

WELCOME TO BLESSED SACRAMENT PARISH Easter — Fourth Sunday

World Day of Prayer for Vocations & Mother's Day
May 10 & 11, 2014

Sunday Liturgy

Saturdays: 5:10 p.m.

Sundays: 10:00 a.m.

Eucharistic Adoration: 1 hr. prior to Mass

Reconciliation: Until 20 min. before Mass

Weekday Liturgy

Monday to Saturday: 12:05 p.m.

Eucharistic Adoration: 11:00 a.m.

Reconciliation: 11:30-11:55 a.m.

Office Hours

Tuesday to Friday:

8:00 a.m.— 11:30 a.m.

1:30 p.m.— 4:00 p.m.

Parish Staff

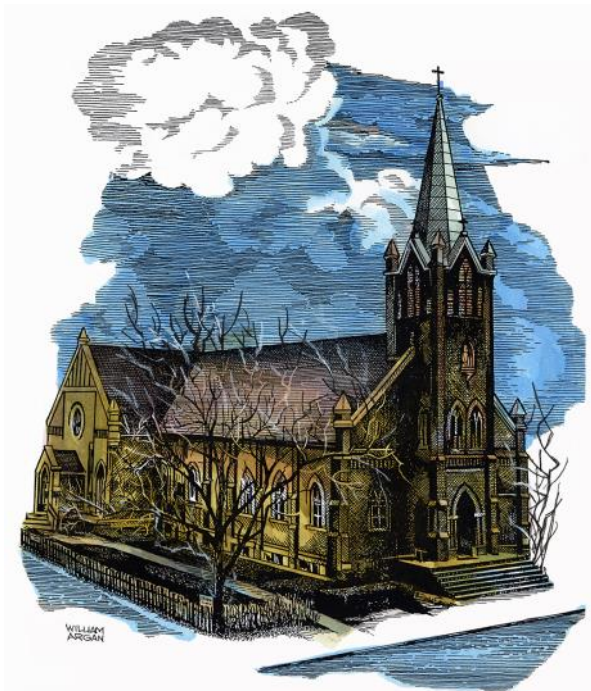
Pastor: Rev. Barry J. Anwender

Business Manager: John Hoffman

Music Director: Gaétan Hammond

Building/Grounds: Jerry Spooner

Caretaker(s):



Our Parish Mission: We, the faith community of Blessed Sacrament Parish, seek to help those whom God has placed in our lives to experience the presence of our Lord Jesus Christ. As Jesus' disciples, with the grace of the Holy Spirit, we strive to become living gospels of life through our daily loving choices to serve God, one another, our parish and our community.

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Easter — Fourth Sunday

World Day of Prayer for Vocations & Mother's Day

May 10 & 11, 2014

Theme: Today is World Day of Prayer for Vocations. The vocation of Jesus was: "I came that you may have life and have it abundantly." God also has chosen us for a specific vocation from the beginning of time. What we need is help to discover what this vocation is and to celebrate it so that we can truly live from that 'knowing'. Through sincere reflection and prayer our mission in life will become clearer and more meaningful. Our faith will be deepened and our service more filled with love. By virtue of our baptism we all share in the precious gift that is greater than all else. We all share the vocation to care and to be cared for - to shepherd each other. Jesus as the Good Shepherd, knows us, his sheep, and relates individually to us.

Saturday, May 10: 5:10 pm

Altar Servers: Ross & Todd Pilon,
Giuseppe, Giovanni & Giulanne Yaun

Community Leader: Marvella Lovely

Lectors: Larry Ongsu, Fe Hipolito

Eucharistic Ministers: Irene Maclean,
Ernesta Pagaduan, Rudolfo Yaun

Hospitality: Irene Maclean, Jovita Ongsu

Bell Ringers: Gordon Pilon & Family

Sunday, May 11: 10:00 am

Altar Servers: Melchor Andes, Abigail Siapno,
Joshua, Thomas & Patrick Ravasco

Community Leader: Wendy Vaughn

Lectors: Dale Nagrampa, Daniel Nagrampa

Eucharistic Ministers: Dolores Dyck,
Betty Kuntz, Terry Abadiano

Hospitality: Dolores Dyck, Lancy Cheng

Bell Ringers: Vacant



Repent in the name
of Jesus Christ.

