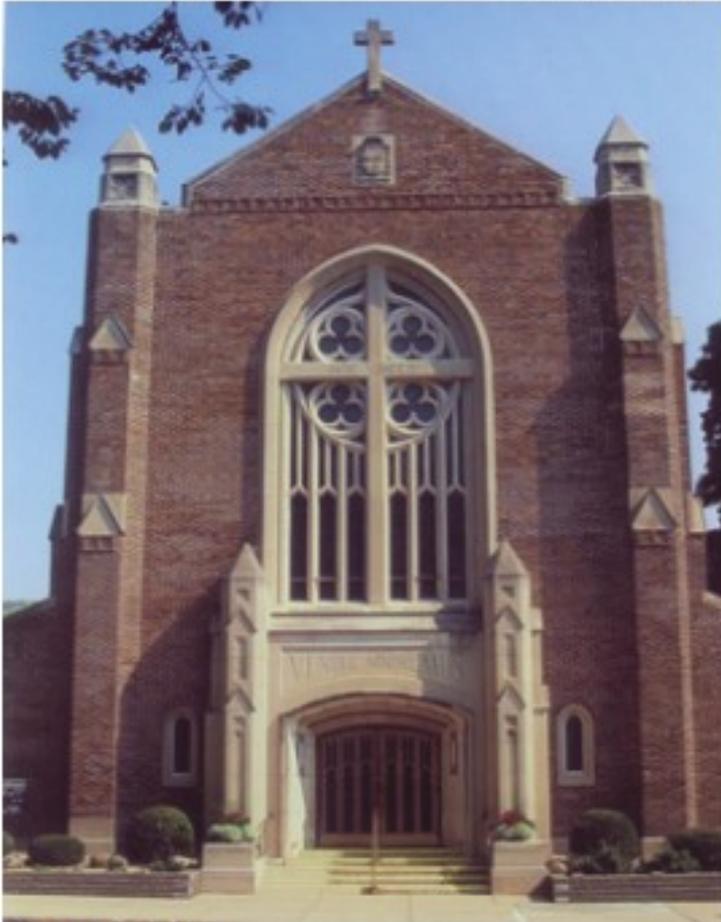


Holy Cross Church

Catholic Diocese of Peoria
1010 Jefferson Street • Mendota IL 61342
Phone 815-538-6151 • Fax 815-539-5014
www.holycrosscongregation.weebly.com



Pastor

Fr. Peter A. Pilon

Pastoral Work

Deacon Ray Fischer
Deacon Jose Lopez
Deacon Hector Diaz

Music Director

Roy VanOpdorp

Director of Religious Education

Brian R. Corrigan

Business Manager

Lorraine Walter

Administrative Assistant

Mary Lou Flahive

Ready, Set, Grow Extended Care

Julie Winner - 815-538-7604

Offers Day Care for 3 year old to 12 year old.

Learning Lambs Pre-School

815-539-7003

3 yr old and 4 yr old sessions

Mass Schedule

Please check inside cover for all Mass times.

Confessions

Saturday - 7:00 a.m to 7:40 a.m. 3:00 to 3:45 p.m.

Sunday - 30 minutes prior to 6:30 a.m. Mass

Adoration Chapel

Monday - Friday 8:30 a.m. - 10:00 p.m.

(Closed on funeral days and holidays)

Baptism

Pre-baptismal instruction is required. Call the office for information and scheduling a date.

Weddings

Before any other wedding arrangements are made, please contact the parish priest 6-8 months in advance.

Homebound and Hospital Visits

Please call the office during times of illness and visits will be arranged.

Cemetery Lots Purchase

Please call Steve Schmitt 815-538-5276



Holy Cross School

1008 Jefferson St. Mendota, IL 61342

815-539-7003

Principal - Anita Kobilsek

Father Pilon's Homily...

As we hear the first reading from the Book of the Prophet Ezekiel, we here a familiar passage about the coming of the Messiah. In the prophets there are many passages that speak to events that will take place that will testify to God being in the midst of His people. Passages regarding the people eating choice foods and fine wines, about the many miraculous healings and safety of the people and even about people rising from their tombs. And this particular prophecy is fulfilled at the death of Jesus on the Cross (See Mt 27:50-54) and in today's Gospel passage about Lazarus rising from the dead.

