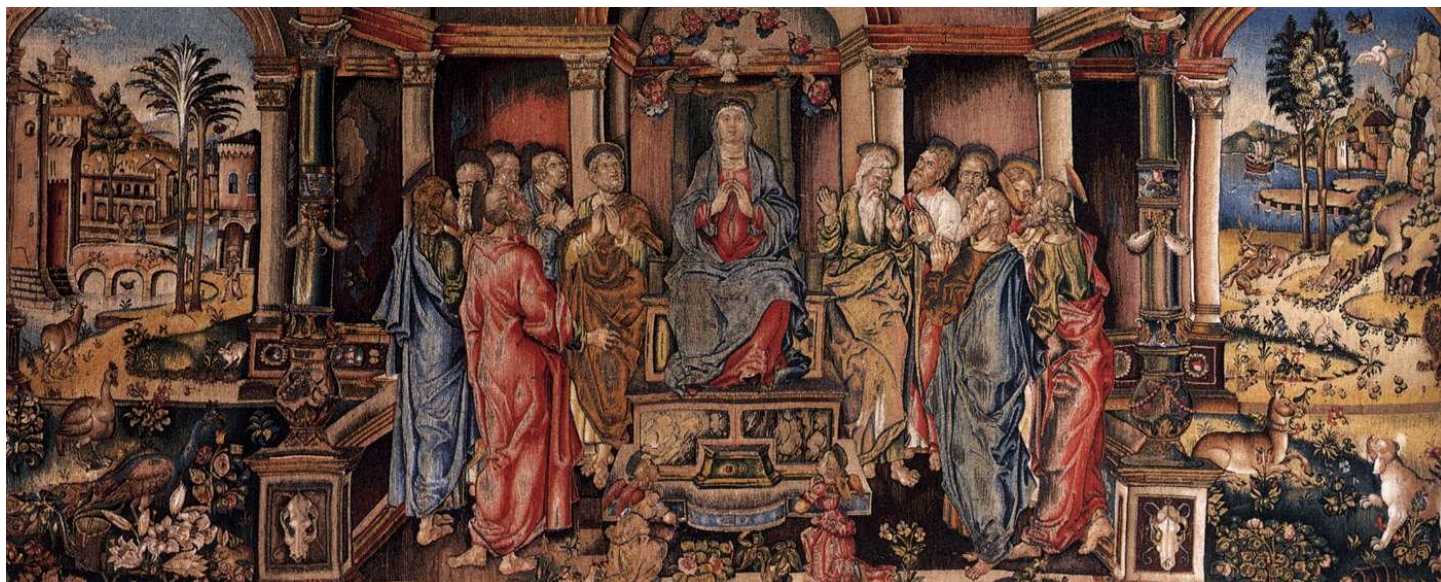


SAINT PETER'S CATHOLIC CHURCH

MAY 31, 2020



104 WEST FIRST STREET • MANSFIELD, OHIO 44902
419.524.2572 | MANSFIELDSTPETERS.ORG

Mass Schedule:

Saturday: 5:00 P.M.
Sunday: 7:30 A.M., 9:30 A.M., 11:30 A.M.
Monday & Friday 5:30 P.M.
Tuesday - Thursday 7:00 A.M.

Spanish Mass:

Resurrection Parish, Lexington

All Masses are cancelled until further notice.

Parish Office Hours:

All offices are closed until at least June 1, 2020

Pastoral Care Contacts:

Ms. Kristi Reindl 419.524.2572
*Hospital & Follow-up
Nursing Homes/Assisted Living &
Prayer Pipeline*
Deacon John Reef 419.529.3694
Shut-ins/Homebound

Sacrament of Baptism:

Please contact the Parish Center to begin plans for the baptism of your baby or child.

Sacrament of Reconciliation:

Saturday: 3:00 - 4:30 P.M.
Other times by appointment.

Sacrament of Marriage:

Arrangements should always be made at the **Parish Center office at least eight months** in advance of the ceremony. A wedding date is confirmed after the initial meeting with a priest.

Bulletin Deadline:

Friday, 12:00 noon. All requests must be submitted in writing or email and must receive prior approval.

Parish Administrative Assistant:

Ms. Kristi Reindl 419.524.2572 ext.2122

Pastoral Staff:

Fr. Gregory R. Hite, *Pastor*
Fr. Austin Ammanniti, *Parochial Vicar*
Mr. Bill Johnson,
Director of Music & Liturgy
Ms. Lynne Lukach, *Pastoral Associate*
Mrs. Elizabeth Wurm, *Director of
Religious Ed. & Youth Minister*

Deacon:

Mr. John Reef

St. Peter's School:

Mr. Jonathan Cuttitta
High School, Jr. High School
Mrs. Ashley Rastorfer
Elementary School and Montessori

Parish Business Manager:

Mr. Evan Mumea

Director of Development:

Mr. Jason Crundwell

A PARISH OF THE SAINT JUAN DIEGO DEANERY, DIOCESE OF TOLEDO

A Homily on the Meaning of Pentecost

by Saint Augustine of Hippo

I. What is the Meaning of the Coming of the Holy Spirit?

This is a solemn day for us, because of the Coming of the Holy Ghost; the fiftieth day from the Lord's Resurrection, seven days multiplied by seven. But multiplying seven by seven we have forty-nine. One is then added: that we may be reminded of unity.

What is the meaning of the Coming of the Holy Ghost? What did it accomplish? How did He tell us of His Presence; reveal It to us? By the fact that all spoke in the tongues of every nation. There were a hundred and twenty people gathered in one room; ten times twelve. The sacred number of the Apostles was multiplied ten times. What then, did each one upon whom the Holy Spirit descended speak in one of the tongues of each of the nations: to this man one language, to this man another, dividing as it were among themselves the tongues of all the nations? No, it was not so: but each man, singly, spoke in the tongue of every nation. One and the same man spoke the tongue of every nation: the unity of the Church amid the tongues of all the nations. See here how the unity of the Catholic Church spread throughout all nations is set before us.

