

ST. FRANCIS XAVIER PARISH



5th Sunday
of Lent
29 March 2020

St. Francis Xavier, Acushnet – Diocese of Fall River

Mass Schedule

(March 28st - March 29th)

Sat.	Mar 28	5th Sunday of Lent (Vigil) (Vi) <i>Pro Populo</i>
	4:00pm	
Sun.	Mar 29	5th Sunday of Lent (Vi)
	8:00am	Theresa Nientimp
	10:30am	Dorothy Mello
Mon.	Mar 30	Lenten Weekday (Vi)
	9:00am	Brother Armand & Elianne and Philippe Binette
Tues.	Mar 31	Lenten Weekday (Vi)
	9:00am	Eric, Stephen & Christopher Gracia
Wed.	Apr 01	Lenten Weekday (Vi)
	9:00am	Irene & Bruno Cesolini and Susan Hague
Thurs.	Apr 02	Lenten Weekday (Vi)
	9:00am	Roseanne Mandeville & Elaine Fournier
Fri.	Apr 03	FIRST FRIDAY (Vi)
	9:00am	Raymond Lemieux
	6:00pm	Rene Pepin
Sat.	Apr 04	St. Isidore; Bishop (Vi)
	9:00am	Albertina & Eliseu Correia
Sat.	Apr 04	Palm Sunday (Vigil) (Rd)
	4:00pm	Edmond & Louise Tetreault and Al Hebert
Sun.	Apr 05	Palm Sunday (Rd)
	8:00am	Joan Hammarquist; Rene Pepin
	10:30am	<i>Pro Populo</i>

Financial Report

Recent Expenses:

Sump Pump System Repair.....\$2,387.00

Prayers Please

... for all the sick of our parish: those homebound, in the hospital, and nursing facilities; and for all the souls in purgatory.

Sanctuary Lamp

*During Eucharistic Adoration please pray for the following person/s for whose intention the Sanctuary Candle burns this week: **John B. Gracia***

CONFESSION

Monday: 5:30 to 6:30 pm
Saturday: 9:30 to 10:00am
Saturday: 3:00 to 3:45pm

FROM THE PASTOR'S DESK

GROWING IN LOVE FOR THE HOLY EUCHARIST- EVEN WHEN YOU CAN'T RECEIVE IT

In a strange way, these days of Lent help us to reconnect with one of the original purposes of the season. As I said in the beginning of Lent, one of the season's purposes was as a time of preparation for those who were going to be baptized and confirmed at the Easter Vigil. Somewhat later, Lent also became a season for public penance.

All of us participated in one of the vestiges of this tradition when we were marked with ashes on Ash Wednesday. For us, this sign of repentance and sorrow for sin is spiritual and symbolic; we wash it off that night and continue with our practice of the faith (as best we can). However, centuries ago, only those who were guilty of serious sin were so marked – and then, after, led from the church. For the rest of Lent they had to watch the Mass from the door or narthex of the Church, being unable to fully participate in Mass and receive Holy Communion until a public act of forgiveness on Holy Thursday.



The penitents are led out of the church on Ash Wednesday

While this rite is no longer practiced, in these days we can reflect on the effect it must have had. It reminded those who participated in these rituals that Holy Communion – and indeed, our participation at Mass – is not something that we can take for granted, nor a mere ceremony that has no connection to the rest of our lives. Rather, the Holy Eucharist – Holy Communion – is always a gift. So long as we are in a state of grace (that is, not having an unconfessed mortal sin on our souls) we are welcome to receive, but perhaps now we will be more aware of what a gift and privilege it is to participate in Holy Mass and receive our Lord in Holy Communion!

PARISH INFORMATION

PARISH OFFICE HOURS

Mon-Fri: 9:30am – 4:00pm

Please make an appointment to meet with

HELPFUL CONTACTS

Religious Education: 508-998-7445

School: 508-995-4313

School Fax: 508-995-0456

ACCESSIBILITY

- Open for Prayer Every Day
- Wheelchair Lift
- Cry-room

St. Francis Xavier Parish **125 Main Street** **Acushnet, MA 02743**

tel: (508)-995-7600 fax: (508) -995-1794

email: info@sfxparish.com

Fr. Riley J. Williams, Pastor

[rjw@sfxparish.com]

Deacon David Pepin

[dbp@sfxparish.com]

Mrs. Janine Hammarquist, Rel. Ed. Coordinator

[jlh@sfxparish.com]

[ministry@sfxacushnet.com]