The Prophet Ezekiel also mentions the coming of the Spirit, so his prophecy today is pointing to the death of our Lord on the Cross and Pentecost. It helps to get a better understanding of the phrase that Jesus uses regarding Himself, that He is the Resurrection and the Life. It is a life in God that will last for all eternity, and not just our time here on earth. For Ezekiel, it is a reminder of the promise God made in the Book of Genesis to Adam and Eve that He would save them from this sin. It is a sin that brought death into the world, and Jesus is the fulfillment of that promise. So Ezekiel is giving us courage to be patient and continue to hope.

And as the Psalmist says today, it is the Lord that brings mercy and forgiveness. And so it is through the Spirit that we can live as God has called us to live, in the mercy and forgiveness of God. Jesus taught us in the Our Father to forgive others as we ask God for forgiveness. And it is the Spirit that helps us to do so. And St. Paul reminds us of that in his let-

ter to the Romans. It is by living in the Spirit that we have life. It is by living in the Spirit that we are able to fulfill the commandments of God, especially the commandment Jesus gave to us to love one another as He has loved us.

And so in the Gospel, we hear the very famous passage of Jesus raising Lazarus from the dead. There are many interesting points about this passage, and I encourage you to meditate upon this Gospel. First point of meditation is the conversation between Jesus and His apostles. They point out that His life is in danger and so He should stay clear. They even point out how He escaped the stoning. But St. John uses the language in His Gospel about the Crucifixion being 'The Hour,' and so Jesus points out that He will be completely safe because that is not 'The Hour.' He will point out that 'The Hour' comes in the garden of Gethsemane, and so He needs to go to Bethany. And notice how the apostles go along because at this point they are willing to fight and die for Him, even though they do not understand.

Secondly, we can meditate upon the conversations Jesus has with Martha and then Mary. They are examples for us of how to pray, asking for what we want but putting our trust in Divine Providence. In simplest terms, God's Will be Done! And lastly, as I mentioned at the beginning, the event itself is a fulfillment of the prophecy of Ezekiel that God has come among His people. During this time of absence from the Sacrifice of the Mass and the Eucharist, we too are called to trust that Divine Providence will lead us to a deeper relationship with His Son. And that when we are able to return to celebrating the Sacrifice of the Mass in public, we will have a renewed love of the gift and the gift giver. God bless you all.

FIFTH SUNDAY IN LENT

Our Lady of the Cenacle Chapel Extended Eucharistic Adoration

"Spiritually good people, pure in heart, who long for the Blessed Sacrament but cannot receive at the time, can receive spiritually ... even a hundred times a day, in sickness and in health, with immeasurable grace and profit."
- Johannes Tauler, German Theologian

Adorers Needed:

Monday 2-3 p.m., 3-4 p.m.
Tuesday 8-9 a.m., 10-11 a.m., 2-3 p.m., 3-4 p.m.
Friday 9-10 a.m., 2-3 p.m.
Chapel Coordinator, Karen Brandner
1-815-915-6635



KNIGHTS OF COLUMBUS COUNCIL 2090

April Meeting is cancelled due to Coronavirus
All is Not Lost!

*See previous page for information on how to call in to conference line, and we can pray the rosary at 7 p.m.

\$\$\$ DAILY DOLLAR WINNERS \$\$\$

Sat.	Mar 21	1359	50.00	Nancy Stasik
Sun.	Mar 22	3198	50.00	Gabriel Botello
Mon.	Mar 23	3172	100.00	Clifford & Geri Sondgeroth
Tue.	Mar 24	1046	50.00	Ronda Stevenson
Wed.	Mar 25	1248	50.00	Mary Hochstatter
Thur.	Mar 26	2774	50.00	Lisa Trevier
Fri.	Mar 27	511	50.00	Claire Atherton

**The 2019 Daily Dollars are here!
A chance to win money and help our school!**

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Cathy J. Wolf, D.V.M.

1701 13th Avenue
Mendota, IL 61342

815-539-6601

www.mendotavet.com

THE SUNDAY COLLECTION

Sunday	03/22/2020	\$0.00
School	03/22/2020	0.00
Food Pantry	03/22/2020	0.00
Youth Ministry	03/22/2020	0.00
Flowers	03/22/2020	0.00
Ash Wednesday	03/22/2020	0.00
Aid to Eastern Europe	03/22/2020	0.00
Fuel	03/22/2020	0.00
Catholic Relief	03/22/2020	0.00
Bishop's Seminarian Appeal	03/22/2020	0.00

Give God what is just, not what is left!

