reformed the Cistercians, and supported the missions of the New World. In the Bull "In Coena Domini" he proclaimed the traditional

principles of the Roman Church and the supremacy of the Holy See over the civil power.

But the great thought and the constant preoccupation of his pontificate seems to have been the struggle against the Protestants and the Turks. In Germany he supported the Catholics oppressed by the heretical princes. In France he encouraged the League by his counsels and with pecuniary aid. In the Low Countries he supported Spain. In England, finally, he excommunicated Elizabeth, embraced the cause of Mary Stuart, and wrote to console her in prison.

He worked incessantly to unite the Christian princes against the hereditary enemy, the Turks. In the first year of his pontificate he had ordered a solemn jubilee, exhorting the faithful to penance and almsgiving to obtain the victory from God. He supported the Knights of Malta, sent money for the fortification of the free towns of Italy, furnished monthly contributions to the Christians of Hungary, and endeavored especially to bring Maximilian, Philip II, and Charles I together for the defense of Christendom. In 1567 for the same purpose he collected from all convents one-tenth of their revenues. In 1570 when Solymán II attacked Cyprus, threatening all Christianity in the West, he never rested till he united the forces of Venice, Spain, and the Holy See. He sent his blessing to Don John of Austria, the commander-in-chief of the expedition, recommending him to leave behind all soldiers of evil life, and promising him the victory if he did so. He ordered public prayers, and increased his own supplications to heaven. On the day of the Battle of Lepanto, 7 Oct., 1571, he was working with the cardinals, when, suddenly, interrupting his work opening the window and looking at the sky, he cried out, "A truce to business; our great task at present is to thank God for the victory which He has just given the Christian army". He burst into tears when he heard of the victory, which dealt the Turkish power a blow from which it never recovered. In memory of this triumph he instituted for the first Sunday of October the feast of the Rosary, and added to the Litany of Loreto the supplication "Help of Christians". He was hoping to put an end to the power of Islam by forming a general alliance of the Italian cities Poland, France, and all Christian Europe, and had begun negotiations for this purpose when he died of gravel, repeating "O Lord, increase my sufferings and my patience!" He left the memory of a rare virtue and an unflinching and inflexible integrity. He was beatified by Clement X in 1672, and canonized by Clement XI in 1712.