



St. John Neumann Church

157 Middleboro Road / P.O. Box 718 East Freetown, MA

www.sjnfreetown.org

508-763-2240

Rev. Gregory A. Mathias, Pastor

pastor@sjnfreetown.org

Regular Assistance rendered by

Rev. Richard Furlong

Deacon Bruce Bonneau, Permanent Deacon



Welcome to St. John Neumann Parish.

Thank You for joining us in worship today.
We hope you will join us on the spiritual journey,
in ministry to all God's people. Please contact
the parish office for information on how to
register as a member of our parish.

PARISH OFFICE / RECTORY 508-763-2240

contact@sjnfreetown.org

Monday – Thursday: 8:30 A.M. – 4:30 P.M.

(Closed holidays)

Diane Whelan Business Administrator

OFFICE OF FAITH FORMATION 508-763-8122

sjnreled@sjnfreetown.org

Michelle D'Ordine Director

YOUTH MINISTRY OFFICE 508-763-4735

sjnconfirmation@sjnfreetown.org

Lisa Johnson Confirmation/Youth Ministry

MUSIC MINISTRY

Charles Dillingham Director

sjnmusic@sjnfreetown.org

MAINTENANCE AND FACILITIES

Raymond Bedard /Raymond Galuska

WEEKEND MASS SCHEDULE

8:00, 10:00A.M.

Saturday Vigil: 4:00 P.M.

DAILY MASS SCHEDULE

Monday – Thursday: 7:30 A.M.

SACRAMENT OF RECONCILIATION

Saturday: 3:00 – 3:45 P.M.



7th SUNDAY OF EASTER

"I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth." - Jn 17:15-17



Seventh Sunday of Easter

May 16, 2021

Saturday, May 15: Vigil: Seventh Sunday of Easter
4:00PM – People of the Parish

Sunday, May 16: Seventh Sunday of Easter
8:00AM – Janet Miller
10:00AM – Gilbert Arcouette & Mabel Grogan

Monday, May 17: Easter Weekday
7:30AM – Roland Farland Jr.

Tuesday, May 18: Easter Weekday
7:30 AM – Doris & Ron Jr. Boivin

Wednesday, May 19: Easter Weekday
7:30 AM - Amy Bonville

Thursday, May 20: Easter Weekday
7:30 AM – Richard Champagne

Saturday, May 22: Vigil: Pentecost Sunday
4:00PM – People of the Parish

Sunday, May 23: Pentecost Sunday
8:00AM – Magnett & Ramos Families and
Robert Silvia
10:00AM – Apolonia, Manuel, Norbina Costa and
Manuel Domingos



Prayers for the Repose of the Souls
Your prayers are requested for the
repose of the Soul of **Austin Lopes**



Pentecost Sunday Taizé service
(in person - no livestream)

Sunday, May 23, 2021 7 p.m.

Come Holy Spirit !! Unleash Your Powers !!

*Please join us in person, registration is required
so please visit our website and register for Taizé'*
www.sjnfreetown.org



EUCHARISTIC ADORATION

**Mary, Mother of All Nations Chapel is now open on
Weekdays from 8:00 am to 7:00pm for private prayer**

**Eucharistic Adoration is available on Mondays &
Thursdays from 8:00 am to 7:00 pm.**
(excluding holidays)

**Thank you to everyone who purchased roses last
weekend benefiting Birthright and Moms in Need—
Circle of Life Ministry**

“Time to Gather, Time to Heal, Time to Love” Catholic Appeal

May 1st began the 2021 Catholic Annual Appeal for the Diocese of Fall River. We encourage you to mail in your pledge and to support the Appeal as generously as you can. If at all possible, we'd like you to consider pledging throughout the year.

Programs supported by the Appeal help people in all phases of life—from children, to youth, to parents, to the elderly. Numerous agencies, programs and ministries provide food and shelter, educate children and adults and meet the physical, emotional and spiritual needs of thousands. Your support of the Catholic Appeal helps us to meet these responsibilities.

CATHOLIC APPEAL TO DATE: \$11,380.00

LAST YEAR'S TOTAL: \$59,755.00

Forward Together – Virtual Series

Many Catholics may be asking: will people come back to parishes? To aid in answering this question, the Diocese of Fall River's Office of Faith Formation has developed a Spring series for parishes in the areas of family, youth, and adult evangelization.