WHAT TO DO WHEN YOU CAN'T GO TO MASS?

We are trying to compile a list of things to do during these times of quarantine-self and otherwise...

- ✦ For starters, EWTN television and radio are excellent sources for prayers, and televised Mass viewing. In addition to the website <https://www.ewtn.com/> you can also use this resource by radio at 88.1 FM, and TV channels 275 if you are a Comcast subscriber, 370 for DirecTV, 261 for DISH Network. They also have an app you can download to your smartphone.
- ✦ Sunday Mass can be viewed at 9:30 a.m. on WGN-TV Chicago
- ✦ Relevant Radio is another excellent source of Catholic broadcasting and can be found at 930 AM on your radio. They too have an app to download to your phone, and a website <https://relevantradio.com/>
- ✦ Don't forget we have the subscription to Formed.org and there is no better time to take advantage of this powerful resource.
- ✦ Magnificat has made the online version of their wonderful magazine available to anyone. To help them sanctify their day and to keep walking in the liturgical rhythm of the Church, we are honored to make our [online version](#) of MAGNIFICAT temporarily available to [everyone for free](#).

Free temporary access is also available [in Spanish](#): www.magnificat.com/gratis.

We are also happy to make available **complimentary access to MagnifiKid**. Visit www.magnifikid.com/free to view and download each weekly booklet of our colorful Sunday missalette for children ages 6 through 12.

As we work through this time of quarantine, let's remember to check on and be kind to each other.

Sunday, Fifth Week of Lent

And Jesus wept (John 11:35).

Lord, help me to know that You love me enough to weep at my passing; let my own tears clear my vision to see as You do, Lord.

**MOST REV. DANIEL R. JENKY, C.S.C.
OFFICE OF THE BISHOP
DIOCESE OF PEORIA**



**OFFICE OF THE BISHOP
419 NE MADISON AVENUE
PEORIA IL 61603
PHONE: 309 671 1550
FAX: 309 671 1576**

March 23, 2020

My dear friends in Christ,

Holy Week and Easter rank as the most important moments we celebrate as believers of Jesus Christ. As important as these great celebrations are for the proclaiming and strengthening of our faith, it is with great sadness that I must announce that the suspension of public worship will continue through Easter Sunday.

The first words of the Risen Christ to his disciples were, "Peace be with you!" During this difficult and painful moment, we pray for the peace that only God can give. It is the peace that comes from having our sins forgiven and being united with God.

Beginning with Palm Sunday and continuing through Easter Sunday, these events will be streamed live through the diocesan website: www.cdop.org. A specific schedule will be announced in the days ahead. If your own parish will not be broadcasting these Masses, I invite you to join in the ones we will be making available through the Internet. It won't be the same as being together, in person; but it enables us to be united in ways that the current times make possible.

In these difficult times when we each have to carry our own personal crosses, we do so in the hope of Easter glory. I ask your prayers for me and for your priests. Please know that I am holding you close to my heart and I am praying for you daily.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Daniel R. Jenky C.S.C." with a small checkmark at the end.

✠ Most Reverend Daniel R. Jenky, C.S.C.
Bishop of Peoria

March 29, 2020

Holy Cross News of Note



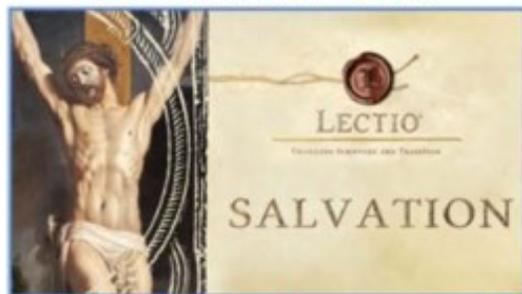
If you haven't taken advantage of the parish subscription to Formed, you're missing out!

If you have not checked out the improved FORMED.org website, we strongly encourage you to do so. It is chock-full of great videos, movies, eBooks and audio books, Bible studies, talks, and so much more!

All you need to do now is go to: Formed.org and register an account by clicking on "Sign Up," then select "I belong to a Parish or Organization," find our parish by name, or zip, enter your email address and you're in. It's that easy!

What can we recommend for this week?

