

St. Thomas More Church

May 30, 2021



Sunday, May 30, 2021

**The Most Holy Trinity
(English Mass)**

Trinity Sunday
(Tridentine Mass)

Sunday, June 6, 2021

**The Most Holy Body and Blood of Christ
(English Mass)**

Second Sunday after Pentecost
(Tridentine Mass)

LITURGY SCHEDULE

Weekend: Saturday Vigil, 4:30 pm
Sunday, 10:00 am, 12:00 pm (Tridentine)

Weekday: Monday-Friday, 12:00 pm
Saturday, 8:00 am

Reconciliation

Saturday, 4:00-4:20 pm
Sunday, 9:30-9:50 am, 11:30-11:50 am
Thursdays, 1:00-2:00 pm
Also, you may request an appointment with a priest for confession.

Adoration of the Blessed Sacrament

Thursdays, 12:30-2:00 pm

Devotions

First Friday, 12:00 pm Mass, followed by adoration, First Friday Prayers and the Rosary.
First Saturday, 8:00 am Mass, followed by adoration, First Saturday Prayers and the Rosary.

CONFESSIONS ON MAY 29-30

Fr. Haynes will be away on Sat-Sun, May 29-30. There will be no confessions at 4 pm on May 29 or at 9:30 am on May 30. There will be confessions at 11:30 am on May 30.

LATIN MASS ON MAY 30

On Trinity Sunday, May 30, Fr. Matt Compton will offer the 12 pm Latin Mass when Fr Scott Haynes will be away. There will be confessions at 11:30 am on May 30.

MEMORIAL DAY MASS ON MAY 31

On Memorial Day, Monday, May 31, mass will be at 9:00 am. There will not be a 12:00 pm mass.

SAVE THE DATE!

Msgr. Richard's retirement mass will be on Sunday, June 27 at 10:00 am. More details to come.

The Pastor's Page

ARCHDIOCESE OF CHICAGO



Office of the Archbishop
1145 North LaSalle Street
Chicago, IL 60610-2000
312.464.6800
archdiocese.org

March 18, 2021

Reverend Monsignor Richard Zborowski
Saint Thomas More Parish
2825 West 81st Street
Chicago, Illinois 60652-2722

Dear Monsignor Zborowski,

With this letter, I write to confirm your retirement as of July 1, 2021. Please speak with Kevin Marzalik of the Priests' Health and Retirement regarding your pension benefits and other necessary arrangements if you have not already done so.

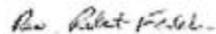
Thank you for all you have done during your forty-three years of priesthood and especially for your contributions as Pastor of Saint Thomas More Parish. In the days ahead, I would be grateful for your remembrance of me in your prayers, and also to pray for vocations to the priesthood.

Again, I am most grateful for your many years of service that you have given to the Archdiocese. Many thanks on behalf of all the faithful whose lives have been touched by your generous ministry.

Wishing you every blessing, with kind regards I remain,

Sincerely yours in Christ,


Archbishop of Chicago


Ecclesiastical Notary



cc: Most Reverend Robert Casey, Vicar General
Deacon Daniel Welter, Chancellor
Reverend Kurt Boras, Vicar for Priests
Reverend Michael P. Knotek, Vicar for Priests
Most Reverend Andrew Wypych, Episcopal Vicar
Reverend Thomas Conce, Dean
Reverend John Siemianowski, Executive Secretary, Diocesan Priests' Placement Board
Reverend Kenneth Simpson, Vicar for Professional and Pastoral Development of Priests
Ms. Meg Hall, Archives and Records
Mr. Kevin Marzalik, Priests' Health and Retirement

PARISH INFORMATION

Parish Office

2825 West 81st St., Chicago, IL 60652
Phone 773-436-4444 - Fax 773-778-9087
Email address: stmrc@comcast.net
Visit our official Facebook page at:
St. Thomas More Chicago
Website address:
<http://stthomasmorecatholicchurch.org/>

Office Hours

Monday-Thursday - 9:00 am to 4:00 pm
Friday-Sunday - Closed

Rectory

Rev. Msgr. Richard Zborowski, Pastor
Rev. Scott Haynes, Associate Pastor

Business Manager

Pat Lave

Director of Music

Michel Domingue

Coordinator of Religious Ed

Debbie Ksycki

Registration

New parishioners should register at the parish office.

Religious Goods Store

Open on the third weekend of the month.

SACRAMENTS

Visitations

Hospital or Homebound; Please contact the Parish Office at 773-436-4444 as soon as possible for Communion, Confession or Anointing of the Sick.

Marriage

Registered and supporting members should call the parish office. A date should not be set until consulting with the Pastor.

Baptism

Registered parishioners should contact the parish office.

Funeral

Registered parishioners should contact the parish office.

Bulletin

Please submit all requests for bulletin announcement on Mondays by 10:00 am.