II. Whosoever is Without the Church Has Not the Holy Spirit

He therefore who possesses the Holy Spirit is in the Church, which speaks in the tongues of all nations. Whosoever is without this Church, has not the Holy Spirit. For this reason the Holy Spirit deigned to reveal Himself in the tongues of all nations, that each may understand, that he possesses the Holy Spirit who is nourished within the unity of the Church, which speaks in every tongue. One body, says Paul the Apostle, one body and one Spirit (Eph. iv. 4).

Attend to this, you who are our members. A body is composed of many members, and one spirit gives life to all the members. By the human spirit, by which I am myself a man, I join together all my members: I command my members to move, I direct the eye to see, the ears to hear, the tongue to speak, the hand to work, the feet to walk. The duties of each member are different, but one soul joins all together. Many things are commanded, many done, but one commands, one is obeyed. What our spirit, that is, our soul, is to our own members, this the Holy Spirit is to the members of Christ, to the Body of Christ, which is the Church.

And so, where the Apostle speaks of it as a body, let us not think of it as a dead body without life. One body, he says. But, I ask you, is this a living body? It is living. By what does it live? By one spirit. And one Spirit. Be watchful therefore, brethren, within our own body; and grieve for those who are cut off from the Church. As long as we live, while we are in our senses, let all members fulfil their duties among our own members. Should one member suffer anything, let all the members suffer with it (I Cor. xii. 26). Yet, though it may suffer, because it is in the body, it cannot die. For what does to die mean but to lose the spirit? Now if a member be cut off from the body, does the soul follow it? It can still be seen what member it is: it is a finger, a hand, an arm, an ear; besides substance, it has form; but it has no life. So is it with a man separated from the Church. Seek if he has the sacrament. You learn he has. Look for baptism. You find it. The creed? You find it. This is the outward form; but unless inwardly you live by the Spirit, in vain do you glory in the outward form.

III. Unity is put before us in the Creation, and in the Birth of Christ.

Dearly Beloved, God greatly commends unity. Let you dwell upon this, that in the beginning of creation, when God established all things, He placed the stars in the heavens and trees and all green things upon the earth. He said: Let the earth bring forth, and trees and all living things were brought forth. He said: Let the waters bring forth creeping things and flying things; and it was done. Let the earth bring forth the living creature in its kind and cattle and beasts of the earth; and it was done. Did God make the other birds from one bird? Did He make all the fish from one fish? All horses from one horse? All beasts from one beast? Did the earth not produce many things at the same time? Did it not complete many created things with numerous offspring?

Then He came to the creation of man, and He created one man; and from one man the human race. Nor did He will to create two separate beings, male and female, but one man; and from this one man He made woman (Gen. i. II). Why did He do this? Why did He begin the human race from one man, if not to commend unity to mankind? And the Lord Christ was born of one person. Virgin therefore is unity; let it hold fast to its integrity; let it preserve it uncorrupted.

IV. Christ commends to the Apostles the Unity of the Catholic Church.

The Lord commends to the Apostles the unity of the Church. He shows Himself; and they think they are seeing a spirit. They are frightened. He gives them courage, when He says to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands: handle and see; for a spirit hath not flesh and bones, as you see me to have. And see how as they wondered for joy He takes food; not from necessity, but for His purpose. He eats it before them. In the face of the unbelieving He commends to them the reality of His Body; He commends the Unity of the Church.

For what does He say? Are not these the words I spoke to you, while I was with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me? Then he opened their understanding, the Gospel says, that they might understand the scriptures. And he said to them: thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day (Lk. xxiv. 44). Behold our Head. Behold our Head; but where are the members? Behold the Bridegroom; where is the Bride? Read the marriage contract; listen to the Bridegroom. You seek the Bride? Learn from Him. No one takes away from Him His Bride; no one puts another in Her place. Learn from Him. Where do you seek Christ? Amid the fabrications of men, or in the truth of the Gospels? He suffered, He rose the third day, He showed Himself to His Disciples. We now have Him; we ask where She is? Let us ask Him. It behooved Christ to suffer, and to rise again from the dead, the third day.

Lo, this is now come to pass; already we have seen Him. Tell us, O Lord; tell us Thou, Lord, lest we fall into error. And that penance and remission of sins should be preached. in his name unto all nations, beginning at Jerusalem. It began at Jerusalem, and it has reached unto us. It is there, and it is here. For it did not cease there to come to us. It has grown forth not changed places. He commended this to us immediately after His Resurrection. He passed forty days with them. About to ascend to heaven, He commended the Church to them again. The Bridegroom now about to depart entrusted His Bride to the care of His friends: not that she should love one among them, but that She might love Him as Her Spouse, and them as friends of the Bridegroom; but none of them as the Bridegroom.

They are jealous for Him, the friends of the Bridegroom; and they will not suffer her to be corrupted by a wanton love. Men hate rather when they so love. Listen to the jealous friend of the Bridegroom, when he knew, through friends, that the Bride was in a way to being corrupted. He says: I hear there are schisms among you; and in part I believe it (I Cor. xi. 18). Also, it hath been signified to me, my brethren, (you, by them that are of the house of Chloe, that there are contentions among you, that everyone of you says, I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ. Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul? (I Cor. i. 11-13.) O friend of the Bridegroom! He refuses for himself the love of Another's Spouse. He wills not to be loved in the place of the Bridegroom, that he may reign with the Bridegroom.

