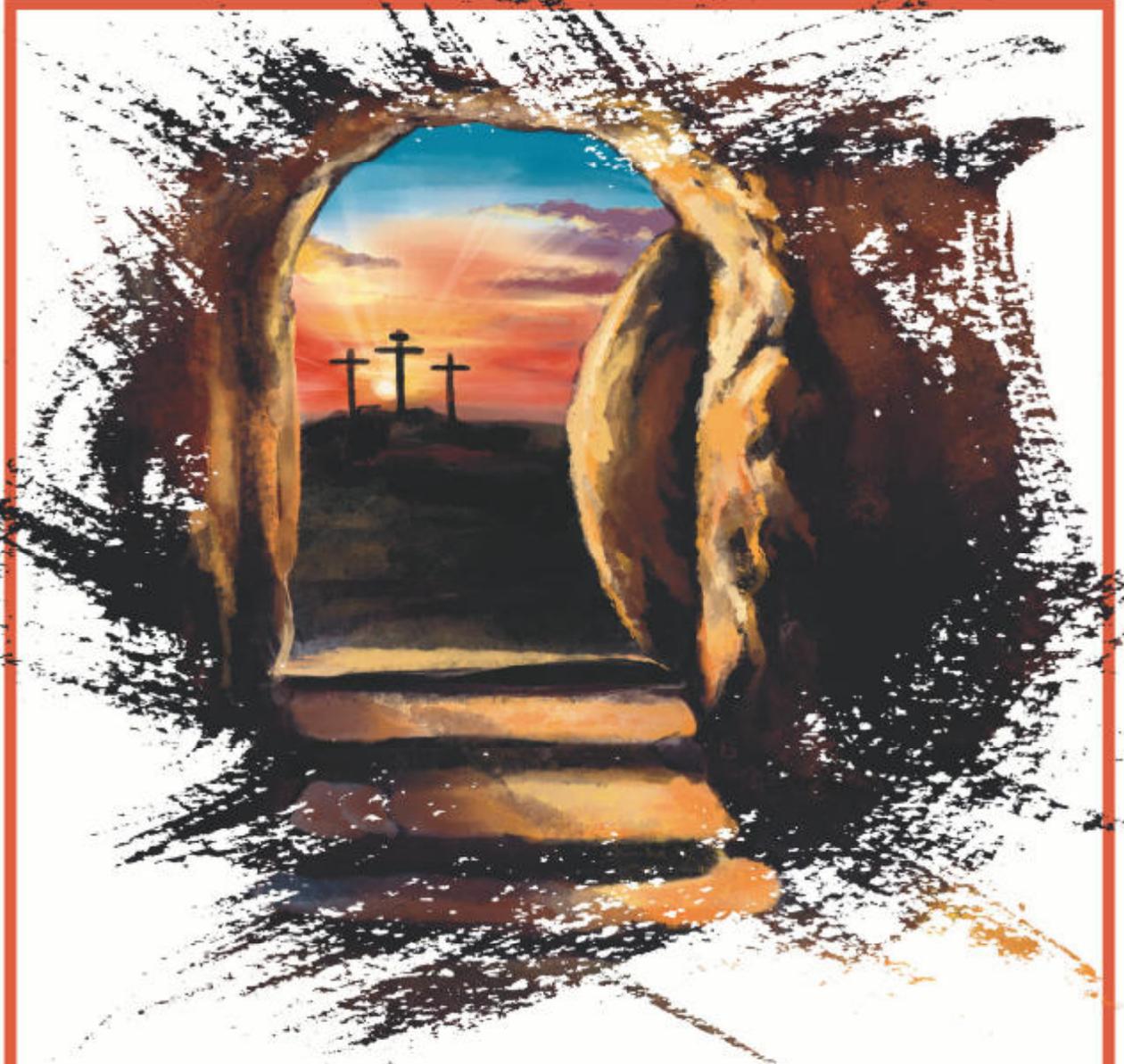


Alleluia! He is Risen!