Lectio: Salvation
with Dr. Michael Barber



At ever Sunday Mass, Catholics confess that Jesus came down from heaven "for us men and for our salvation." But what does "salvation" mean?

**SIGN UP FOR FREE AT
FORMED.ORG/SIGNUP**

Catechism Corner

» May we receive Communion after committing a mortal sin? «

**THESE Q & A ITEMS ARE ADDRESSING QUESTIONS*

USING THE BALTIMORE CATECHISM:

† *May we receive Holy Communion after committing a mortal sin if we merely make an act of perfect contrition?*

We may not receive Holy Communion after committing a mortal sin if we merely make an act of perfect contrition; one who has sinned grievously must go to confession before receiving Holy Communion.

Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and blood of the Lord (1 Corinthians 11:27)

† *What is the firm purpose of sinning no more?*

The firm purpose of sinning no more is the sincere resolve not only to avoid sin but to avoid as far as possible the near occasions of sin.

Go thy way, and from now on sin no more. (John 8:11)

† *What purpose of amendment must a person have if he has only venial sins to confess?*

If a person has only venial sins to confess, he must have the purpose of avoiding at least one of them.

Further reading CCC ¶ [1451 - 1458]



There was an error regarding the dates for First Communion in last week's bulletin. We had incorrectly used the dates from a previous year's First Communion celebrations.

Continued on reverse side



We regret having caused anyone any distress or uncertainty about the dates of this year's celebrations.

Regarding the schedule for this year's First Communion Masses, and with Bishop Jenky suspending the celebration of public Mass until further notice—at least through Easter Sunday—we cannot know the date for the First Communion Masses. We will schedule them as soon as is practical, and we are able to celebrate publicly once again.



Religious Education

Message to ALL CCD Parents & Students:

Due to the uncertainty of the schedule for the schools resuming activities and classes, it is important for us to try another approach to accomplishing our religious education goals. Some of the teachers have been attempting to reach out to the students in their classes to offer opportunities for further education this school year. The response has been almost non-existent.

Email Mr. Corrigan at briancorrighncdre@gmail.com with your email address and cell phone number to ensure all of the teachers have the contact information for their students and the families.

If you do not have email, please text Mr. Corrigan with your name, and the names & grades of your children at 815.910.6068.

We do have some workable solutions to our temporary class suspensions, but we need everyone on board to carry out the plan.

Pray the Rosary with Your Family

It has been said that the family that prays together stays together. This adage has been proven to be true

over the years. Especially now, while we are all housebound together with our families, prayer time can be invaluable to helping us grow in the virtues.

It is customary to ask for an increase in the virtues of faith, hope, and charity (love) on those first three "Hail Mary" beads. There are also many spiritual fruits to be gained by regularly praying the rosary. Many vocations to the religious life have come out of prayed a family rosary.

If you don't know how to pray the rosary, or simply can't remember how, please know that we have included instructions in this week's bulletin. It is our mission to help all that we can to reach their eternal destiny.



praying the priesthood and households that

WHAT TO DO WHEN YOU CAN'T PARTICIPATE IN THE MASS?

We are working on a setting up a number that people can call in to teleconference the rosary, and possibly more if it all works well.

There has been a growing group of faithful gathering at 1:10 p.m. on Thursdays to pray the rosary for the benefit of the evangelization team that has been assembling and working into formation. We intend to continue that practice; however, we will do it in a way that adheres to the "social distancing" being suggested as safe-guard against the coronavirus.

This is what is needed for the conference call:

Dial In Number: 425-436-6314

Access Code: 604509

After a person calls the Dial in Number s/he will be asked to enter the Access Code. Then they will be asked to announce themselves.

That's all there is to it!

—Man: What is a million years like to you?

God: Like one second.

Man: What is a million dollars like to you?

God: Like one penny.

Man: Can I have a penny?

God: Just a second.



IF YOU HAD BEEN HERE, MY BROTHER WOULD NEVER HAVE DIED.

It feels very strange for me to read and write these words today. After just having interred my own brother's ashes in the ground this past Monday, to come across the reading of Jesus raising Lazarus is a bit startling, to say the least.

I have always felt that I have had a rather unique perspective on death. Many of you who know me, know that by the time I was five years old I had already lost my father, my grandfather, an uncle (my dad's older brother), and one of my own older brothers. That seems like an awful lot of death for a young child to experience.