The Church therefore has been entrusted to them (the friends of the Bridegroom). And when He was about to ascend into heaven, He said so to those who thus asked Him about the end of the world: Tell us when shall these things be? And when shall be the sign of thy coming? And He said: It is not for you to know the times which the Father hath put in his own power. Hear, O disciple, what you have learned from your Master: But you shall receive the power of the Holy Ghost coming upon you. And it has come to pass. On the fortieth day He ascended into heaven, and behold, coming upon this day, all who were present are filled with the Holy Ghost, and speak in the tongues of all nations. Once more unity is commended; by the tongues of all nations. It is commended by the Lord rising from the dead; it is confirmed this day in the Coming of the Holy Ghost. Amen.

Source: Catholicism.org

HOMILY OF HIS HOLINESS POPE FRANCIS

*St Peter's Square
Sunday, 9 June 2019*

Pentecost arrived, for the disciples, after fifty days of uncertainty. True, Jesus had risen. Overjoyed, they had seen him, listened to his words and even shared a meal with him. Yet they had not overcome their doubts and fears: they met behind closed doors (cf. *Jn* 20:19.26), uncertain about the future and not ready to proclaim the risen Lord. Then the Holy Spirit comes and their worries disappear. Now the apostles show themselves fearless, even before those sent to arrest them. Previously, they had been worried about saving their lives; now they are unafraid of dying. Earlier, they had huddled in the Upper Room; now they go forth to preach to every nation. Before the ascension of Jesus, they waited for God's kingdom to come to them (cf. *Acts* 1:6); now they are filled with zeal to travel to unknown lands. Before, they had almost never spoken in public, and when they did, they had often blundered, as when Peter denied Jesus; now they speak with *parrhesia* to everyone. The disciples' journey seemed to have reached the end of the line, when suddenly they were *rejuvenated by the Spirit*. Overwhelmed with uncertainty, when they thought everything was over, they were transformed by a joy that gave them a new birth. The Holy Spirit did this. The Spirit is far from being an abstract reality: he is the Person who is most concrete and close, the one who changes our lives. How does he do this? Let us consider the Apostles. The Holy Spirit did not make things easier for them, he didn't work spectacular miracles, he didn't take away their difficulties and their opponents. Rather, the Spirit brought into the lives of the disciples a harmony that had been lacking, his own harmony, for he *is harmony*.

Harmony within human beings. Deep down, in their hearts, the disciples needed to be changed. Their story teaches us that even seeing the Risen Lord is not enough, unless we welcome him into our hearts. It is no use knowing that the Risen One is alive, unless we too live as risen ones. It is the Spirit who makes Jesus live within us; he raises us up from within. That is why when Jesus appears to his disciples, he repeats the words, "Peace be with you!" (*Jn* 20:19.21), and bestows the Spirit. That is what peace really is, the peace bestowed on the Apostles. That peace does not have to do with resolving outward problems – God does not spare his disciples from tribulation and persecution. Rather, it has to do with receiving the Holy Spirit. The peace bestowed on the apostles, the peace that does not bring freedom *from* problems but *in* problems, is offered to each of us. Filled with his peace, our hearts are like a deep sea, which remains peaceful, even when its surface is swept by waves. It is a harmony so profound that it can even turn persecutions into blessings. Yet how often we choose to remain on the surface! Rather than seeking the Spirit, we try to keep afloat, thinking that everything will improve once this or that problem is over, once I no longer see that person, once things get better. But to do so is to stay on the surface: when one problem goes away, another arrives, and once more we grow anxious and ill at ease. Avoiding those who do not think as we do will not bring serenity. Resolving momentary problems will not bring peace. What makes a difference is the peace of Jesus, the harmony of the Spirit.

At today's frenzied pace of life, harmony seems swept aside. Pulled in a thousand directions, we run the risk of nervous exhaustion and so we react badly to everything. Then we look for the quick fix, popping one pill after another to keep going, one thrill after another to feel alive. But more than anything else, we need the Spirit: he brings order to our frenzy. The Spirit is peace in the midst of restlessness, confidence in the midst of discouragement, joy in sadness, youth in aging, courage in the hour of trial. Amid the stormy currents of life, he lowers the anchor of hope. As Saint Paul tells us today, the Spirit keeps us from falling back into fear, for he makes us realize that we are beloved children (cf. *Rom* 8:15). He is the Consoler, who brings us the tender love of God. Without the Spirit, our Christian life unravels, lacking the love that brings everything together. Without the Spirit, Jesus remains a personage from the past; with the Spirit, he is a person alive in our own time. Without the Spirit, Scripture is a dead letter; with the Spirit it is a word of life. A Christianity without the Spirit is joyless moralism; with the Spirit, it is life.

The Holy Spirit does not bring only harmony *within us* but also *among us*. He makes us Church, building different parts into one harmonious edifice. Saint Paul explains this well when, speaking of the Church, he often repeats a single word, “variety”: *varieties* of gifts, *varieties* of services, *varieties* of activities” (*1 Cor* 12:4-6). We differ in the variety of our qualities and gifts. The Holy Spirit distributes them creatively, so that they are not all identical. On the basis of this variety, he builds unity. From the beginning of creation, he has done this. Because he is a specialist in changing chaos into cosmos, in creating harmony. He is a specialist in creating diversity, enrichment, individuality. He is the creator of this diversity and, at the same time, the one who brings harmony and gives unity to diversity. He alone can do these two things.