Mr. Steven Guillotte, Director of Pastoral Services

[sng@sfxparish.com]

Mrs. Michelle Russo, Parish School Principal

[mrusso@sfxacushnet.com]

Mrs. Anabela Shaughnessy, Asst. Principal

[ashaughnessy@sfxacushnet.com]

HOLY MASS

Sunday 8:00am & 10:30am

Saturday Vigil 4:00pm

Monday-Saturday 9:00am

First Friday 9:00am & 6:00pm

Latin/Extraordinary Form: As Announced

CONFESSIONS

Monday 5:30-6:30pm

Saturday 9:30-10:00am

Saturday 3:00-3:45pm

First Fridays 6:45-7:15pm

Any Time by Appointment

ADORATION

Mon - Friday 6:30am-9:00pm

Saturday 6:30am-2:45pm

VESPERS

Monday: Vespers with Benediction

Tuesday: Vespers

Wednesday: Vespers with Benediction

(Vespers begins at 6:30 pm)

ON THE COVER

He cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go. (Jn 11:43-44)

Once again this Sunday we have a very interesting scriptural quotation to examine that leaves us with many questions. First, when Jesus calls Lazarus out from his tomb, did Lazarus walk out of the tomb? Jesus does not command Lazarus to "walk out" but to "come out" or "come forth". The Catholic Revised Standard and New American versions and the King James translation do not read that Lazarus "walked out" but that he "came out" or "came forth". In fact, how could he have walked out if his feet were tied? Further, the first two respective translations record that "the *dead* man came out". Was Lazarus still dead when he came out? The King James translation refers to Lazarus a bit differently: "he that was dead". Does this mean that at this point Lazarus was now alive even though his face was still bound? And if he was alive, how still could he come out since his feet were still bound which we know to be the case since they needed to be unbound.

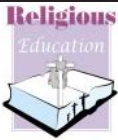
There is no mention in St. John's gospel narrative that Lazarus struggled to loosen his own bonds. This may be because Lazarus did not struggle (or because this is not the detailed Gospel of St. Mark)! Did Lazarus not struggle because he was still dead at his coming out? Did Lazarus levitate from his tomb? Did he come to life only after he was untied and let go, such that Christ wanted those who participated in the untying to experience the palpable return of the breath of human life to this one who had been entombed for four days? We can only respond to these questions by saying that the event itself was certainly more amazing than the amazing narration of it; for all who were present were in the presence of the "*resurrection and the life*" (Jn 11:25).

For this **5th Sunday in Lent** we have placed on our parish bulletin cover a work by the late Renaissance painter **Sebastiano del Piombo** entitled *The Raising of Lazarus* (1519 – National Gallery, London). Del Piombo was a Venetian who after studying under Bellini travelled to Rome to study the works of Raphael and Michelangelo. This painting of del Piombo once hung side by side in the Vatican with Raphael's *Transfiguration* (1520).

Here we see all the early Mannerist reactions to the miraculous raising: a man and woman kneeling in adoration, a man and woman (above Christ's left arm) in fear and astonishment, three women above them preparing for the stench of the dead body, two men to the left of them embracing in joy that the Messiah has come! Of course there is Lazarus being unbound and full of new life. Beyond the conversing crowd which flanks Christ, we see a deep, beautiful landscape with hill and lawn, bridge and water, painted in Venetian brilliance.

We might ask ourselves what our reaction would have been at the raising of Lazarus. Would we have adored, turned away, covered our noses, embraced in celebration; or would we have heard the command of Jesus and ran toward the "dead man" releasing him from his bonds of death.

5th Sunday of Lent - March 29, 2020



All rescheduled dates are dependent upon the recommendations of our Bishop.

All public Masses have been suspended by Bishop daCunha. Please visit our parish website or the parish Facebook page to view the Mass to make a spiritual communion. Please make time for prayer (Daily readings via the Magnificat or USCCB website, Rosary, Stations of the Cross, Divine Mercy Chaplet, even your own prayers during this most difficult time).

All First Communion Students will be receiving class work via their parents email in google forms, please continue checking your emails for the upcoming class. First Communion Day of Reflection has been cancelled and all work will be sent home mostly via email, if you or someone you know does not have access to a computer please contact me and we can make special arrangements. Please keep all of the First Communicants in your prayers as they prepare to receive Holy Communion for the first time this year.

Level 1-9 classes Please make sure that you are checking your emails. Religious Education Class work, helpful prayer tips & websites as well as fun activities for feast days have been sent out via parents email. Some of this work is being required to be sent back completed, especially if your child is in a sacramental year.