SUNDAY, May 30

The Most Holy Trinity

- 10:00 am Mary O'Neill (Family)
Bob Dapkus (Meehan Family)
- 12:00 pm Birthday Blessings for Jessica Macey &
For the Repose of the Holy Souls in Purgatory
(Don & Mary Tadda)
Living & Deceased of Kimmey & Hannon Families

MONDAY, May 31

The Visitation of the Blessed Virgin Mary

- 9:00 am Living & Deceased of Kimmey & Hannon Families
For the Intentions of Franciscan Sister Servants of
Redemptive Love (Sr. Maria-Paulina)

TUESDAY, June 1

St. Justin, Martyr

- 12:00 pm Lynn Joda (Family)
Bob Dapkus (John & Nancy Simmons)

WEDNESDAY, June 2

Sts. Marcellinus & Peter, Martyrs

- 12:00 pm Bob Dapkus (Family)
Birthday Blessings for Brianna Razo (Family)

THURSDAY, June 3

St. Charles Lwanga & Companions, Martyrs

- 12:00 pm Mark, Anne & Marty Dwyer (Peggy Dwyer)
Chiamaka Ugochukwu

FRIDAY, June 4

- 12:00 pm Bob Dapkus (William & Linda Parsons)
For the Intentions of Franciscan Sister Servants of
Redemptive Love (Sr. Maria-Paulina)

SATURDAY, June 5

St. Boniface, Bishop & Martyr

- 8:00 am Bob Dapkus (Pat Sheehy)
For the Intentions of Franciscan Sister Servants of
Redemptive Love (Sr. Maria-Paulina)

(Vigil Mass)

- 4:30 pm For the Parishioners

Catholic Charities: General Number 312-655-7000
Counseling Center 312-655-7725

[Catholictherapists.com](http://www.purityispossible.com)

<http://www.purityispossible.com/>

Project Rachel (post-abortion healing): 888-456-4673

Suicide Prevention: 800-273-8255

Aid for Women (crisis pregnancy): 312-621-1100

Courage and EnCourage Apostolates: (203) 803-1564

<http://www.couragerc.org/>

PRAYERS OF THE FAITHFUL FOR THE SICK



Janet Abramic
Sandy Badke
Crispin Bofinger
Joseph Carrabotta
Sarah Dalton
Diane & Jim Flaherty
Sandra Halper
William Jenzio

Daniel Jiminez
Maria Jiminez
Rebecca Jiminez
Cathy Lahart
Mike Lave
Kenneth Novickis
Celeste Phifer
Dolores Pogor

Tricia Quasthoff
Walter Quasthoff
Len Reilly
Pat Sheehy
Phyllis Spizzirri
Mary Tadda
Ken Watterson

*Omnipotent and eternal God, the everlasting Salvation of those who believe,
hear us on behalf of Thy sick.*



*May Crowning
Sunday, May 9*



FOR ALL WHO SERVE IN THE MILITARY INCLUDING:



PFC Michael Chesna, Marines
MSG Kevin Daley
Cpl. Brian Husum
AZ2 Marcellus J. Lane
PVT. Andy Oziemkiewicz
PFC. Luis Rosales
LCPL. Xavier Rosales

THANK YOU FOR OUR FREEDOM!

OUR FINANCES ~ *Your Gifts Matter*

COLLECTIONS

Please check back next week.

THANK YOU FOR YOUR GENEROSITY!

A Meditation for the Feast of the Holy Trinity

THE HOLY TRINITY AND ST. CECILIA

Fr. Scott Haynes

St. Cecilia was a beautiful, rich and noble young lady in Rome. Despite taking a vow of virginity after her baptism, her family forced her to marry. Her goodness and Christian charity were so outstanding that her husband sought Holy Baptism and became a Christian. St. Cecilia's love not only brought her husband to the baptismal font, but also to a life of perpetual chastity and to martyrdom for Christ.

When the Roman prefect tried to weaken St. Cecilia's resolve to love Christ with an undivided heart, she replied: Do you not know that I am the bride of Jesus Christ? Condemned to death by suffocation, Cecilia survived a day and a night. Then they tried to execute her.

The mighty man who was her executioner had to take three blows to sever her head. Even then she did not die. She lay on the floor in a pool of her own blood, and in spite of her mortal wounds, she was conscious. At last, on the third day God called her to her heavenly reward.

During those three days of agony, St Cecilia kept her hand outstretched with three fingers of her right hand and the index finger of her left hand outstretched, as a sign of her faith in the Triune God – one God in three Divine Persons: the Father, and the Son and the Holy Ghost. In that same posture they buried her in the year of our Lord 177. In the year 300, her tomb was excavated and opened. Incorrupt, St. Cecilia lay there still in the same position – proclaiming her faith in the power of the Father, and the Son and the Holy Ghost.

What an inspiration to Catholics who are embarrassed to make the Sign of the Cross in public, at restaurants, in the office place or at school. This young girl suffered death for her faith in the Trinity, but weak-kneed Catholics will not suffer a little embarrassment, often purely imaginary, to profess that same faith. St. Cecilia's life exhorts us in making the Sign of the Cross frequently and with reverence—a simple and clear way of witnessing our faith in a public manner.