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St. Lucy Catholic Church



HE WENT INTO THE TOMB AND SAW THE BURIAL CLOTHS THERE, AND THE CLOTH THAT HAD COVERED HIS HEAD, NOT WITH THE BURIAL CLOTHS BUT ROLLED UP IN A SEPARATE PLACE. —JN 20:6-7

EASTER SUNDAY

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THE WEEK AHEAD

OCTAVE OF
EASTER

MON
April
5

Parish Offices Closed
No Mass

TUES
April
6

No Mass

WED
April
7

12pm Mass

THUR
April
8

No Mass

FRI
April
9

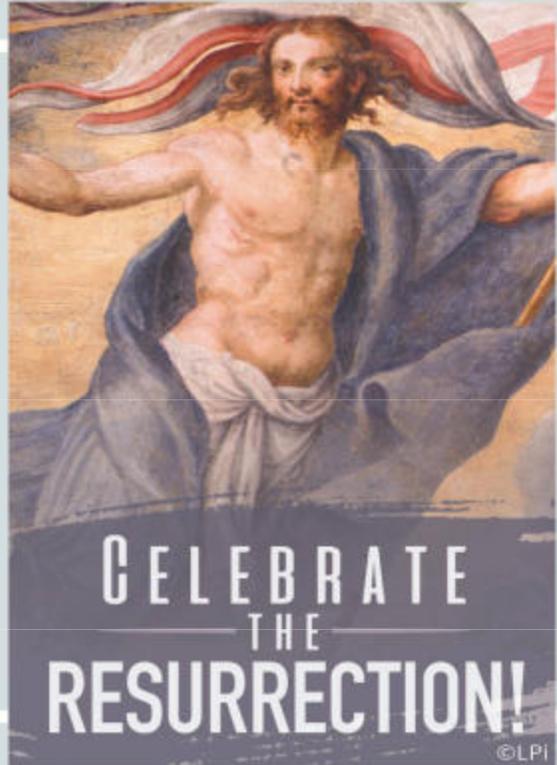
9am Mass

SAT
April
10

4:30pm Mass

SUN
April
11

SECOND SUNDAY OF EASTER
SUNDAY OF DIVINE MERCY
8:30am Mass
11:30am Mass



REFLECT

FIRST READING

We hear today part of the speech that Peter delivered in the household of Cornelius, a centurion and Gentile-believer in Christ. Peter bore witness to his experiences with Jesus, including Jesus' resurrection. To whom do you bear witness to your faith in the resurrected Jesus?

SECOND READING

Paul urges the Colossians to remain focused on Jesus' resurrection, ascension, and final return — to “seek what is above.” What do you find appealing in this spiritual exercise?

GOSPEL READING

Mark's account of Jesus' resurrection focuses on the women's discovery of the empty tomb. In fact, Jesus risen from the tomb is the original ending of the Gospel of Mark. Why do you think Mark would end his Gospel with the empty tomb?

OUR PARISH LIFE

Scriptures

Intentions



Monday, April 5, 2021	Monday within the Octave of Easter	
Acts 2:14, 22-33 Mt 28:8-15	No Mass	
Tuesday, April 6, 2021	Tuesday within the Octave of Easter	
Acts 2:36-41 Jn 20:11-18	No Mass	
Wednesday, April 7, 2021	Wednesday within the Octave of Easter	
Acts 3:1-10 Lk 24:13-35	12 p.m. Mass	James T. DeBaker req. Pat DeBaker
Thursday, April 8, 2021	Thursday within the Octave of Easter	
Acts 3:11-26 Lk 24:35-48	No Mass	
Friday, April 9, 2021	Friday within the Octave of Easter	
Acts 4:1-12 Jn 21:1-14	9 a.m. Mass	Msgr. Richard Osebold
Saturday, April 10, 2021	Saturday within the Octave of Easter	
Acts 4:13-21 Mk 16:9-15	4:30 p.m. Mass	

SECOND SUNDAY OF EASTER (DIVINE MERCY)

Sunday, April 11, 2021

Eucharistic Liturgies:

Saturday 4:30 p.m.
Sunday 8:30 a.m. and 11:30 a.m.