To keep informed of continuous updates please visit our Parish Master Calendar on our website at www.sfxparish.com.

Thank you to all of the families that have taken the time to check emails and complete the work on the Holy Mass!

ST. FRANCIS XAVIER
PRESCHOOL - GRADE 8



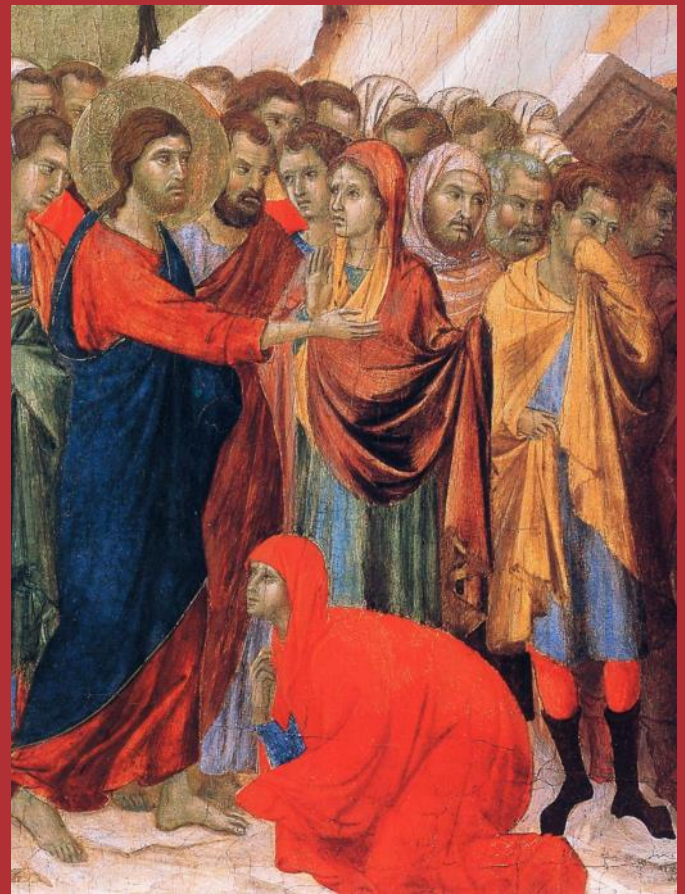
ELEMENTARY SCHOOL
ACUSHNET, MASSACHUSETTS

Videos, Zoom Meetings, Google Classrooms, and Online Learning are the new reality for our school these days! I am thoroughly impressed with our faculty and their careful planning and preparation for the Distance Learning Approach that we have had to adopt in this challenging time. Teachers are working around the clock to ensure their students are learning from home. From preschool to middle school, our virtual classrooms have been created and our students are learning daily! If you are curious as to what this type of learning looks like, please feel free to peruse our teachers' Classroom Webpages at <https://www.sfxacushnet.com/parents/classroom-webpages/>. Our faculty and staff are to be commended! Please continue to pray for our school and parish community during these difficult days.

God Bless, Michelle Russo/Principal

UPCOMING SECOND & SPECIAL COLLECTIONS

April 5th - Building Fund
April 10th - Holy Land (Good Friday)



Raising of Lazarus (fragment)
Duccio (1311)

Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world." (Jn 11:25-27)

DAILY MASS & STATIONS OF THE CROSS: In order to ensure that our parishioners can maintain their prayer life at home, we have placed on our parish website homepage a few sliders that you can click on and will link you to **Daily Mass** and the **Stations of the Cross**. As long as Father Williams is able, he will be taping the daily Mass and loading this on *You Tube* and *Facebook* and linking it to the parish homepage. We have received many calls at the parish center from those who are sad about not being able to receive Holy Communion, but at least in this way you can still pray the Holy Mass and make a "spiritual communion" with the Lord. As there is also no Stations of the Cross on Fridays, we encourage you to use the homepage link to pray this most precious prayer of the Passion at home during Lent. God Bless!

SFX
WOMEN
OF GRACE

Prayer Against Coronavirus

Lord Jesus Christ, our Divine Physician, we ask you to guard and protect us from Coronavirus COVID-19 and all serious illness. For those that have died from it, have mercy; for those that are ill now, bring healing. For those searching for a remedy, enlighten them; for medical caregivers helping the sick, strengthen and shield them. For those working to contain the spread, grant them success; for those afraid, grant peace. May your precious blood be our defense and salvation. By your grace, may you turn the evil of disease into moments of consolation and hope. May we always fear the contagion of sin more than any illness. We abound on ourselves to your infinite mercy. Amen

(Pedro de la Cruz)

OUR PARISH
ADULT EDUCATION SERIES

We have cancelled the last two classes on our series on the book and video presentation by Father Kauth entitled *The Sacraments*. We were to hold two last videos and instructions (Anointing of the Sick and Holy Orders) in the parish center, however we are offering all parishioners the opportunity to watch these videos in home and at their own leisure on-line.