The Resurrection of Lazarus by Henry Ossawa Tanner

My brother Kevin was called back to God during this time of the Coronavirus pandemic. If not for his impending death, we would not have been able to go and sit with him. As it was, however, we knew his end was near and we were given access to his room. The night before he passed, Father was able to visit and give him one last anointing and the sacraments of the sick before he left this world.

It is for that reason especially that I have not needed to shed one single tear of sorrow for my brother. I was able to sponsor him on a Cursillo weekend a number of years back and witnessed firsthand the rekindling of the faith of his childhood. He became a regular Mass attendee once again, and even taught CCD for a few years before his health got the better of him and he was no longer able to reliably meet the weekly schedule. I know that for those few years, he

greatly enjoyed teaching those 7th Grade students. And while he spent his last days in the nursing home, he was so excited to tell me that he was able to receive Communion from our parish's Extraordinary Ministers of Holy Communion. I took him a Bible and Rosary, gifts he almost greedily received.

I understand why. In that rekindling of his faith, it was easily apparent that the grace of the Holy Spirit flowed freely through his being, no longer afraid or hesitant to speak up about his faith in Jesus Christ.

I KNOW HE WILL RISE. IN THE RESURRECTION ON THE LAST DAY.

Just as Martha said to Jesus, **"I have come to believe that you are the Christ, the Son of God, the one who is coming into the world,"** I too want to echo those words. Two separate priests who had befriended him in his reversion to the Catholic faith contacted me and said they would be offering their private Mass for Kevin at their next opportunity. I have seen too many instances of God's evidence and providence in this world for me to disregard as some fairy tale or superstition. I am convinced that Kevin, along with so many others, will rise in the resurrection on that last day when Jesus comes again.

Now, I would have you go back to our Gospel and imagine yourself part of that scene. If you're there, it means that you know Martha, Mary, and Lazarus. You see Martha in anguish coming out to meet Jesus, while Mary sits grieving at home. The women friends of the family are wailing loudly as is their custom, and the men are there in quiet conversation and praying to God for their friends' loss.

As Jesus comes to meet Martha, he is followed by his many disciples, who are somewhat edgy because it is so dangerous for Jesus to be in this place at this time. Perhaps your skin begins to tingle, or you feel the hairs stand up on the back of your neck because you sense something way out of the ordinary is about to happen.

Jesus commands that the men standing nearby remove the stone from in front of the grave, raises his eyes to his Father in heaven and prays, speaking loudly the words **"Lazarus, come out!"** In astonishment you watch as a man four days dead emerges from the tomb. And so it will be for us, if we can persevere to that last day.



man's blindness from a spiritual standpoint. The very first thing we might notice from this passage is that Jesus *sees*.. "As Jesus passed by he saw a man blind from birth." Typical of the beliefs of those times, the disciples ask Jesus the sinful responsibility for the man's blindness. Jesus responds by telling them the man is not blind due to the sinfulness of anyone, but rather is blind so that the works of God might be "made visible" through him.

Jesus further explains that while he is present, they are still in the light of day. Soon, however, the night would be upon them and no one would be able to work (see, because of the darkness). The man's physical blindness was meant to be a sign for all those present to be a corollary to the spiritual blindness we are in without Jesus stepping in and doing something on our behalf—in this case, giving sight to the blind.

This is a significant healing in that, Jesus uses earthly materials to accomplish the miracle, almost in a sacramental fashion. Jesus spits on the ground and made a pasty clay from his spit and the dirt and smeared it on the man's eyes. He then told him to go and "wash in the Pool of Siloam—which means Sent." Two things about this: first, the washing in the pool is evocative of baptismal washing, and second, the name of the pool is significant. It's the same directive we're given at the conclusion of the Mass—we are sent!

Now, about the man's conversion... We know he is blind from birth, and we know that Jesus gave him sight. Consider now how that applies to faith. Through our relationship with Jesus, and the teachings of his Church, we too have been given sight, you might want to call it *insight*. Our faith is purely a gift from God, we cannot come to faith on our own. Through this gift we see God's presence in our world. Even better, through this gift of faith, we have been introduced—or initiated—into the family of God. That means we are in a place spiritually to have relationship with our brother, Jesus.