Scriptures:

First Reading:

Acts 4:32-35
One heart and one mind

Psalm:

Ps 118:2-4, 13-15, 22-24
Give thanks to the Lord

Second Reading:

1 John 5:1-6
He conquered the world

Gospel:

John 20:19-3
Jesus stood in their midst

Mass Intentions for the Weekend:

Deceased members of the DeVriendt Family

Colleen Melisko
req. Her daughter, Diane

Please pray for those facing the challenges of illness:

- | | | |
|-----------------------|------------------------|-------------------------|
| Florence Alexander | Norbert Green | Myla Morrow |
| Claire Allen | Jim Gusmano | Therese Perzyk |
| Bobbie Alore | Katie Habarth | Fran Price |
| Sr. Mary Ann Ankoviak | Julia Hardesty | Sklyar Pfromm |
| Amy Bangela | Kathleen Harvey | Vera Rozmarynowicz |
| Rosaleen Becigneul | Babe Hebert | Steve Rutallie |
| Diane Biafora | Pat Heffler | Phyllis Sawicki |
| Ron Biegas | Karon Heide | Robert/Virginia Shaulis |
| Christian Bieniek | Dcn. Bob/Joyce Herta | Brian Shensky |
| Hubert Bohle | Carol Hough | Phil Sheridan |
| Ron Bryan | Paul/William Jakel | Payton Shock |
| Terry Burgoyne | Sr. Mary Johnathan | David Simms |
| Angie Campbell | Leon Karpinski | Claire Thomas |
| Bob Caza | Mary Ann Kenner | Norma Thurlow |
| Gabriel Crowe | Joe Kinzie | Mary Ann Tindall |
| Karen Daley | Andrew/Jerry Korwin | Gail Unger |
| Nick DiCresce | Paige Lanier | John Urbanek |
| Katie Habarth | Josephine Lopetrone | Joanne Watko |
| Virginia DiGiuseppe | Ann Luberski | Charlotte Weekes |
| Paula Ebenhoch | Jack Maday | Jack Wilson |
| Jackie Fromm | Gerald Meagher | Linda Wisniewski |
| Debbie Gerrick | Robert Michielutti Sr. | Leslie Zaremski |
| | Rose Morgan | |

Extended Care

- Charlotte Bist
- Jane Farrelly
- Bernard Loren
- Tom Luetz
- Helen Zimmer



- Deanne Dobson
- Renee Panganiban
- Joan Gipprich
- Betty DeWitt
- Grace (Powers) McMahon
- Joanne Bellestri
- James Brown
- Jeremy Adragna
- Sr. Theresa Moran
- Dorothy Hofer
- John Korte
- Phyllis Mietus

Commyn Cents

Our Easter Scriptures

Easter Sunday crowns the Triduum celebration and begins a new period of time within the liturgical year. Easter Sunday is the pattern and purpose for all other Sunday celebrations of the year and begins a time of reflecting on how the followers of Jesus came to receive and understand his Resurrection from the dead.

About the Easter Vigil

The Paschal Mystery, already celebrated in various ways since the Evening Mass of the Lord's Supper, is clearly and joyfully announced from the very beginning of the Vigil liturgy. It is in the light of the Paschal candle that the liturgy continues to unfold. The Easter Vigil is the most beautiful of all liturgies. Ranking highest among the celebrations of the liturgical year, it should rank highest in the spiritual life of the entire parish community, not a small task in places where Christmas is considered the high point.

The Scriptures at Vigil

During the Easter Vigil we celebrate all that God has done for us. We gather in darkness because we are afraid of it no longer -- God has vanquished darkness and all that belongs to darkness. We celebrate a new and eternal day, and so our readings begin with a proclamation of the gift of life, the gift of the world and all that fills it. We live in an era that recognizes the fragility of life and the harm that we inflict on our environment and other species. This story not only celebrates the magnitude of God's gift but also reminds us that salvation extends beyond us to include all of God's creative work.

Our next readings touch on parts of salvation history. We heard earlier in Lent, and it will not be repeated at the Vigil, the agonizing story of Abraham preparing to sacrifice his son, the one through whom he thought he would become the father of many nations. In preparing to offer Isaac, Abraham acknowledges that his son and God's promise are gifts. He can receive them, but he can never claim them. God's gift of his son is likewise a gift we receive without ever having earned it.

During the Exodus, a reading that must be proclaimed each year, God again displays his undeserved favor by privileging the weak over the strong. God frees the enslaved Israelites from the mighty Egyptians, leading them across the dry ground of the Red Sea. The story recalls the power God exercised over the primordial waters when he brought the world into being. The story also points ahead to Baptism, by which we are

freed from our enslavement to sin and death.