Acts 2:38

Weekday Mass Intentions Celebrated at 12:05 p.m.

- Monday,** May 12: Norman Eros — repose of the soul,
Requested by Hazel Eros
- Tuesday,** May 13: Mass in Thanksgiving,
Requested by Fredrick Magsino
- Wednesday,** May 14: All Souls in Purgatory,
Requested by a parishioner
- Thursday,** May 15: Demetria Ongsu — repose of the soul,
Requested by Ongsu Family
- Friday,** May 16: All Souls in Purgatory,
Requested by a parishioner
- Saturday,** May 17: Le Duc Tinh — repose of the soul,
Requested by Haug Tran

Weekend Mass Intentions Celebrated at 5:10 p.m.

- Saturday,** May 17: Thanksgiving for all of God's Gifts,
Requested by a parishioner

HAPPY MOTHER'S DAY: "The most important person on earth is a mother. She cannot claim the honor of having built Notre Dame Cathedral. She need not. She has built something more magnificent than any cathedral — a dwelling for an immortal soul, the tiny perfection of her baby's body ... The angels have not been blessed with such a grace. They cannot share in God's creative miracle to bring new saints to Heaven. Only a human mother can. Mothers are closer to God the Creator than any other creature; God joins forces with mothers in performing this act of creation ... What on God's good earth is more glorious than this; to be a mother?" — Jozsef Cardinal Mindszenty

STEWARDSHIP A DISCIPLE'S RESPONSE

A Pastoral Letter on Stewardship—10th Anniversary Edition

(Part 7—this reflection will be updated every second week)

I. THE CALL

THE CALL TO STEWARDSHIP

Becoming a disciple of Jesus Christ leads naturally to the practice of stewardship. These linked realities, discipleship and stewardship, then make up the fabric of a Christian life in which each day is lived in an intimate, personal relationship with the Lord.

This Christ-centered way of living has its beginning in Baptism, the sacrament of faith. As Vatican II remarks, all Christians are “bound to show forth, by the example of their lives and by the witness of their speech,” that new life of faith which begins in Baptism and is strengthened by the power of the Holy Spirit in Confirmation (Ad Gentes, no. 11). Faith joins individuals and the community of Jesus’ followers in intimacy with their Lord and leads them to live as his disciples. Union with Christ gives rise to a sense of solidarity and common cause between the disciples and the Lord and also among the disciples themselves.



Refracted through the prisms of countless individual vocations, this way of life embodies and expresses the one mission of Christ: to do God’s will, to proclaim the Good News of salvation, to heal the afflicted, to care for one’s sisters and brothers, to give life—life to the full—as Jesus did.

Following Jesus is the work of a lifetime. At every step forward, one is challenged to go further in accepting and loving God’s will. Being a disciple is not just something else to do, alongside many other things suitable for Christians; it is a total way of life and requires continuing conversion.

Stewardship plays an important role in the lives of people who seek to follow Christ. In particular, as we have said, Christians must be stewards of their personal vocations, for it is these that show how, according to the circumstances of their individual lives, God wants them to cherish and serve a broad range of interests and concerns: life and health, along with their own intellectual and spiritual well-being and that of others; material goods and resources; the natural environment; the cultural heritage of humankind—indeed, the whole rich panoply of human goods, both those already realized and those whose realization depends upon the present generation or upon generations yet to come. Catholics have a duty, too, to be stewards of their Church: that community of disciples, that Body of Christ, of which they, individually and together, are the members, and in which “if one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy” (1 Cor 12:26).

“As each one of us has received a gift, used to serve one another as good stewards of God’s varied grace (1Peter 4:10).”



Financial Update:

	Collection May 3–4	Target May 3–4	May 3–4 Over (Short) from Target	Jan 1– Dec 31 Over (Short) from Target
Regular Sunday Collection	4,021.65	\$6,159.00	(2,137.35)	(35,834.70)
Development & Peace	\$0.00	—	—	\$2,242.00
Papal Charities	\$30.00	—	—	\$2,486.17
Needs of Church-Holy Land	\$45.00	—	—	\$1,629.18

Thank you for your donation!