In today's world, lack of harmony has led to stark divisions. There are those who have too much and those who have nothing, those who want to live to a hundred and those who cannot even be born. In the age of the computer, distances are increasing: the more we use the social media, the less social we are becoming. We need the Spirit of unity to regenerate us as Church, as God's People and as a human family. May he regenerate us! There is always a temptation to build “nests”, to cling to our little group, to the things and people we like, to resist all contamination. It is only a small step from a nest to a sect, even within the Church. How many times do we define our identity in opposition to someone or something! The Holy Spirit, on the other hand, brings together those who were distant, unites those far off, brings home those who were scattered. He blends different tonalities in a single harmony, because before all else he sees goodness. He looks at individuals before looking at their mistakes, at persons before their actions. The Spirit shapes the Church and the world as a place of sons and daughters, brothers and sisters. These nouns come before any adjectives. Nowadays it is fashionable to hurl adjectives and, sadly, even insults. It could be said that we are living in a culture of adjectives that forgets about the nouns that name the reality of things. But also a culture of the insult as the first reaction to any opinion that I do not share. Later we come to realize that this is harmful, to those insulted but also to those who insult. Repaying evil for evil, passing from victims to aggressors, is no way to go through life. Those who live by the Spirit, however, bring peace where there is discord, concord where there is conflict. Those who are spiritual repay evil with good. They respond to arrogance with meekness, to malice with goodness, to shouting with silence, to gossip with prayer, to defeatism with encouragement.

To be spiritual, to savour the harmony of the Spirit, we need to adopt his way of seeing things. Then everything changes: with the Spirit, the Church is the holy People of God, mission is not proselytism but the spread of joy, as others become our brothers and sisters, all loved by the same Father. Without the Spirit, though, the Church becomes an organization, her mission becomes propaganda, her communion an exertion. Many Churches spend time making pastoral plans, discussing any number of things. That seems to be the road to unity, but it is not the way of the Spirit; it is the road to division. The Spirit is *the first and last need of the Church* (cf. Saint Paul VI, *General Audience*, 29 November 1972). He “comes where he is loved, where he is invited, where he is expected” (Saint Bonaventure, *Sermon for the Fourth Sunday after Easter*).

Brothers and sisters, let us daily implore the gift of the Spirit. Holy Spirit, harmony of God, you who turn fear into trust and self-centredness into self-gift, come to us. Grant us the joy of the resurrection and perennially young hearts. Holy Spirit, our harmony, you who make of us one body, pour forth your peace upon the Church and our world. Holy Spirit, make us builders of concord, sowers of goodness, apostles of hope.

Why Didn't the Holy Spirit Come Right After the Ascension?



by Saint John Chrysostom

But why did the Holy Spirit come to them, not while Christ was present, nor even immediately after his departure, but, whereas Christ ascended on the fortieth day, the Spirit descended

“when the day of Pentecost,” that is, the fiftieth, “was fully come” (Acts 2:1)

And how was it, if the Spirit had not yet come, that He said,

“Receive ye the Holy Spirit” (John 20:22)

In order to render them capable and meet for the reception of Him. For if Daniel fainted at the sight of an Angel (Dan. 8:17), much more would these when about to receive so great a grace.

Either this then is to be said, or else that Christ spoke of what was to come, as if it came already; as when He said,

“Tread ye upon serpents and scorpions, and over all the power of the devil.” (Luke 10:19)

But why had the Holy Spirit not yet come? It was fit that they should first be brought to have a longing desire for that event, and so receive the grace. For this reason Christ Himself departed, and then the Spirit descended. For had He Himself been there, they would not have expected the Spirit so earnestly as they did. On this account neither did He come immediately after Christ's Ascension, but after eight or nine days. It is the same with us also; for our desires towards God are then most raised, when we stand in need. Accordingly, John chose that time to send his disciples to Christ when they were likely to feel their need of Jesus, during his own imprisonment.

Besides, it was fit that our nature should be seen in heaven, and that the reconciliation should be perfected, and then the Spirit should come, and the joy should be unalloyed. For, if the Spirit being already come, Christ had then departed, and the Spirit remained; the consolation would not have been so great as it was. For in fact they clung to Him, and could not bear to part with Him; wherefore also to comfort them He said,

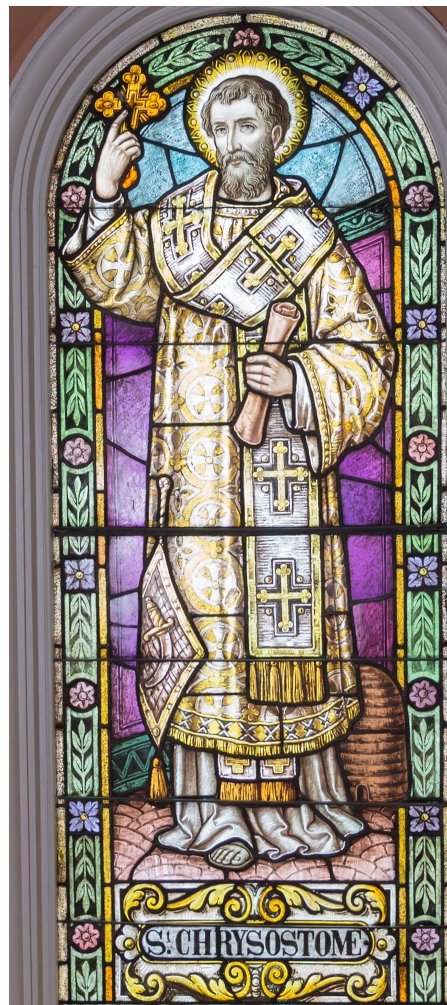
"It is expedient for you that I go away." (John 16:7)