The two passages from Isaiah were written after the Babylonian exile, the most traumatic event Israel had experienced up to that moment in its history. Last year we proclaimed one, this year we proclaim the other. The people lost everything: king, land, temple. Enraged by their failure to uphold the covenant, God seemed to have cast his chosen people aside. Writing several centuries later, the prophet announces that a new era has dawned: God has forgiven his people. In deeply intimate language God assures his people that he was still with them. According to the terms of the covenant God did not have to take his people back, but out of love for them, he does. God promises that they will never again be so utterly devastated. The prophet calls the people to celebrate, to return home, to rebuild the Temple, and to throw a feast. God will glorify his people, but they must abandon their wrongdoing and embrace the covenant once again.

Both Isaiah and Baruch celebrate God's gift of wisdom, a gift we don't readily associate with Easter. Isaiah alludes to the banquet whereby "Lady Wisdom" nourishes those who seek her. Such wisdom ultimately comes from above, from the realm of the divine. Like all of God's gifts, wisdom can only be received, though we must seek wisdom diligently. God's wisdom became synonymous with Torah, God's law. Those who sought wisdom prospered and found peace. The wisdom we celebrate on Easter is the wisdom that became incarnate in God's Son. It is the hidden wisdom of the Cross and Resurrection, the paradoxical wisdom that lights our way out of the darkness. Baruch speaks to us this year.

Even though we did not proclaim the reading from Ezekiel, he also prophesied during the Babylonian exile, telling how once again God takes the initiative. Although God acted justly in allowing the Babylonian attack, the exile provoked other nations to declare that God was not so powerful after all. God, it seemed, had not been able to protect his people. In response, God vows to restore his people and elevate them so that all the world will see his glory. God will act despite the people's sins. In order to ensure that his people will remain faithful to him God promises to give them his own spirit. Without this cleansing of our hearts and without God's spirit to guide and empower us, we would fall back into sin.

(Continued on page 8)

GOSPEL MEDITATION

ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

Who are you? This question was most assuredly asked of Jesus on the day of resurrection and it is a question asked of each of us. Our identities can be described in so many ways. We can start with our gifts and our talents, expertise and unique personality expressions. We can describe things we like and things we prefer to set aside. As descriptive and captivating as these can be, none come close to our essence, our real and true self. While accurate in their own right, the self who lives and interacts with the world is the self we want others to see, the one we project. But there is much more to us just as there is much more to Jesus.

Jesus could describe himself based on all of the same criteria we use for ourselves. After all, Jesus is totally human. With all that people witnessed and all that Jesus knew about his physical human self, his divinity also shined forth. There was so much more to know about him. Whereas once Jesus was transfigured on top of a mountain before his disciples' eyes, so today he is transfigured before our eyes as he reveals his resurrected self as the Christ. Alleluia, Christ is risen! His glorified presence



stands before us showing us that we are all much more than we see ourselves to be and show to others. We have a depth, purpose, and essence that go way beyond the superficial treasures of our existence to the very core of who we are.

Within each one of us is a spark of Divine Love where creature and Creator meet, and we are known uniquely by the name God whispers to us. It is not the earthly name that was given to us but the one that flows from Divine Power and claims us as one who is special and chosen in God's eyes. This is

the self that will rise one day with the eternal Christ of God and live eternally as God provides. This is the self that when free from all superficial constraints layered upon it in this life can discover and know freedom in a way never possible before. This is love lifting us up and transforming us into who we really are, not who we want or need ourselves to be. Who are you? A special, unique child of God who has been fashioned in God's image, sustained by the power of God's love and kept eternally with the Blessed Trinity in heaven. Get to know this deeper, truer self as it is who you really are.

