

Second Sunday after Easter

Masses and Intentions for the Week

Sunday, April 6 White

Second Sunday after Easter, *II Class*

7:30 AM Paul Kleckner

10:30 AM Pro populo

Monday, April 7 White

Feria of Paschaltide, *IV Class*

12:00 PM Rosemary Cecilia Riley +

Tuesday, April 8 White

Feria of Paschaltide, *IV Class*

12:00 PM Margaret Giulitto +

No 7:00 PM Mass this day.

Wednesday, April 9 White

Feria of Paschaltide, *IV Class*

12:00 PM Jim Peter +

Thursday, April 10 White

Feria of Paschaltide, *IV Class*

7:00 AM Delia DeNorma +

Friday, April 11 White

St. Leo the Great, Pope/Doctor, *III Class*

12:00 PM Salvatore Proccacino +

7:00 PM Special Intention

St. Leo the Great, overcame Attila the Hun by his eloquence, defended Papal primacy, and enriched literature with his profound discourses. He defended the Church at the Council of Chalcedon against the Christological heresies of the time, where it was exclaimed the "Peter has spoken by the mouth of Leo." He died on April 11, 461.

Saturday, April 12 White

Saturday of Our Lady, *IV Class*

7:15 AM Eddie Grammon +

Sunday, April 13 White

Third Sunday after Easter, *II Class*

7:30 AM Steve and Joyce Mersch & family

10:30 AMP Pro Populo

+

Easter Duty Reminder

Holy Mother Church attaches a *grave obligation* for all Catholics of age to make a confession of all mortal sins (since the last worthy confession) and receive Holy Communion at least once during the Easter season, which lasts until Trinity Sunday.

Special Guest Lecture - Next Sunday

We are privileged to host Michael Matt, author of the book *Gods of Wasteland* on the history and effects of rock music, who will lecture on the topic next Sunday evening, April 13, at 6:00. Parents are greatly encouraged to attend and to spread the word. Because of the nature of the subject, some of the material may not be appropriate for children under 12, so parental discretion is asked.

Fr. Saguto Away

Fr. Saguto will be away from Monday afternoon until Wednesday morning on Fraternity business. Fr. Duvelius will cover the Mass on Tuesday, but *please note that the Mass will be at noon*; there will be no 7:00 evening Mass this day.

Friday Evening Rosary

The Rosary will be recited following the evening Mass on Fridays for the welfare of the families and spiritual needs of the parish beginning this week.

Student Talent Show

A talent show is being organized for any of the students in the parish (K-12) on Thursday evening, May 8, at 7:00 PM at Fairbrook Manor in Brookville. Routines may include musical performances, recitation of poetry, comedy acts, and the like. For more information, please contact Suzanne Steele at (765) 647-1350.

Wedding Banns (Second Announcement)

Anthony Robert Gaddini, Cincinnati, OH, and
Emily Denise Alexander, Sunman, IN

Please Keep in Your Prayers...

Archbishop Buechlein; Patricia Wycislo; Ted Knight; Bridgette Schutzman; Neal Miller Family; Bischel Family; Tom Peter; Joseph Shake; Virginia Mendel; closure of Planned Parenthood in Bloomington; Donald Farwick +; James Peter +; Ed Lachman +; Shirley Heppner +; Martha Deller +; Mary Deegan +; Msgr. Bernard Schmitz +

Contributions – Thank You!

March 30 \$1715.12
Window Fund \$36251.24 (79%)

Calendar of Events

April 6 First Communion Class
April 9 Choir/Girls' & Boys' Groups
April 11 High School Classes
April 13 Special Guest Lecture
April 24 Evening of Recollection
May 4 First Communion

A Final Thought...

Reconciliation is given to us with conditions. The condition is that we should want it. That means repentance, the one thing necessary. But repentance can be expanded into a number of factors: it means turning away from sin and trying to love God and our neighbor. We must want to be free from sin - or, as St. Thomas Aquinas points out, at least want to be free from sin. We want to love God, or at least want to want to love Him. And we must want to love other people. That means that we are absolved from our sins on the condition that we are equally generous with other people. We pray that every day God will forgive us our debts, as we forgive our debtors. If we have heard the message that God loves us, we must pass it on.

This is why it is good to stress that the sacrament of penance is not so much about the past as the future. The past is done with, it is the future we must live with, and the future must contain the prospect of growing in the love of God and neighbor. Unless we want to grow in love, absolution will do us no good whatever. The act of contrition contains the resolution to not sin again. The positive side of avoiding sin is practicing love, both for God and for other people, in the ways appropriate to our state in life.

The effect of the grace we receive from the sacrament of confession is to give us not only pardon but peace. It makes it possible for us to embark on a new way of life, to set out with greater confidence on the task of growing in love. This is the case if we have received absolution as a true sacrament of reconciliation after a grievous fall away from God: we make a fresh start and begin again to grow. But it is

equally the case if we have not had any mortal sins to confess, but have made a confession of devotion, seeking absolution only for venial sins. The sacrament does take effect, and there is a true sacramental grace even though it may not have been strictly necessary. The grace is so beneficial to us that we would be foolish to ignore the possibility of increasing it, which is why the Church so much encourages us to make frequent use of confession, even when we have no serious sins to confess.

It might be said especially when we have no serious sins to confess. It is an easy trap to fall into the idea that because we are not conscious of committing any sins worth talking about, we do not need to go to confession.

[...] If regular confession is working properly, we will not be committing obvious major sins. That is one of the main purposes of confession: to keep us free from sin. And there is really no danger of getting complacent and thinking that we have reached perfection if we remember the possibilities and opportunities of growing in the love of God and neighbor that will always be on offer. Many people do indeed reach a state where they have committed no actual sins to confess, but they are aware of plenty of omissions. There is always more we can do in the way of love, for love is infinite. There are also, of course, many people who, despite regular and sincere confession, have an irritating and humiliating bad habit of sin that they cannot shake off: this can keep them humble and keep them returning regularly to the confessional. In one way or another, no one can ever say that he does not need confession, and those who do may well be unconsciously running themselves into serious danger.

Fr.

Francis Randolph, *Pardon and Peace* (2001), ch. 10