Please follow the instructions listed below:

- 1) Go to <https://www.saintbenedictpress.com/index.php/studymap/member/>
- 2) Click "Create an Account"
- 3) Insert your information
- 4) For "Study", choose "Sacraments"
- 5) For Parish, choose ours
- 6) For access code, type in **SC00218**
- 7) After that, just select the video in the series that you would like to watch

**Please note that this is an 8 Part Series and an excellent presentation about the Catholic Sacraments

PRAY FOR THOSE IN THE TRENCHES: We already know of some parishioners who in their occupations are working directly with patients diagnosed or being monitored in hospitals etc. for COVID-19. These individuals will sometimes be providing direct medical care to such patients during a twelve hour or more day! Please keep all medical and personal care staff in your daily prayers, that they will be able to heal the sick and that they will also be kept safe from illness.

STEVE'S COLUMN

ON UTILITY AND FIDELITY: In a recent article in *The Atlantic* on-line magazine (March 11) writer Yascha Mounk provided commentary on guidelines published by the Italian College of Anesthesia, Analgesia, Resuscitation and Intensive Care (SIAARTI). Mounk explains that this document likens "the moral choices Italian doctors may face [concerning the COVID-19 virus epidemic] to the forms of wartime triage". Mounk describes how the document recommends the utilization of "distributive justice" and "the appropriate allocation of limited health resources."

Mounk declares that the methodology of justice applied by the college is "utilitarian". This is the idea that the morally right action is the one which produces the most good. He quotes the college's position on distributive justice to be: "those patients with the highest chance of therapeutic success will retain access to intensive care."

Now if you are of a suspicious nature and the hair stands up on the back your neck when national doctors' groups proclaim themselves ethicists, then you may have already guessed correctly what comes next: "It may become necessary to establish an age limit for access to intensive care." Just in case the physician group's statement remains unclear here is Mr. Mounk's full translation of it: "Those who are too old... or who have too low a number of 'life-years'... would be left to die". Mounk informs us further that not only age but "comorbidity" - the presence of more than one illness occurring at the same time in the same person - will also be "carefully evaluated" by the doctor to determine who might be more likely to die. However, when the decision is made as to who lives or dies based on available resources, those who "require a greater share of scarce resources" i.e. "older or more fragile patients", would be on the top of that list.

Mr. Mounk then proceeds to make his case in support of the doctors' college. He does so by posing his argument in the form of question: "If you are an overworked nurse battling a novel disease under the most desperate circumstances, and you simply cannot treat everyone, however hard you try, whose life should you save?"

This would seem a mind-bending question if it did not open with an entirely false assumption: that nurses, overworked or not, ought to be calculating who lives and who dies. The problem with Mr. Mounk's thesis is that it presupposes that doctors and nurses have, by virtue of their profession, a right to decide who to save and who not to save. They don't.

Let us begin with triage. Triage is not for deciding who lives or who dies. Triage is primarily for assessing the wounded, a lot of wounded, for the purpose of deciding the order of treatment, not the order of dying.

As for "utility" and "distributive justice" the college's use of these terms is distortive. First of all, distributive justice is not solely about the distribution of resources to individuals based on someone's determination, but about a guarantee to the individual that the privileges of society will be equitable and unbiased and that *everyone* in society will share not only in the common benefits but also in the common burdens....

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STEVE'S COLUMN (...CONTINUED)

Further, the “utilitarian” concept is not only concerned with the greatest good for a society; it is also concerned with the impartial good of everyone. This is how the *Stanford Encyclopedia of Philosophy* explains utility: “Everyone’s happiness counts the same”.

Should there be an age limit on access to intensive care? Is this the way it really works in wartime? Are the older, wounded officers put at the bottom of the list for emergency surgery because they are older? Do the doctors stand around and say, “Well, this fifty-year old major is a chain-smoker with severe hypertension. Leave him to die and bring in the private first class”!