He bent down and saw the burial cloths there, but did not go in. When Simon Peter arrived after him, he went into the tomb and saw the burial cloths there, and the cloth that had covered his head, not with the burial cloths but rolled up in a separate place. - Jn 20:5-7

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April 4, 2021



The Resurrection OF THE LORD

GLPI

Opening Song: *Jesus Christ is Risen Today*

- | | |
|--|--|
| 1. Jesus Christ is ris'n today, Alleluia!
Our triumphant holy day, Alleluia!
Who did once upon the cross,
Alleluia!
Suffer to redeem our loss. Alleluia! | 2. Hymns of praise then let us sing,
Alleluia!
Unto Christ, our heav'nly King,
Alleluia!
Who endured the cross and grave,
Alleluia!
Sinners to redeem and save.
Alleluia! |
|--|--|

Text: St. I. Sarcos; Christus hodie, Latin, 14th C.; para. in *Litany Davidica*, 1708, alt.; st. 2, 3, *The Complete Psalmsist*, c.1750, alt.; st. 4, Charles Wesley, 1707-1788
Tune: EASTER HYMN, 77 77 with alleluia, *Litany Davidica*, 1708

Gloria:

Refrain

Glo - ry to God, glo - ry to God, glo - ry to God in the
high - est, and on earth peace, c earth peace to
peo - ple of good will.

Text: ICEL, © 2010
Music: *Mass of Joy and Peace*, Tony Alonso, © 2010, GIA Publications, Inc.

Responsorial Psalm: Ps. 118:1-2, 16-17, 22-23

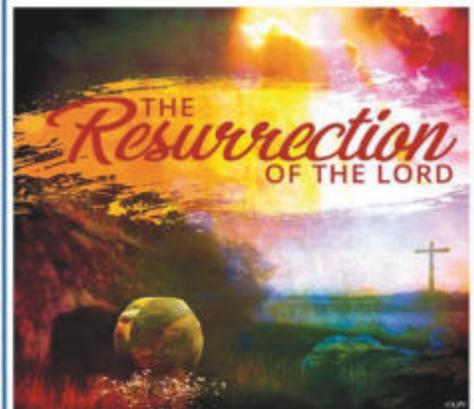
This is the day the Lord has made, let us re -
joice and be glad; This is the day the
Lord has made, let us re - rejoice and be glad!

English translation of the Refrain from the *Lectionary for Mass*, copyright © 1969, International Committee on English in the Liturgy, Inc. All rights reserved.
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SEQUENCE

(*Victimae paschali laudes*)

Christians, to the Paschal Victim
offer your thankful praises!
A Lamb the sheep redeems;
Christ, who only is sinless,
reconciles sinners to the
Father.
Death and life have contended
in that combat stupendous:
the Prince of life, who died,
reigns immortal.
Speak, Mary, declaring
what you saw, wayfaring.
"The tomb of Christ, who is
living,
the glory of Jesus' resurrection;
Bright angels attesting,
the shroud and napkin resting.
Yes, Christ my hope is arisen;
to Galilee he goes before you."
Christ indeed from death is risen,
our new life obtaining.
Have mercy, victor King, ever
reigning!
Amen. Alleluia.



READINGS:

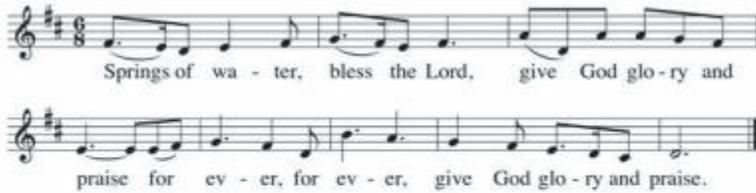
1st Reading:
Acts 10:34a, 37-43

2nd Reading:
Colossians 3:1-4

Sequence

Gospel:
John 20:1-9

SPRINKLING SONG



Springs of wa - ter, bless the Lord, give God glo - ry and
praise for ev - er, for ev - er, give God glo - ry and praise.

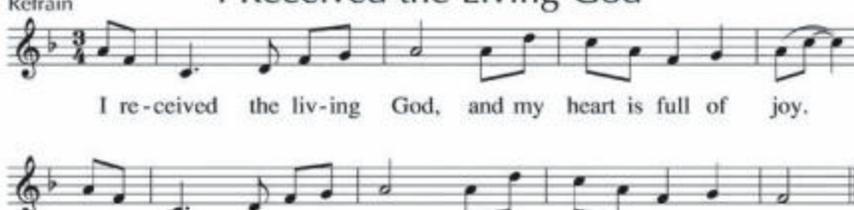
Music: *Mass of Joy and Peace*, Tony E. Alvino, © 2010, GIA Publications, Inc.

