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OF IRELAND



The Parish Community of

Saint Brigid

Amherst, MA

saintbrigidsamherst.org

saintbrigidsamherst@gmail.com

413 256 6181

150th Anniversary 1871-2021

March 14, 2021



- SATURDAY, March 13, Lenten Weekday**
8:00 AM for the soul of Patricia Wagner
- SATURDAY, March 13, Fourth Sunday of Lent**
4:00 PM for the soul of Laura Leflar
- SUNDAY, March 14, Fourth Sunday of Lent**
8:00 AM for the soul of Mary Abramson
10:30 AM for the soul of Melinda Asselin
12:30 PM souls of Evelia Jiménez & Isabel Blanco
- MONDAY, March 15, Lenten Weekday**
8:00 AM the souls of Alfred & Henrietta LaVerdiere
- TUESDAY, March 16, Lenten Weekday**
8:00 AM for the souls of Frank & Kathryn Basile
- WEDNESDAY, March 17, Lenten Weekday**
8:00 AM for the soul of Melinda Asselin
- THURSDAY, March 18, Lenten Weekday**
8:00 AM for the soul of Inaco Correia
- FRIDAY, March 19, St Joseph Spouse of Blessed Virgin Mary**
8:00 AM for Joseph Lake
- SATURDAY, March 20, Lenten Weekday**
8:00 AM the souls if Eugene & Angelina Battistoni
- SATURDAY, March 20, Fifth Sunday of Lent**
4:00 PM for the soul of Mary Ford
- SUNDAY, March 21, Fifth Sunday of Lent**
8:00 AM for the soul of Thomas Stosz
10:30 AM for St. Brigid's Parish
12:30 PM souls of Carlos Barre & Pedro Rivera



ROSARY AT 7:30AM

The Rosary is recited at 7:30am in the morning! A meditation of the life of Jesus as seen through eyes of his mother Mary. Please join us as frequently or infrequently as you like. What better way to begin the day! Please join us!

STATIONS OF THE CROSS EVERY FRIDAY DURING LENT AT 3:00 & 6:00 The Stations of the Cross are a 14-step Catholic devotion that commemorates Jesus Christ's last day on Earth as a man. The 14 stations, focus on specific events of His last day, beginning with His condemnation. During the stations the individual moves from station to station. At each station, the individual Christ's last day.



ADORATION ON THURSDAYS FROM 8 - 5 pm

We adore and receive the Eucharist in communion at Mass, which is the most beautiful act of worship that we have as Catholics. We have Jesus truly present in all of the tabernacles around the world. We can continue to adore Him in the Eucharist after Mass in a quiet time of prayer and contemplation. Being in the presence of the body, blood, soul and divinity of Jesus Christ gives spiritual strength and nourishment.

WHAT IS CATHOLICISM? SUNDAYS, TUESDAYS, AND THURSDAYS AT 6:00 PM

A 2,000-year-old living tradition? A worldview? A way of life? A relationship? A mystery? In Catholicism the video series, Father Robert Barron examines all these questions and more, seeking to capture the body, heart and mind of the Catholic faith.



THE CATECHISM OF THE CATHOLIC CHURCH also refers to these sins as "capital sins" and explains why they are the most dangerous. "Vices can be classified according to the virtues they oppose, or also be linked to capital sins which Christian experience has distinguished, following St. John Cassian and St. Gregory the Great. They are called "capital" because they engender other sins, other vices. They are pride, avarice [greed], envy, wrath, lust, gluttony and sloth" (No. 1866).

1. **Pride:** an excessive love of self or the desire to be better or more important than others. "Respect for the human person proceeds by way of respect for the principle that "everyone should look upon his neighbor (without exception) as "another self," above all bearing in mind his life and the means necessary for living it with dignity"" (No. 1931).
2. **Lust:** an intense desire, usually for sexual pleasure, but also for money, power or fame. "The God of promises always warned man against seduction by what from the beginning has seemed "good for food ... a delight to the eyes ... to be desired to make one wise"" (No. 2541).
3. **Gluttony:** overconsumption, usually of food or drink. "The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco or medicine" (No. 2290).
4. **Greed:** the desire for and love of possessions. "Sin ... is a failure in genuine love for God and neighbor caused by a perverse attachment to certain goods" (No. 1849).
5. **Sloth (or Acedia):** physical laziness, also disinterest in spiritual matters or neglecting spiritual growth. "Acedia or spiritual sloth goes so far as to refuse the joy that comes from God and to be repelled by divine goodness" (No. 2094).
6. **Anger or wrath:** uncontrolled feelings of hatred or rage. "Anger is a desire for revenge ... The Lord says, "Everyone who is angry with his brother shall be liable to judgment"" (No. 2302).
7. **Envy:** sadness or desire for the possessions, happiness, talents or abilities of another "Envy can lead to the worst crimes.