Our relationship with Jesus is meant to grow so that when our days in this life have come to an end, we will be united with him forever in heaven. The blind man in today's Gospel continues strengthening his relationship and his ability to see truly who Jesus is. First, he identifies his healer as "the man they call Jesus" (v. 11). Then he acknowledges

him as "a prophet" (v. 17). And when the Pharisees push him to his limit asking if he wanted to become Jesus's disciple too, he replies, in verse 33 that Jesus is "from God." After he is thrown out by the Pharisees, Jesus hears of it and seeks him out again, asking "Do you believe in the Son of Man?" The blind man asks, "Who is he sir, that I may believe?" Jesus tells him "You have seen him, the one speaking with you now is he." Some translations have that statement from Jesus saying, "The one who is speaking with you, I Am." The use of the name of God, "I Am" is startling to the people witnessing these events.

Something to note here in the Pharisees questioning whether the (formerly) blind man wants to be a disciple to Jesus, necessarily implies the man would have to follow Jesus in his ministry and learn all he has to teach.

Discipleship to Jesus can be a daunting proposition to consider. Here, I am going back to my opening thoughts, trying to discern if I have the courage to live like Jesus. How does a married man live like Christ anyhow? A married man can't live the kind of austerity that Jesus and his apostles lived. So, in what way can I live so that I am living my life for Christ?

Laying myself wide open here, I can confess that I can live *more* austere. For example, one of the things I have changed in my life, at least during this season of Lent, is to have my shower as cold as I can stand it. I've given up the soothing comfort of a nice warm shower in favor of one that is definitely more jarring. I'm not taking ice cold showers, as I said, merely as cold as I can stand. Maybe they will at some point progress to a very cold shower, but I'm certainly not there yet.

And as I am on the topic of creature comforts, of sorts, I would like to call your mind to all of the suspensions of public events and activities due to this terribly disruptive novel coronavirus. Are you faring well? Have you been able to check in with your elderly family members and/or neighbors? I truly hope so. I hope you have weathered this storm as well as possible. I hope you have been able to see to the needs of your family members, teaching your children, and reassuring them that this will pass and all will be well again, by the grace of God.

I especially hope you are able to express to your children and show them how terribly you miss the Mass, and can teach them of its importance for our eternal well-being.



Joseph Ratzinger on fasting from the Eucharist

"A fasting of this kind—and of course it would have to be open to the Church's guidance and not arbitrary—could lead to a deepening of personal relationship with the Lord in the sacrament," Ratzinger wrote in *Behold the Pierced One*.

March 19, 2020 CWR Staff The Dispatch 17 Print



(Image: stefania57 | us.fotolia.com)

In *Behold the Pierced One* (pp. 97-98), Joseph Ratzinger (Benedict XVI) wrote:

"When Augustine sensed his death approaching, he 'excommunicated' himself and undertook public penance. In his last days he manifested his solidarity with the public sinners who seek for pardon and grace through the renunciation of communion. He wanted to meet his Lord in the humility of those who hunger and thirst for righteousness, for him who is the Righteous and Merciful One. Against the background of his sermons and writings, which are a magnificent portrayal of the mystery of the Church as communion with the Body of Christ, and as the Body of Christ itself, built up by the Eucharist, this is a profoundly arresting gesture. The more I think of it, the more it moves me to reflection. Do we not often take the reception of the Blessed Sacrament too lightly? Might not this kind of spiritual fasting be of service, or even necessary, to deepen and renew our relationship to the Body of Christ?"

"The ancient Church had a highly expressive practice of this kind. Since apostolic times, no doubt, the fast from the Eucharist on Good Friday was a part of the Church's spirituality of communion. This renunciation of communion on one of the most sacred days of the Church's year was a particularly profound way of sharing in the Lord's Passion; it was the Bride's mourning for the lost Bridegroom (cf. Mk 2:20). Today too, I think, fasting from the Eucharist,

really taken seriously and entered into, could be most meaningful on carefully considered occasions, such as days of penance—and why not reintroduce the practice on Good Friday? It would be particularly appropriate at Masses where there is a vast congregation, making it impossible to provide for a dignified distribution of the sacrament; in such cases the renunciation of the sacrament could in fact express more reverence and love than a reception which does not do justice to the immense significance of what is taking place.

