

Third Sunday after Easter

Masses and Intentions for the Week

Sunday, April 13

White

Third Sunday after Easter, *II Class*

7:30 AM Steve and Joyce Mersch & family

10:30 AM Pro populo

Monday, April 14

Red

St. Justin, Martyr, *III Class*

12:00 PM Faith Walker

St. Justin was converted from pagan philosopher to Christianity and then became the most illustrious opponents to the pagan philosophers. He addressed two Apologies (or defenses of the Faith) to the Emperor Antoninus and the Roman Senate, to which he would be rewarded with martyrdom in 165.

Tuesday, April 15

White

Feria of Paschaltide, *IV Class*

7:00 PM Donald Farwick +

Wednesday, April 16

White

Feria of Paschaltide, *IV Class*

12:00 PM Connie Mann +

Thursday, April 17

White

Feria of Paschaltide, *IV Class*

7:00 AM Special Intention

Friday, April 18

White

Feria of Paschaltide, *IV Class*

12:00 PM Mary Deegan +

7:00 PM Betty Konnersman +

Saturday, April 19

White

Saturday of Our Lady, *IV Class*

7:15 AM Clifford Dupree +

Sunday, April 20

White

Fourth Sunday after Easter, *II Class*

7:30 AM Don and Marian Cisle +

10:30 AM 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 - Tonight

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 this 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. There will be time for questions and answers.

Library Books

Please make sure that any library materials are returned in a timely fashion; generally these should be signed out no longer than a month but could certainly be renewed. New titles and materials are periodically added to the collection.

Friday Evening Rosary

The Rosary is now recited following the evening Mass on Fridays for the welfare of the families and spiritual needs of the parish.

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 (Final Announcement)

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

Please Keep in Your Prayers...

Archbishop Buechlein; Patricia Wycislo; Rosie Rolfes; Ted Knight; Neal Miller Family; Tim Hindenberger; Tom Peter; Joseph Shake; Virginia Mendel; closure of Planned Parenthood in Bloomington; Donald Farwick +; James Peter +; Ed Lachman +; Shirley Heppner +; Martha Deller +; Mary Deegan +; Dottie Voegelé +; Larry Hill, Jr. +; Msgr. Bernard Schmitz +

Contributions – Thank You!

April 6	\$1467.25	
Window Fund	\$36751.24	(80%)

Calendar of Events

April 13	First Communion Class
April 13	Special Guest Lecture
April 16	Choir/Girls' & Boys' Groups
April 18	High School Classes
April 24	Evening of Recollection
May 1	Ascension Day (Holyday)
May 4	First Communion

A Final Thought...

No mental prayer, no holiness. And I would add, it is necessary not only to achieve sanctity, but sometimes even to preserve one's sanity. What then is mental prayer? Mental prayer can be simply defined. It is the prayer in which the sentiments we express are our own and not those of someone else. Thus understood, mental prayer is actually the heart and substance of all prayer worthy of the name, because even when, as generally happens, the words we use in vocal prayer are those of someone else - of the psalmist or even those of Christ or the Church - we must still somehow make these words our own, appropriate them, and identify ourselves with what we are saying. Otherwise we would be merely pronouncing syllables and not really praying at all. So all vocal prayer must, to some extent, also be mental prayer. However, the prayer of which we are speaking is something more refined. It is that form of prayer in which we ourselves under the impulse of grace make up the words we use as expressions of what already is in our hearts. The degree of this internal expression of our sentiments is a matter of taste and temperament. In essence, however, mental prayer is interior prayer. We interiorly vocalize what is inside of us in such language as we may need to tell God what is in our hearts.

[...] In mental prayer, the conversation has certain qualities which make it distinctive. The conversation with the invisible world is *my* conversation. I do not as such go elsewhere to think of what to say but say what is on my mind and in the depths of my soul. Clearly, this kind of prayer is absolutely distinctive for each person. The conversation is spontaneous. It

arises by a kind of heavenly instinct in words and terms of thought that are quite unrehearsed. In mental prayer, we are not exactly making a speech to God. Moreover, the conversation is a real dialogue between myself speaking and my invisible Auditor listening. But it also consists of my invisible Auditor speaking and I listening. Mental prayer is not, if it is real, a monologue. It presumes that if I pray mentally I am both active and passive, both talker and hearer. When I finish any given period of mental prayer, I am to go away enriched in mind and inspired in heart. Mental prayer is a two-way process, from us to the real world of faith, where God and those in His glory abide, and from Him and them back to us who so desperately need their guidance and inspiration. Needless to say, we should give God a chance to talk back. The art of listening in prayer is a fine art.

Finally, conversation in mental prayer is to be an experience. I do not say we must feel in a sensible way the communication between ourselves and the invisible world, but it should be an experience. In mental prayer we are to be, as it were, immersed in what we are doing and involved in our whole being, depending on the degree of intensity we put into prayer and especially on the grace that God gives us when we are in contact with Him and with those who behold Him face to face. Like asking them, how does God look? They should be able to tell us and we should be the wiser for the dialogue.

Fr. John Hardon, *Theology of Prayer* (1979)