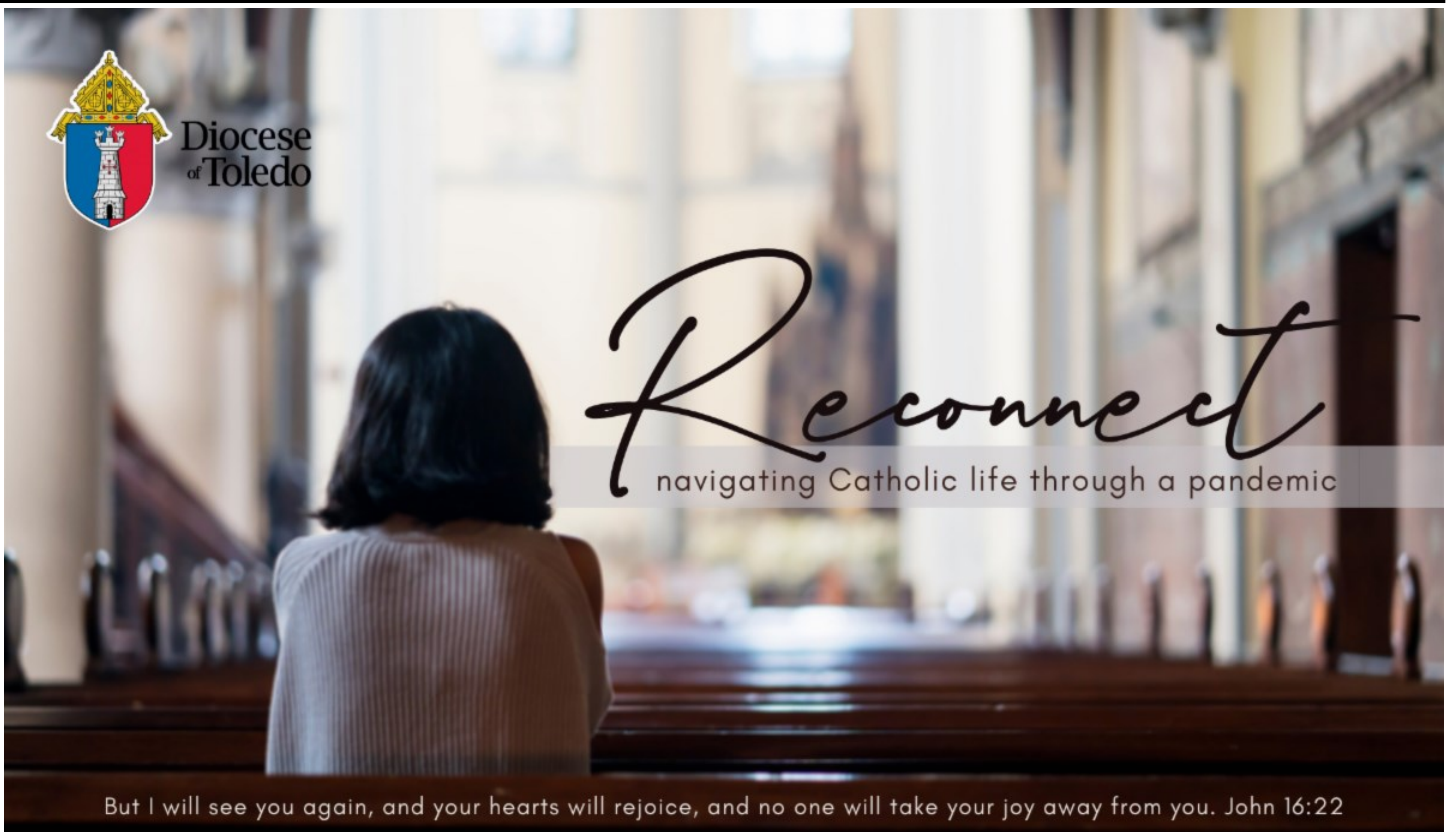
On this account He also waits during those intermediate days, that they might first despond for awhile, and be made, as I said, to feel their need of Him, and then reap a full and unalloyed delight. But if the Spirit were inferior to the Son, the consolation would not have been adequate; and how could He have said,

"It is expedient for you?"

For this reason the greater matters of teaching were reserved for the Spirit, that the disciples might not imagine Him inferior.

From Homily 1 of Acts of the Apostles





Introducing the Reconnect Campaign & Website

We are launching a campaign called *Reconnect* to assist parishes and the faithful as we continue to navigate Catholic life during COVID-19 and through the next phases of re-opening. One part of the campaign is a website with resources for parishes and the public. ReconnectToledo.org has resources to help the faithful, including spiritual resources and good news stories. Another portion of the website is resources for parishes. These will continue to be populated with information in the upcoming week.

If you have any questions about the Reconnect campaign, website, or general social media/Communications questions, please contact alust@toledodiocese.org.



Office of the Bishop
Diocese of Toledo

+

26 May 2020

Dear Priests, Deacons, Consecrated Religious, and Lay Faithful,

This letter comes to inform you of a most serious matter which has pastoral and spiritual implications. As your shepherd I am charged by the office entrusted to me by Christ and His Church to profess, proclaim, promote, and protect the integrity and unity of the Catholic Faith of all those entrusted to my care. Given the grave nature of what follows, and in conscience before God and in accord with canons 375 §§1-2 and 386 §§1-2, it is essential that I make known to you this matter for your sake and the sake of the Catholic Faith in the Diocese of Toledo.

You may be aware that Ms. Beverly Bingle, a layperson of the Diocese of Toledo, publicly attempted ordination to the diaconate on 13 September 2012. Subsequently, she attempted to receive ordination to the priesthood on 9 February 2013. These actions were in violation of canon 1024 of the 1983 *Code of Canon Law* and the *motu proprio*, *Sacramentorum sanctitatis tutela*, Article 5, 1° and 2°. By these public acts, Ms. Bingle formally separated herself from the Catholic Church.