Presentation of the Gifts: *I Know That My Redeemer Lives*



Communion Song:

Refrain **I Received the Living God**



I re - ceived the liv - ing God, and my heart is full of joy.
I re - ceived the liv - ing God, and my heart is full of joy.

Text: Anonymous
Tune: LIVING GOD, 7777 with refrain; Anonymous; harm. by Richard Proulx, b.1937

After Communion Song: *Christ is Risen*

Chorus
Christ is risen from the dead
Trampling over death by death
Come awake come awake
Come and rise up from the grave
Christ is risen from the dead
We are one with Him again
Come awake come awake
Come and rise up from the grave

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Closing Song: *Sing With All the Saints in Glory*

- | | |
|---|---|
| <p>1. Sing with all the saints in glory,
Sing the resurrection song!
Death and sorrow, earth's dark
story,
To the former days belong.
All around the clouds are breaking,
Soon the storms of time shall
cease;
In God's likeness, we awaken,
Knowing everlasting peace.</p> | <p>2. Life eternal! heav'n rejoices:
Jesus lives who once was dead;
Shout with joy, O deathless voices!
Child of God, lift up your head!
Patriarchs from distant ages,
Saints all longing for their heav'n,
Prophets, psalmists, seers, and
sages,
All await the glory giv'n.</p> |
|---|---|

Text: 1 Corinthians 15:20; William J. Innes, 1812-1883, alt.
Tune: HYMN TO JOY, 8787 D; arr. from Ludwig van Beethoven, 1770-1827, by Edward Hodges, 1796-1867

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**ACT OF SPIRITUAL
COMMUNION**

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.



**FAMILY OF PARISHES
PRAYER**

*Father in Heaven,
renew your wonders in our time, as
though by a New Pentecost.*

*Holy Spirit,
increase your gifts in us to move boldly
into Families of Parishes with
confidence.*

*Deepen our desire for every person
to encounter Jesus anew,
grow daily as his disciples,
and give witness to his love and mercy.
This is our mission!
And we embrace it anew.*

*Grant that your Holy Church in
Detroit,
praying perseveringly and insistently
with one mind, together with Mary,
the mother of Jesus, and guided by St.
Joseph, St. Anne and Bl. Solanus
Casey,
may increase the reign of the Divine
Savior, the reign of truth and justice,
the reign of love and peace.*

*We ask this through Christ Our
Lord. Amen!*

Everyday Stewardship

A Happy Ending Isn't the Whole Story

"Is there a happy ending?"

When my kids were young, we never made it past the first whiff of any narrative tension before I got this question. As soon as whatever princess or furry woodland animal who was the hero of the story got into any small scrape, they wanted that reassurance, "Is there a happy ending?"

I can't say I blame them. Don't we all feel that way sometimes? We enter into a relationship with someone or some situation, and we just want to protect ourselves. We want to know it's not going to go badly — or, if it does, that we will be able to come back from it. It's a human instinct, a reflex. Our inclination to protect ourselves makes it so that we sometimes want to press fast-forward on the bad stuff and skip straight ahead to the happily-ever-after.

Easter is the ultimate happy ending. It's the day of miracles. The day when all the stones roll away and all the sins are forgiven. It's the day that puts everything right.

But if we learned anything from this week — from the Passion and death of the Lord — it's that we can't press fast-forward on the hardships of life. That tension, that loss, that fear — it's crucial, isn't it? As Catholics, we are who we are because of Easter. But Easter doesn't happen without Good Friday.

So, does the story of salvation have a happy ending? We know it does. But we also remember that the ending isn't all that matters.

— Tracy Earl Welliver, MTS | ©LPi

Commyn Cents

Our Easter Scriptures *(Continued from page 4)*

Baptism is a cleansing, a bestowal of God's Spirit and our inclusion into a new community. St. Paul presents another meaning of Baptism in his Letter to the Romans. At our Baptism we go down into a watery grave. Our ritual death becomes joined to the death of Christ. Because Christ died in an act of obedience and not as the result of sin, he has broken the link between sin and death. Just as the dead no longer have obligations in this world, so the baptized are no longer beholden to the forces of evil. We must, however, exemplify our freedom in all that we think, say and do.