THE CARDINAL VIRTUES

Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them. They are: prudence, justice, fortitude, and temperance. "If anyone loves righteousness, [Wisdom's] labors are virtues; for she teaches temperance and prudence, justice, and courage." These virtues are praised under other names in many passages of Scripture. Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going." "Keep sane and sober for your prayers." Prudence is "right reason in action," writes St. Thomas Aquinas, following Aristotle. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called *auriga virtutum* (the charioteer of the virtues); it guides the other virtues by setting rule and measure. It is prudence that immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid. Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the "virtue of religion." Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor. "You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor." "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven." Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions. It disposes one even to renounce and sacrifice his life in defense of a just cause. "The Lord is my strength and my song." "In the world you have tribulation; but be of good cheer, I have overcome the world." Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion: "Do not follow your inclination and strength, walking according to the desires of your heart."

WEEKLY FINANCIAL REPORT

Weekly Parish Budget..... \$4,800.00

During this time of the year it is important to thank you!

Thank you for your support!

EASTER BASKETS - WHEN IS THE RIGHT TIME?

We deliver hundreds of baskets over the years to those who are unable to come to St. Brigid's Parish on a regular basis. This means a personal visit to all of our parishioners, especially to those who have been an important part of our history in Amherst. Help us show our love and support for them as we bring an Easter Basket on Sunday, March 21, 2020! Join us!

**PANCAKES & PALMS MARCH 28, 2021**

Every year during Holy Week we begin with Palm Sunday and a Pancake Breakfast! Join us for our annual tradition and help us prepare for Holy Week and Easter Sunday and a great celebration of Christ's victory over sin and death!

**VOLUNTEERS NEED FOR HOLY WEEK**

Training is now available for all the ministries that honor the Lord at Mass. Altar Servers, Eucharistic Ministers and Lectors are needed for all Masses during Holy Week. Holy Thursday, Good Friday, Holy Saturday Vigil and Easter Sunday! If you would like to participate in any or all of these Masses please call the Rectory

INTO THE TRIDUUM

During the Sacred Triduum — the days of Holy Thursday through Easter Sunday — the strangest thing will occur. Millions of Christians throughout the world will gather to honor the humiliation, torture and crucifixion of Jesus Christ. In a global culture that usually celebrates power, strength and beauty, this public veneration of something so horrible is always a little shocking. Could it be that what people find so absolutely compelling about the Passion narrative is the vulnerability of God? In the Christ event, God leaves the safety and glory of heaven, in a certain sense, and embraces the limitations of our human condition, coming to know in the flesh both the glory and tragedy of our nature without ever having sinned. In the last week of his life, Jesus completely hands himself over to us. In the foot washing and the Eucharist, in the scourging and the crucifixion, the Son of God loves us completely without restrictions, conditions or limits. Whether we accept, reject or ignore this Divine Love, Jesus never changes his fundamental stance toward us. In Roman and Greek mythology, the gods are always conspiring to manipulate humanity to serve their often-selfish ends and egotistical schemes. In Christ, we encounter the surprising subversion of this oppressive game. God serves us! In absolute humility, availability, vulnerability and mercy, God has come to love, pardon and save us. The weakness of the cross, the simplicity of the Eucharist, the tenderness of the foot washing, the love that seeks to embrace a traitor, a thief and a coward is so beyond the grasp of power politics, the swirl of social hubris and the world of earthly grasping that it takes our breath away. No wonder that kings would stand speechless in the presence of the Suffering Servant, as Isaiah proclaims. If God could become that poor, humble and vulnerable to love me, how can I ever stand on my own self-importance? This week, we celebrate the strangest things: weakness becomes strength, love conquers fear, miserable despair transforms into resurrected hope and perpetual death gives way to eternal life, and it's all because a naked criminal was thrown down on a cross 2,000 years ago, and he embraced it as if it were his marriage bed. We should let the Lord love us during Holy Week. The palm we held on Palm Sunday should be a symbol of our praise, reverence and love for the humble Master who has saved and set us free. The Mass of the Lord's Supper on Holy Thursday evening is an opportunity to taste the surprising grace of the Eucharist and surrender to the consolation of the foot washing. Listening to the Passion and venerating the cross on Good Friday gives us the opportunity to embrace the cross in our own lives, no matter what form it may take. Know that the mystery of suffering in our lives is the sacred ladder by which we will ascend to the beauty of the Kingdom of heaven.