A preliminary investigation, according to the norms of canon law, regarding Ms. Bingle's attempted ordination to the diaconate was undertaken by then Bishop Leonard Blair, in September 2012, and again in February 2013 when she attempted priestly ordination. Both of these were transmitted to the Congregation for the Doctrine of the Faith, the Dicastery of the Holy See that has competence regarding such matters.

Following both public acts, Bishop Leonard Blair made pastoral efforts to invite Ms. Bingle to meet with him, to renounce her actions and be reconciled with the Catholic Church. His invitations went unheeded. Likewise, I, too, made pastoral efforts, including personally meeting with Ms. Bingle in 2015, to invite her to renounce her attempted ordinations and reconcile herself to the Catholic Church. She, however, remains obstinate and has refused any reconciliation.

More recently, on 20 August 2019, Ms. Bingle formally represented the Association of US Catholic Priests, Toledo Chapter, as the "authorized agent" on an "Application for Permit to Use Lucas County Government Buildings and Grounds" for an event on 20 September 2019 for which the Association of US Catholic Priests Social Justice Subcommittee was the principal organizer and sponsor. This action, along with her continual simulation of the Sacraments at the "Holy Spirit Catholic Community" in Toledo, Ohio, are a cause of great concern, and a source of confusion and scandal to the faithful of the Diocese of Toledo.

The fact that Ms. Bingle has obstinately refused to be reconciled to the Catholic Church by not renouncing her attempted ordinations, and has continued to simulate the Sacraments has led the Congregation for the Doctrine of the Faith, which has the authority of Pope Francis, to make a definitive judgment on these matters. In a decree dated 20 December 2019 and received in my office on 20 April 2020, the Congregation for the Doctrine of the Faith has declared that Ms. Beverly Bingle incurred the excommunication *latae sententiae* for the grave delict of attempted

Letter to the Faithful Concerning Ms. Beverly Bingle

26 May 2020

Page Two

sacred ordination. Most recently, I made the pastoral effort to reconcile Ms. Bingle with the Catholic Church, inviting her to meet with me and renounce her attempted ordinations. Ms. Bingle declined to meet with me and has refused, once again, any reconciliation.

By definition, *latae sententiae* penalties are incurred at the very time of the offense (i.e. attempting ordination) and they are set forth as such by a declaratory sentence or decree after a judicial or extrajudicial penal process.

A person who is excommunicated is excluded from any share in the Eucharist or other acts of public worship, and from receiving any of the other Sacraments that they could otherwise participate in, or celebrating sacramentals. They are likewise excluded from the exercise of or the ability to acquire any ecclesiastical office, ministry or function. The excommunicated may not be validly received into a public association of the Christian faithful or serve as a baptismal or confirmation sponsor. This severe penalty is deemed necessary in order to protect the nature and dignity of the Sacrament of Holy Orders and repair the scandal that has occurred in the faithful. The penalty of excommunication is meant to help the offender realize the gravity of his or her actions and seek to repent, and to bring the person back into the fold and be restored to full communion with the Church.

In light of the above, it is also my responsibility as your Bishop to warn all of the clergy, consecrated religious and lay faithful in the Diocese of Toledo that, since Ms. Beverly Bingle has served as a representative of the "Holy Spirit Catholic Community" and the Association of US Catholic Priests, any affiliation with these groups may be a source of grave concern due to the confusion and scandal they have caused. This word of caution is provided to all the faithful who are reminded that Catholics, according to the norms of canon 209 §1, "in their own manner of acting are always obliged to maintain communion with the Church." In 1994, Pope Saint John Paul II declared that the Church has "no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful" (*Ordinatio sacerdotalis*, no. 4), a teaching reiterated by Pope Emeritus Benedict XVI and Pope Francis.

In your charity, please join me in earnestly praying for Ms. Beverly Bingle that she may renounce her attempted ordinations and continued simulation of the Sacraments and be reconciled with the Catholic Church. Please also pray for anyone that has been affected or scandalized by her actions that they may not be led astray, but may embrace anew the perpetual teachings and practice of Christ's Church. Kindly remember me in your good prayers, even as I remember you; that by God's grace, we might together remain firm in the communion of our Catholic faith and steadfast in our love for God and for one another.

Sincerely yours in Christ Jesus,

A handwritten signature in blue ink, reading "Daniel E. Thomas".

Most Reverend Daniel E. Thomas
Bishop of Toledo

MASS INTENTIONS

Monday, June 1 *Blessed Virgin Mary, Mother of the Church*

5:00 pm Rosary

5:30 pm North Central Ohio Vocations Club

Tuesday, June 2 *Weekday*

7:00 am Joseph Kastelic

Wednesday, June 3 *Saint Charles Lwanga*

and Companions, Martyrs

7:00 am Jess Allred

Thursday, June 4 *Weekday*

7:00 am In Honor of Fr. Andrew Wellman

Friday, June 5 *Saint Boniface, Bishop and Martyr*

5:00 pm Rosary

5:30 pm Patricia Wolf

Saturday, June 6 *Vigil of the Solemnity of the Most Holy*

Trinity

5:00 pm Robert Koehler

Sunday, June 7 *Solemnity of the Most Holy Trinity*

7:30 am Sister Mary Christin Alfieri

9:30 am Jean Smrekar

11:30 am Parish

MASS ON THE 4TH OF JULY

With the 4th of July falling on a Saturday this year, we will not be having Mass at 9:00 AM, as we usually do on a holiday. Mass on July 4 will be at 5:00 PM, per our regular Mass schedule.