Despite pain and weariness, she kept the three fingers of her right hand and the index finger of her left hand extended to tell the whole world that she believed in One God in three Divine Persons.

Imitate St. Cecilia. Make that sign of our salvation with faith, holy reverence and pious fear. Make that Sign of the Cross as you rise from sleep. Take holy water from Church and bless yourself and remind yourself of your Baptism in which the priest made you his disciple and baptized you in the Name of the Father and of the Son and of the Holy Ghost. Amen.



Corpus Christi Procession

Sunday, June 6, 2021



12:00 pm Latin High Mass

Followed by the Corpus Christi Procession

SACRED HUSH OF THE ALTAR

A Liturgical Meditation on the Traditional Latin Mass

Fr. Scott Haynes

In the midst of the plethora of beauty and piety that the traditional liturgy encompasses, I would like to single out one aspect that I believe we must always speak of with special emphasis, because it is, *stricte dictum*, at the very heart of the matter. I refer to the glory of the silent Canon. When someone attends the Mass in the ancient Roman Rite for the first time, they are often surprised that what is obviously the most important part of the liturgical action is done in silence. Even at a Latin High Mass, as today, the consecration is shrouded in a sacred silence.

After the Sanctus has been sung, silence descends, broken only by the bell. This is the essential glory of the classical rite, the very heart of the matter. I do believe that in our noisy, clamorous modern world, this silence is even more necessary than it was for earlier generations. The reason for the silence is, that at a very early stage in the Church's liturgical awareness, it was realized that the miracles of grace which occur during the canon should not risk trivialization by being spoken out loud as if the sacred words which effected these miracles were simply in the normal run of ordinary speech.

In the mystery of the Real Presence, the miracle of transubstantiation, we behold heaven come down to earth. Perhaps we would better say that in the canon, earth is raised to heaven. In the canon, the worshipping Church does not sink into silence. No, the truth is, that we rise into silence, a contemplative, anointed silence, a blessed silence over which the Holy Ghost is hovering, a timeless silence which breathes the life of heaven.

The pious and traditional instinct of the Church is that the Lord's astounding words over bread and chalice should be breathed again only in a hushed and reverent whisper by the humble priest who is acting *in persona Christi* (in the person of Christ). These are words of love, words to whisper in awe and trembling. These are the words of the new and everlasting covenant which changed the world for ever. These are the words which make the Mystery of Faith accessible to humankind, at every moment of every day, until the Lord returns.

In the Canon of the Mass, after the consecration, the veil which separates this world from paradise is never so thin, never so slight. We may recall here Msgr. Ronald Knox's felicitous comparison of the eucharistic presence with "the window in the wall". With the eyes of faith we are placed so as to be able to look beyond this world, deep into that transcendent reality which is Christ. Indeed, for a few precious moments, the Son of God will come among us; Eternity Himself. Eternity in Person makes Himself present. The silence of the canon which surrounds that presence helps us to appreciate the timelessness of Christ.

For the Lord Who becomes present is the living Lord, the Lord of resurrection, no longer bound by His own laws of space and time. He is the power, the strength, the beauty that fills and animates all creation. His majesty is to be waited on in silence, and adored in silence. In the silence of the Canon, the external signs of the liturgical action become even more poignant: the genuflexions, the manual gestures of the celebrant, the repeated Signs of the Cross over the *oblata* (offerings).

These numerous Signs of the Cross made over the Body and Blood of the Lord after the consecration are just as important, indeed I venture to suggest perhaps even more important, than those made before the consecration. After the elements of bread and wine have been changed into Christ Himself, the Church repeatedly signs them with the Sign of the Cross, not of course in order to bless them, for all possible blessing has already occurred in the miracle of transubstantiation. No, the crossings are to designate the *oblata*, again and again, as the matter of the Holy Sacrifice, the very same Body and Blood that were offered on the Cross, now glorified and truly present upon the Altar.

There are so many things that we should know and say about the Holy Sacrifice. Perhaps you already know what Father Faber thought about the Mass. He called it "the most beautiful thing this side of heaven." He wrote of the Mass that "it came forth out of the grand mind of the Church, and lifted us out of earth and out of self, and wrapped us round in a cloud of mystical sweetness and the sublimities of a more than angelic liturgy, and purified us almost without ourselves, and charmed us with celestial charming, so that our senses seemed to find vision, hearing, fragrance, taste and touch beyond what earth can give."

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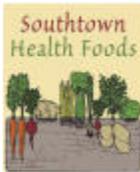
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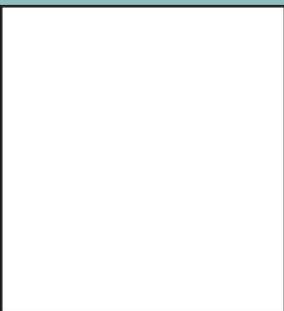
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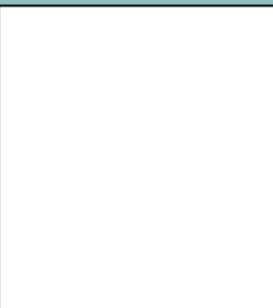
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