Is the doctors’ recommendation of screening-out who lives by age and pre-existing condition so preferable to “first come – first serve” as they claim? When an eighty-two year old man with diabetes presents with COPD needing a ventilator and three devices are still available, do you refuse him one because you are expecting a few younger COVID-19 patients to come through the door? Their “utilitarian” approach would say so.

We readily grant that doctors and nurses have an agonizing job in times of disaster and limited resources. I believe that in such circumstances they do their best to treat everyone. However, as healers they should not be strategizing beforehand about who lives and who dies over resources, especially as this strategy does not even mesh with the ideas of utility and distributive justice that make up their strategy. Doctors must decide in times of crisis. We want to trust their decisions. Yet they appear least trustworthy when they are wont to withhold care based on a predetermination against age and fragility.

More than one week after reading Mounk’s commentary, I watched a video of intensivists doctors and nurses working in the busiest hospital in Bergamo, the Italian province hardest hit by COVID-19. I was impressed by the dedication of these caring professionals to treat every patient that comes to them. They may have been forced to turn their ER into an ICU, but they have not been moved to follow the guidelines of the SIAARTI.

If this Italian college of doctors is truly concerned about justice, it should rewrite its proposal and begin with *communitive* justice. This form of justice regulates the rights between one person and another. As a virtue it is most suited to the patient/doctor relationship: two human beings, meeting face-to-face, not hiding behind policy. Hence, through an honest, compassionate conversation about his terminal condition the critical care patient (or he holding proxy) may even decide to give up his just claim to a ventilator for the patient next to him, in exchange for the doctor’s pledge to try to keep him comfortable. Then, medicine will not only be about justice and utility, but about love and fidelity.

sng@sfxparish.com

READINGS FOR THE WEEK OF
MARCH 29, 2020

Sunday: Ez 37:12-14/Ps 130:1-2, 3-4, 5-6, 7-8 [7]/Rom 8:8-11/Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45

Monday: Dn 13:1-9, 15-17, 19-30, 33-62 or 13:41c-62/Ps 23:1-3a, 3b-4, 5, 6 [4ab]/Jn 8:1-11

Tuesday: Nm 21:4-9/Ps 102:2-3, 16-18, 19-21/Jn 8:21-30
Wednesday: Dn 3:14-20, 91-92, 95/Dn 3:52, 53, 54, 55, 56/Jn 8:31-42

Thursday: Gn 17:3-9/Ps 105:4-5, 6-7, 8-9 [8a]/Jn 8:51-59

Friday: Jer 20:10-13/Ps 18:2-3a, 3bc-4, 5-6, 7 [cf. 7]/Jn 10:31-42

Saturday: Ez 37:21-28/Jer 31:10, 11-12abcd, 13 [cf. 10d]/Jn 11:45-56

ST. ISIDORE OF SEVILLE: In the fall of 409 AD, several Germanic tribes entered into Hispania (present day Spain) and established kingdoms thus beginning the end of Roman rule of Spain. About twenty five years after Isidore was born in 560 AD in Cartagena in southeastern Spain, the Visigoths controlled almost all of Spain from Toledo. Isidore was born of noble and pious Hispano-Roman parents, Severianus and Theodora. Isidore had two brothers and one sister who were also canonized.

Isidore was educated in the cathedral school of Seville in southern Hispania, where he mastered Latin and the liberal arts. His brother Saint Leander was made Bishop of Seville. When Leander died in 601 AD, Isidore became bishop of this ancient town of robust culture. Following Leander, Isidore worked hard to convert all the Visigoths from the heresy of Arianism (which denied the divinity of Christ) back to Catholicism. He succeeded.

Isidore led many councils of bishops and implemented many effective changes. In the Fourth Council of Toledo, Isidore accomplished a directive that all bishops establish seminaries in their cathedral cities. These schools made advancements toward the modern university by adding law and medicine as disciplines. The former was important for injecting the strength of Roman law into the Germanic system that ruled in Hispania while the latter created an eagerness to study science.

Seventy five years after Isidore died, the Muslims invaded Spain. Yet the great memory of Isidore was shown respect by some of the Muslim leaders while Isidore remains a beacon for Christian Spain. His feast day this year is the Saturday before Palm Sunday. May he aid in the conversion of our wayward culture to Christ.

40 DAYS FOR LIFE CANCELLATION: We regret to inform you that the Lenten campaign of *40 Days for Life* has been cancelled due to the rules against gathering during the COVID-19 pandemic. We thank all those who signed up and who intended to go. Please make a special prayer of intercession for all unborn children on Passion (Palm) Sunday. Thank you for your dedication to life.