PLEASE PRAY FOR THE SICK OF OUR PARISH

Bill Ruhl, Jeannie Burkhalter, Aaron Blank, Cindy Lassen, Dina Riley, Eliana Nelson, MaKaya Butler, Sharon Valdry, Maria Loschinkohl, John Ziegler, Marlene Ziegler, Kim Rucker, Dorothy Trinter, Marti Selby, JoAnn Marbaugh, Baby Greyden Jack, Gwen Yockey, Mary Ann and Mel Switzer, Louise Steggall, Tammy Dudley, Keith Combs, Mady Ziegler, Elaine Johnson, Cindy Jasnek Cartier, Jeannine Klotz, Marilyn B. Williamson, Tom Powell, Chief Master Sergeant Joseph Basting, Peggy Basting Taylor, Kathy Carcione, Carol Pittenger, Charlie Henrich, Jill McMillen, Gary Caldwell, Jeffrey Davis, Willie "Frank" Williams, Catherine R. Liston, Pius Schell, Krista Marshall, Maggie Caldwell, Michael Davis, Michael Krempel, Marilyn Miller, Annette Togliatti, Rose Saul, Charlene Arthur, Alan Gallaway, Marty Moritz, Logan Page, Maxine Shannon, Gracie Shannon, Pam Schopieray.

Names will only be listed for 4 weeks. If you wish to have additional time, contact the Parish Center at 419.524.2572.

IN GOD'S ARMS...

Elizabeth Risacher

ETERNAL REST GRANT UNTO THEM, O LORD.

**FIRST COMMUNION RETREAT**

The First Eucharist Retreat for all young people who prepared to receive their sacrament this year will be taking place on Saturday, July 11th, from 9 a.m.- 11 a.m. in the church. Please contact Elizabeth Wurm at wurm.elizabeth@myspartans.Org or 419.524.2572 ext. 2114 for more details.

PARISH CENTER OFFICE HOURS

Regular Parish office hours will be resuming starting June 1 from 9 a.m. - 2 p.m., Monday through Friday. We respectfully request that all business that can be done by phone continue in that manner, and ask, as well, that all visitors to our parish offices demonstrate social distancing guidelines.

VACATION BIBLE SCHOOL

Vacation Bible School has been cancelled for this year. We do look forward to seeing you next summer! Thank you for all who donated to VBS... those donations, barring the perishable food items that might expire, will be kept until next year's event. We look forward to seeing you soon!

FOR ALL OF THE CURRENT IMPORTANT INFORMATION ABOUT ST. PETERS PARISH OPERATIONS DURING THESE TROUBLED TIMES, PLEASE VISIT OUR WEBSITE AT:

WWW.MANSFIELDSTPETERS.ORG

THERE YOU WILL ALSO FIND DEVOTIONAL MATERIALS FOR USE AT HOME FOR YOU AND YOUR FAMILY.

ADULT FAITH ENRICHMENT

ALL ADULT FAITH CLASSES ARE ON HOLD UNTIL "NORMAL" PARISH CENTER HOURS AND OPERATIONS RESUME.



RECYCLING—NEXT DATE: JUNE 12, 2020

FOOD COLLECTION: June 13 & 14

PRISON MINISTRY CORNER

All Catholic services and programming at ManCI and RiCI are suspended for now. Please keep our brothers in prayer. Fortunately, many of them are able to watch Mass on WMFD, just as we are. They expressed their gratitude and greatly enjoyed being able to see the interior of our beautiful church.

SUNDAY OFFERING

Year to Date

April 30, 2020

Sunday and Holy Day Collections

Sunday Collection & Holy Day Collection:	\$703,761
Total Budgeted Sunday Collection To Date:	\$709,868
Sunday Collection Surplus/(Deficit)	(\$6,107)

School Collection

Total School Collection To Date:	\$119,216
Total Budgeted School Collection To Date:	\$120,000
School Collection Surplus/(Deficit)	(\$784)



PLEASE REMEMBER TO SUPPORT THE MINISTRIES OF ST. PETER'S PARISH BY MAILING IN YOUR OFFERING ENVELOPES OR VISITING THE WEBSITE, WWW.MANSFIELDSTPETERS.ORG, TO LEARN ABOUT OPPORTUNITIES FOR ELECTRONIC GIVING. WE GREATLY APPRECIATE YOUR GENEROSITY AND SUPPORT DURING THESE DIFFICULT DAYS!

SOCIETY OF ST. VINCENT DE PAUL - ST. PETER'S CONFERENCE

Our Conference members pray this finds you safe and well during these challenging times. We are committed with our ongoing mission in serving individuals and families during this pandemic. We continue to receive calls from our community of those in need and we invite you to pray for our Conference that we may assist our brothers and sisters, to offer some relief in financial emergencies, as well as offer comfort and hope through our love through HIM. We anticipate having a significant increase in requests for help in the upcoming months and our Conference members are prayerfully working to contemplate how we can adapt to meet this demand. We invite you to consider, if able, to support our Conference with a financial donation to assist in our mission. If you receive Parish Envelopes, donations can be made on the green bordered "My Special Gift" envelope with delegating donation to St Vincent de Paul and/or mailed to our Conference to St. Peter's Parish. We are a 501(c)3 recognized charitable organization. Thank you so very much for your ongoing support of our ministry which was established in this Parish in 1932 and remains committed in our vision to serve our fellow brothers and sisters.

POPE FRANCIS' PRAYER TO OUR LADY, HEALTH OF THE SICK

O Mary, you shine continuously on our journey as a sign of salvation and hope.

We entrust ourselves to you, Health of the Sick.

At the foot of the Cross you participated in Jesus' pain, with steadfast faith.

You, Salvation of the Roman People, know what we need.

We are certain that you will provide, so that, as you did at Cana of Galilee, joy and feasting might return after this moment of trial.

Help us, Mother of Divine Love, to conform ourselves to the Father's will and to do what Jesus tells us:

He who took our sufferings upon Himself, and bore our sorrows to bring us, through the Cross, to the joy of the Resurrection. Amen.