My Life at St Brigid's

Fenna Lee Bonsignore

My almost fifty years at St. Brigid's enriched my spiritual life giving me the freedom to work within a religious setting to seek Peace, Hope and Justice for all people, indeed for all creation, following the message of Jesus.

I enjoyed teaching CCD confirmation classes on peace and justice. I learned so much and I hope that I imparted at least some of the important Catholic social justice teachings to my students. Prior to teaching, I had taken a sensitization training trip to Mexico, sponsored by Weston Priory, to improve my understanding of the problems and struggles of so many residents of Central America and of so many developing countries torn apart by violence and injustice. I later went with an inner-city Providence Parish to Guatemala, this time sponsored by Witness for Peace, to better understand the issues facing the Mayan Indians and to accompany those attempting to return from exile in Mexico to their home country. These activities improved my understanding of the needs of the disadvantaged in these countries and the U.S. and I hope that I was able to translate these issues and needs to my students.

Sticking with my spiritual enrichment, I started my centering prayer practice at St. Brigid's, coordinated Pax Christi for a period of time, and was regularly scheduled for weekly Eucharistic adoration. Later, I found my activities co-facilitating the regional Just Faith group at a church in Northampton particularly fulfilling.

Saint Brigid's is a beautiful church both in structure, history and membership initially becoming a community of Irish immigrants 150 years ago and now enriched by a diverse group of parishioners especially Polish and Lithuanian and the Latino community whose food became a favorite at the annual Bazaar. And speaking of the bazaar, I enjoyed gathering family and friends together to make reasonably priced Christmas gift baskets to be sold at the parish Bazaar with proceeds going to the church. I remember one year when we made almost 100 baskets plus some loom knitted hats. The bazaar was quite a community gathering.

Many other social activities in the Parish filled my calendar over the years -- decorating the church for Christmas and Easter, making soup for the weekly soup and bread suppers during Lent, BBQs, the strawberry shortcake supper on the lawn, sporting events at the University preceded by pizza, movie nights for the children -- all contributing to the vibrant and wonderful community at St. Brigid's. I would like to thank the priests with whom I best remember working most closely -- Fathers Dorsch, Roach, Teague, and Smegal.

Fenna Lee Bonsignore

HOLY SATURDAY

Holy Saturday is a sacred time of rest and silence, as the Lord sleeps in the tomb and all of creation awaits a salvation it does not yet understand. A beautiful ancient text from the early Church pictures Jesus roaming the abode of the dead on this day, unchaining Adam and Eve and all of the other souls who had been waiting for redemption since the foundation of the world. Ask the Lord to set you free from the fear, sin and self-seeking that keeps you bound.

Gathering around the Easter fire at the Vigil, we call to mind how we began the Lenten journey marked with the ashes of sin, failure and defeat, but now you have become filled with fire — the mighty force of the risen Christ and the courageous strength of the Holy Spirit. As we proclaim the resurrection of Christ as the beautiful truth and transformative meaning of human history, know that the Lord walks with you, loves you and is leading you to the fullness of joy and peace.

The shocking, strange and powerful events of Holy Week should lead us to tears and laughter, gratitude and praise, humble awareness of our weakness and joyful acclamation of God's victory. The Triduum is a time for God to break open our hearts, so that the gracious torrent of Divine Mercy that flows from the side of the crucified Christ will wash us clean, forgive our sins and fashion us ever more deeply in the new creation of the Lord's saving death and resurrection.

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