“A fasting of this kind—and of course it would have to be open to the Church’s guidance and not arbitrary—could lead to a deepening of personal relationship with the Lord in the sacrament. It could also be an act of solidarity with all those who yearn for the sacrament but cannot receive it. It seems to me that the problem of the divorced and remarried, as well as that of intercommunion (e.g., in mixed marriages), would be far less acute against the background of voluntary spiritual fasting, which would visibly express the fact that we all need that ‘healing of love’ which the Lord performed in the ultimate loneliness of the Cross. Naturally, I am not suggesting a return to a kind of Jansenism: fasting presupposes normal eating, both in spiritual and biological life. But from time to time we do need a medicine to stop us from falling into mere routine which lacks all spiritual dimension. Sometimes we need hunger, physical and spiritual hunger, if we are to come fresh to the Lord’s gifts and understand the suffering of our hungering brothers. Both spiritual and physical hunger can be a vehicle of love.”

And, in his 2007 Post-Synodal Apostolic Exhortation *Sacramentum Caritatis*, Benedict XVI offered this beautiful reflection on the relationship between the Eucharist, suffering, and compassion:

“The bread I will give is my flesh, for the life of the world” (*Jn* 6:51). In these words the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. The Gospels frequently speak of Jesus’ feelings towards others, especially the suffering and sinners (cf. *Mt* 20:34; *Mk* 6:34; *Lk* 19:41). Through a profoundly human sensibility he expresses God’s saving will for all people – that they may have true life. Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist Jesus also makes us witnesses of God’s compassion towards all our brothers and sisters. The eucharistic mystery thus gives rise to a service of charity towards neighbour, which “consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ.” (240) In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them “to the end” (*Jn* 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become “bread that is broken” for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged: “You yourselves, give them something to eat” (*Mt* 14:16). Each of us is truly called, together with Jesus, to be bread broken for the life of the world. (par. 88)”

<https://www.catholicworldreport.com/2020/03/19/joseph-ratzinger-on-fasting-from-the-eucharist/>

HOW TO PRAY THE ROSARY

The Rosary is a Scripture-based prayer. It begins with the *Apostles' Creed*, which summarizes the great mysteries of the Catholic faith. The *Our Father*, which introduces each mystery, is from the Gospels. The first part of the *Hail Mary* is the angel's words announcing Christ's birth and Elizabeth's greeting to Mary. St. Pius V officially added the second part of the *Hail Mary*. The Mysteries of the Rosary center on the events of Christ's life. There are four sets of Mysteries: Joyful, Sorrowful, Glorious and—added by Saint John Paul II in 2002—the Luminous.

The repetition in the Rosary is meant to lead one into restful and contemplative prayer related to each Mystery. The gentle repetition of the words helps us to enter into the silence of our hearts, where Christ's spirit dwells. The Rosary can be said privately or with a group.

The **Five Joyful Mysteries** are traditionally prayed on Mondays, Saturdays, and, during the season of Advent, on Sundays:

1. The Annunciation
2. The Visitation
3. The Nativity
4. The Presentation in the Temple
5. The Finding in the Temple

The **Five Sorrowful Mysteries** are traditionally prayed on Tuesdays, Fridays, and, during the season of Lent, on Sundays:

1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion and Death

The **Five Glorious Mysteries** are traditionally prayed on Wednesdays and, outside the seasons of Advent and Lent, on Sundays:

1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit
4. The Assumption
5. The Coronation of Mary

The **Five Luminous Mysteries** are traditionally prayed on Thursdays:

1. The Baptism of Christ in the Jordan
2. The Wedding Feast at Cana
3. Jesus' Proclamation of the Coming of the Kingdom of God
4. The Transfiguration
5. The Institution of the Eucharist

Praying the Rosary

Familiarize yourself and/or your group with the [prayers of the rosary](#).

1. Make the Sign of the Cross.
2. Holding the Crucifix, say the *Apostles' Creed*.
3. On the first bead, say an *Our Father*.
4. Say one *Hail Mary* on each of the next three beads.
5. Say the *Glory Be*
6. For each of the five decades, announce the Mystery (perhaps followed by a brief reading from Scripture) then say the *Our Father*.
7. While fingering each of the ten beads of the decade, next say ten *Hail Marys* while meditating on the Mystery. Then say a *Glory Be*.