Targets are based upon budgeted 2014 operating expenses approved by Blessed Sacrament Parish Finance Council.

THE ROLE OF LAYITY IN THE CATHOLIC CHURCH

The Second Vatican Council [1962–1965] devoted its decree on the apostolate of the laity *Apostolicam actuositatem* and chapter IV of its dogmatic constitution *Lumen gentium* to the laity in a sense narrower than that which is normal in the Catholic Church. The normal definition of laity is that given in the Code of Canon Law: By divine institution, there are among the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons.

There are members of the Christian faithful from both these groups who, through the profession of the evangelical counsels by means of vows or other sacred bonds recognized and sanctioned by the Church, are consecrated to God in their own special way and contribute to the salvific mission of the Church; although their state does not belong to the hierarchical structure of the Church, it nevertheless belongs to its life and holiness (Canon 207).

The narrower sense in which the Second Vatican Council gave instruction concerning the laity is as follows: The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; **they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ**; and they carry out for their own part the mission of the whole Christian people in the Church and in the world (*Lumen gentium*, 31).

In this narrower sense, the Council taught that the laity's specific character is secularity: they are Christians who live the life of Christ in the world. Their role is to sanctify the created world by directing it to become more Christian in its structures and systems: "the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God (*Lumen gentium*, 31)." The laity are full members of the Church, fully share in Church's purpose of sanctification, of "inner union of men with God, (*Catechism of the Catholic Church*, 775),"

acting with freedom and personal responsibility and not as mere agents of the hierarchy. Due to their baptism, they are members of God's family, the Church, and they grow in intimate union with God, "in" and "by means" of the world. It is not a matter of departing from the world as the monks and the nuns do that they sanctify themselves; it is precisely through the material world sanctified by the coming of the God made flesh, i.e. made material, that they reach God. **Doctors, mothers of a family, farmers, bank tellers, drivers, by doing their jobs in the world with a Christian spirit are already extending the Kingdom of God.** According to the repeated statements of Popes and lay Catholic leaders, the laity should say "we are the Church," in the same way that the saints said that "Christ lives in me."

NON-INTEGRATION OF MASS MINISTRIES

(Sacred Mysteries-Sacramental Principles & Liturgical Practice, p169)

Paulist Press, 1995: Dennis C. Smolarski, S.J.

The proper celebration of liturgical rites assumes the presence of several ministers in addition to the one presiding. At the minimum, a typical celebration includes a reader, a cantor and a server. **This is in stark contrast to the Tridentine missal and the 1614 A.D. Ritual**, which presumed the presence only of a server and which also required the priest to repeat quietly texts sung by the choir or proclaimed by the deacon and sub-deacon.

The *Constitution on the Sacred Liturgy* encourages the distribution of tasks during liturgical services and cautions that ministers "**should carry out all and only those parts that pertain to their ministry**." Such advice is repeated in the liturgical books themselves, for example, when the General Instruction of the Roman Missal states that the presiding priest should not proclaim the gospel if a deacon or another priest is present.

Integration and coordination of ministries presupposes several things. It presupposes the existence of qualified ministers. It presumes that all ministers know what is proper to their own ministry and what is proper to other ministers. It also assumes that the presiding minister actually permits and encourages other ministers to do all that their ministry requires.

It may be difficult to recruit and train enough ministers to fill all the liturgical needs of a community. But such difficulty is no excuse for certain ministers regularly to usurp the roles of others. God has given the members of the assembly various gifts and talents, and they should not be overlooked. Gifted individuals need to be identified and their talents cultivated for the benefit of the community.

We should no more consider certain ministries optional than we should consider vesture or vessels optional. A reader at mass, for example, whether on Sunday or during the week, is not a nice addition when one is present. In most cases, the participation of a reader should be considered a necessity if the celebration is to be considered authentic. Without bread and wine, we cannot celebrate the mystery of the Eucharist. We should also think twice about the advisability of celebrating any liturgical mystery without the assistance of appropriate ministers.