We seek refuge under your protection, O Holy Mother of God.

Do not despise our pleas – we who are put to the test – and deliver us from every danger, O glorious and blessed Virgin.



ANNUAL CATHOLIC APPEAL UPDATE

The 2020 Annual Catholic Appeal Campaign is underway with a campaign goal of \$3 million. We can assure the continued existence of many important programs that help tens of thousands in our Diocese each year; education of our seminary students, care of the sick and needy are among them. We ask you once again for your help; we have to work together. Please respond generously when you are asked to make your pledge. Thank you for your attention and thank you for being my parish family. For more information, visit the Diocesan website at Toledodiocese.org/ACA.

Our parish goal is \$55,000.00 so far we are at \$31,128.10 with pledges from 235 households or 56.6%. Thank you for your support of our diocesan ministries and the help you provide to our seminarians and deacons who are in formation to serve our parish's future.

Daily Prayer

Sunday, May 31, 2020

Pentecost Sunday



✠ Lord, send out your Spirit, and
renew the face of the earth.

Veni, Sancte Spiritus *page 425*

Reading *John 20:20b-23*

The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had 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."

Reflection

We could say that the Resurrection is about us looking at the work of God. Pentecost is God looking at us through the gift of the Spirit. Pentecost means that we cannot stand looking up to the heavens, like the disciples at the Ascension. Pentecost means that it is time to engage life and to shape the Kingdom of God; to put flesh and bones, hands and feet on the teachings of Christ. Pentecost means that each of us possesses gifts that come from the Spirit and together those gifts enrich and build up the Body of Christ in the world.

Prayers

others may be added

With faith-filled hearts we pray:

♦ **Come, Holy Spirit.**

To all those who need courage to be disciples of the Lord, we pray: ♦ To all those whose lives are in the service of our parish community, we pray: ♦ To all young people preparing for the Sacrament of Confirmation, we pray: ♦ To all health care workers who use their gifts to give hope to the sick, we pray: ♦

Our Father . . .

May your gift of the Spirit, O God,
continue to enflame our hearts,
that we might bring your peace and
justice to the whole world.
Instill in people of every language
and creed
a commitment to live justly
and a desire to be one with you and with
your Son, Jesus Christ,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever.
Amen.

✠ Lord, send out your Spirit, and
renew the face of the earth.

THE RICHNESS OF THE SPIRIT

Students, and most adults recalling their school days, are familiar with the phrase “compare and contrast” that shows up from time to time on tests. Today we hear two different accounts of the giving of the Holy Spirit to the church. Let’s contrast, then compare. Luke’s account from Acts is filled with arresting details: the mighty wind from heaven, the tongues of flame, the miracle of different languages. John’s account seems timid: fearful disciples, the wounded Christ, the expelling of breath from his risen body, not from the sky. Our literal, modern minds wonder which way it happened; our noisy culture probably makes us prefer the former. But if we compare the two, we find that the dazzling richness of the Spirit fills both accounts, for it is the very breath of the risen Christ, ascended to the sky in Luke, that appears to his disciples in John and sends his followers forth to carry on his mission of forgiving sin and proclaiming the mighty acts of God.

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SAINT CHARLES LWANGA AND HIS COMPANIONS (martyred 1886-87)

June 3

“Master of Pages,” reputedly the handsomest man in all Uganda, Charles Lwanga, lay catechist, courageously led about forty teenaged boys, Catholics and Anglicans, on a forty-mile forced march to martyrdom for their common Christian faith. Teaching each other the hymns of their different churches, they strengthened one another for the ordeal ahead. King Mwanga, himself barely twenty, had ordered them executed for being “those who pray.” But these royal pages were the king’s male harem, who, now Christians, refused what pious accounts demurely describe as his “unreasonable demands.” Some were clubbed to death, most burned alive; the youngest, thirteen-year old Saint Kizito, whom Charles had often shielded from the King’s lust; the most tragic, Saint Mbagwa, whose father was his executioner! In 1964, Paul VI canonized the young Catholics and praised their Anglican companions, recalling the heroism of early Christianity’s African martyrs, which we modern Christians of far less faith never expected to see repeated. Forty years after the pope’s words, what does our faith cost us? Heroism aside, how generous is our response?

—Peter Scagnelli, Copyright © J. S. Paluch Co.



TODAY'S READINGS

First Reading — Filled with the Holy Spirit, the apostles begin to speak in tongues (Acts 2:1-11).

Psalm — Lord, send out your Spirit, and renew the face of the earth (Psalm 104).

Second Reading — In one Spirit we are baptized into one body and given to drink of one Spirit (1 Corinthians 12:3b-7, 12-13).

Gospel — Jesus Christ appears to the disciples and sends them on their mission with the power to forgive or retain sins through the Holy Spirit (John 20:19-23).

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READINGS FOR THE WEEK

Monday: Gn 3:9-15, 20 or Acts 1:12-14; Ps 87:1-3, 5-7; Jn 19:25-34

Tuesday: 2 Pt 3:12-15a, 17-18; Ps 90:2-4, 10, 14, 16; Mk 12:13-17

Wednesday: 2 Tm 1:1-3, 6-12; Ps 123:1b-2; Mk 12:18-27

Thursday: 2 Tm 2:8-15; Ps 25:4-5ab, 8-10, 14; Mk 12:28-34

Friday: 2 Tm 3:10-17; Ps 119:157, 160, 161, 165, 166, 168; 1-6;
Mk 12:35-37

Saturday: 2 Tm 4:1-8; Ps 71:8-9, 14-15ab, 16-17, 22; Mk 12:38-44

Sunday: Ex 34:4b-6, 8-9; Dn 3:52-55; 2 Cor 13:11-13; Jn 3:16-18