We invite you to join for **FREE**. To register and access other resources, visit bit.ly/evangelize21

POPE URGES GLOBAL MONTHLONG PRAYER MARATHON TO END PANDEMIC

Pope Francis has invited Catholics worldwide to take part in a marathon of prayer during the month of May for an end to the Covid-19 pandemic. This global prayer initiative calls for a daily recitation of the Rosary in this month dedicated to the Blessed Virgin Mary. Each day in May at 12 noon EDT on Vatican online media platforms, there will be a livestream broadcast from a different Marian shrine around the world to lead the Rosary prayer. Bishop da Cunha is encouraging the faithful of the Fall River Diocese to take part, joining their prayers to this critical cause. People can join the Vatican online platform at noon, they can pray on their own at a convenient time, they can gather as family or as a group at home to pray.

<https://www.catholicnews.com/pope-calls-for-monthlong-global-prayer-marathon-for-end-of-pandemic/>

From the Pastor's Desk.....

From Bread and Wine to True Presence

Recently I've taken to reading the works of an English Dominican, Herbert McCabe. Being that he is in the Dominican Order, he writes from the perspective of the great "Doctor of the Church," St. Thomas Aquinas. St. Thomas applies categories of human reason to help explain how it could possibly be that ordinary bread and wine could be transformed into the Body and Blood of Christ. In what sense can we reasonably assert that this is true? In what follows, I am quoting extensively from McCabe from a collection of essays entitled *God Still Matters*:

The caricature of the Doctrine of

Transubstantiation: *"at the consecration, the bread and wine change into a different kind of substance, flesh and blood, in fact the flesh and blood of Christ; but this is disguised from us by the fact that, to all appearances, the bread and the wine are unchanged. This is so that we can eat the flesh and drink the blood of Christ without being disgusted by the cannibalism involved."*

The change is of a completely different kind from the change of bread and wine into another kind of stuff.

Appearances vs Signs:

If we are to understand what the notion of transubstantiation is saying, or trying to say, we need to reflect on the difference between the way appearances tell us something and the way in which signs tell us something.

. . . Appearance. . . simply shows you a thing, and signs are part of telling you something about it . . . (characteristics) of bread and wine cease to be the appearances of bread and wine, but this is not because they become misleading appearances of something else. They cease to function as appearances at all, they have become signs, sacramental signs through which what is signified is made real. Before the consecration the appearances were there because the bread was there; they were just the appearances of bread. After the consecration it is the other way round; the Body of Christ is sacramentally there because what were the appearances of bread (and are now sacramental signs), are there . . . The important consequence of this is that these signs are not the appearances of Christ's body: they are no longer the appearances of anything. The color and shape of the host is not the color and shape

of Christ's body; the location of the host, its being on the altar, does not mean that Christ's body is located on the altar. . . When we do things to the host, such as eating it, we are not doing anything to Christ's body. What we are doing is completing the significance of the signs.

For bread and wine are meant to be eaten and drunk, to be our food; and food, eating and drinking together is. . . a sign expressing friendship and unity. This is why Jesus chose it to be the sign which would tell us of the real sacramental presence of his body given for us and his blood poured out for us---- the body of Christ which is more deeply our food than 'bread and wine', than is the ordinary bread and wine with which we began.



Creation out of nothing:

The bread does not turn into the body by acquiring a new form in its matter; the whole existence of the bread becomes the existence of the living body of Christ . . . It is not that the bread has become a new kind of thing in this world: it now belongs to a new world. As far as this world is concerned, nothing seems to have happened, but in fact what we have is not part of this world. It is the Kingdom impinging on our history and showing itself not by appearing in the world but by signs speaking to it . . . it belongs to what is beyond our universe, beyond space and history . . . Transubstantiation is not a change, just as Creation is not a change.

. . . The glorified body of Christ is not something that could be seen within our world as part of our world; if it is to be manifest among us it can only be by signs, by sacramental signs. And this is just what the Eucharist is . . . [The characteristics of bread and wine, which we can still see after the consecration] belong to a new language. [The elements still look just like plain bread and wine but, by faith, we know better.]

My comparison is not intended as an explanation of the Eucharistic miracle. It is intended merely as an attempt to show that it does not involve a sheer contradiction.

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