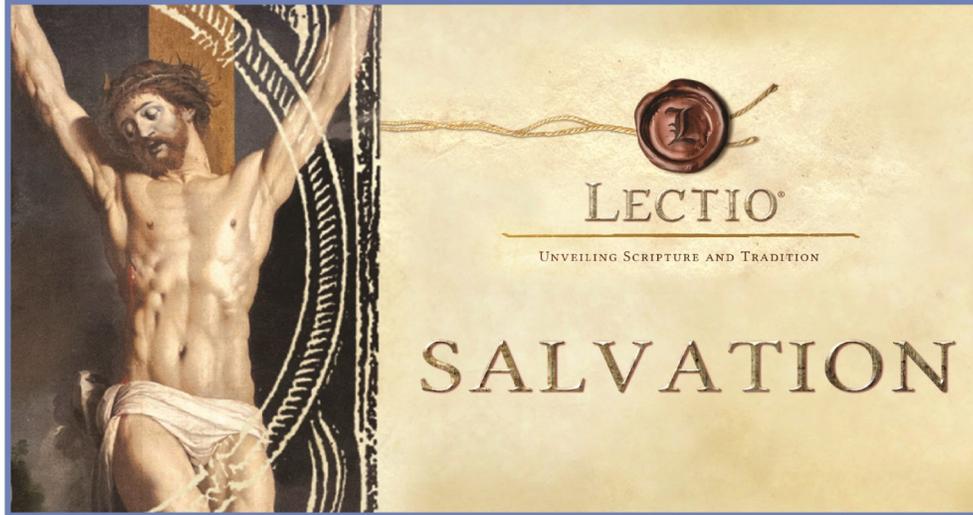
(After finishing each decade, some say the following prayer requested by the Blessed Virgin Mary at Fatima:

O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to Heaven, especially those who have most need of your mercy.)

8. After saying the five decades, say the *Hail, Holy Queen*.
Hail, holy Queen, mother of mercy,
our life, our sweetness, and our hope.
To you we cry, poor banished children of Eve;
to you we send up our sighs,
mourning and weeping in this valley of tears.
Turn, then, most gracious advocate,
your eyes of mercy toward us;
and after this, our exile,
show unto us the blessed fruit of your womb, Jesus.
O clement, O loving, O sweet Virgin Mary.
followed by this dialogue and prayer:
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.
*Let us pray: O God, whose Only Begotten Son,
by his life, Death, and Resurrection,
has purchased for us the rewards of eternal life,
grant, we beseech thee,
that while meditating on these mysteries
of the most holy Rosary of the Blessed Virgin Mary,
we may imitate what they contain
and obtain what they promise,
through the same Christ our Lord. Amen.*



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CONFESSION TIMES ANNOUNCED

For those who wish to go to confession, I will offer some confession times each week, keep-

ing in mind the stay-at-home order and the social distancing, outside my garage at Holy Cross Church. It is located behind the Church and I will be sitting 6 feet from where you may stop and go to confession. I cannot offer anonymous confessions at this time. If there is a line, please be respectful and stay back to give the penitent as much privacy as possible. I will offer them each week until such time that we are able to celebrate the Sacraments publicly again.

Times:

Wednesdays from 12:00 p.m. to 1:30 p.m.

Thursdays from 5:00 p.m. to 6:30 p.m.

APOLOGETIC'S CORNER

Why do Catholics Confess their sins to a priest?

We know that our Baptism washes away any stain of sin attached to our soul, and so if one is Baptized as an adult, there is no need for Confession to a priest prior to Baptism. Subsequent to Baptism however, we do need a means to restore our soul to that sinless state achieved in Baptism. For that, our Lord has given us the Sacrament of Confession.

This sacrament, also known as Penance and Reconciliation comes down the ages to us today from the Apostles, who first received authority to forgive men's sins from Jesus himself. In John's Gospel (20:21-23) Jesus told his Apostles, "...**Peace be with you. As the Father has sent me, so I send you.**" And when he said this, he breathed on them and said to them, "**Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.**"

Only God has the power and authority to forgive sins, and since Jesus is God the Son, it is by his own power and authority that he is able to give that power and authority to whomever he chooses. He set the example, the model, and when he bestowed this power and authority on his Apostles, they in turn bestowed that same power and authority on their successors (the priests and bishops of the early Church), right down to this day and age whence this power and authority resides yet with the successor of Peter, the chief of the Apostles, who is the Pope, and all bishops around the world who are in union with him.



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