Despite all attempts by the darkness to overshadow the light, God will not let evil prevail. Jesus' tomb is open and empty. "He has been raised; he is not here." The women who come to the tomb are amazed, baffled. Crucifixion has ended in Resurrection. Nothing like this has ever happened before.

The Scriptures of Easter Sunday

The Resurrection was too much for the disciples to take in. They were disoriented by terror, by wonder, and by joy. What could be the same if even death itself is unreliable? Mary thinks Jesus is the gardener, but when he speaks her name she melts. "The sheep follow him, because they recognize his voice" (*John 10:4*). Like the lover of the Song of Songs, her joy soon shivers into uncertainty when she moves to embrace him and he is changed. "Do not hold on to me," he says. What? Jesus asks Mary to adopt new ways of seeing and touching him, to know him in a new way, in spirit. But we learn the ways of spirit clumsily; like learning to write with the opposite hand, it means unlearning the old way. This bizarre experience of knowing but not knowing emerges in an odd line from the later story of the lakeshore breakfast: "None of the disciples dared to ask him, 'Who are you? Because they realized it was the Lord'" (*John 21:12*).

Resurrection is more than a new phase of the old life. Jesus invites followers to rise with him into a strange, upside-down world where apparent irreversibles are reversed: life defeats death, love trumps evil, weakness means power, humility wins out, last come first, and "nothing will be impossible for God" (*Luke 1:37*).

Keeping this in focus demands an attitude of prayerful concentration like contemplation. The Letter to the Colossians urges believers to "think of what is above." This means not just having an idea but practicing habitual patterns of thinking. The marvelous news of Resurrection announces itself only to those who return repeatedly to question, ponder, and insist on understanding such statements as "you have died," "you life is hidden with Christ in God," and "you also will be revealed with him in glory." Members of the Christian community who listen intently and often to this message of Jesus' life gradually learn to live the resurrection as a fact of life.

Colossians 3:1-4 also is meant as a guide for community life. Each "you" is plural. Reread 3:1-4 from the plural perspective. What might "what is above" and "what is on earth" mean for us, for life in a

(Continued on page 9)

Commyn Cents

Our Easter Scriptures (*Continued from page 8*)
community of faith?

Office Hours

In keeping with the celebration of Easter, the Parish Offices will also be **closed all day on Easter Monday, April 5**. **No morning Mass** is scheduled for that day. Check the schedules at the other parishes within our family and in the vicariate regarding their weekday Mass schedules this week, particularly Monday.

Feasts and Saints This Week

Easter Time is a fifty-day prolongation of the Easter festival. It consists of a couple of parts, and understanding those parts helps to understand how our celebration of this central mystery of Christianity relates to our memory of the remarkable women and men of Christian history. The center of the liturgical year is the Sacred Paschal Triduum, the three-day long liturgy that extends from the Holy Thursday Evening Mass of the Lord's Supper through Good Friday to the Easter celebration that runs from Holy Saturday evening into Easter Sunday.

The second part is the "Octave" or eight-day extension of Easter that runs through the Second Sunday of Easter (April 11). Each of the days of the Triduum and the Octave take precedence over everything else on the calendar. After the Octave is over, the calendar returns mostly to normal, except that the Sundays of Easter, as reflections of the principle feast, also take precedence over other celebrations (that is, ritual Masses cannot be celebrated on Sundays of Easter). What this means practically is that celebrations of the saints that would normally fall on the days taken over by Holy Week, the Triduum, or the Easter Octave are not celebrated. Because the feasts of the patron saint of a parish or diocese are solemnities for those places (for example, St. Isidore of Seville; his feast is usually April 4); and is then transferred to the first available day. The parish would transfer the feast to April 12 this year.

Every season colors how we remember the saints whose feast days fall within it. During Easter Time, it might be particularly good to thank God for the witness to the Resurrection that saints have provided. This is of many different kinds: St. Anselm (April 21) and St. Catherine (April 29) taught the Church how to believe in the Risen Christ. St. Damien of Moloka'i

(May 10), showed us the power of the Resurrection in his work in a leper colony in Hawaii, as Pope St. John I (May 18) did through his martyrdom. The Church sees the Risen Christ working in his body, especially through the saints who give their lives in many different ways, but for the one Lord.

Quotation of the Week

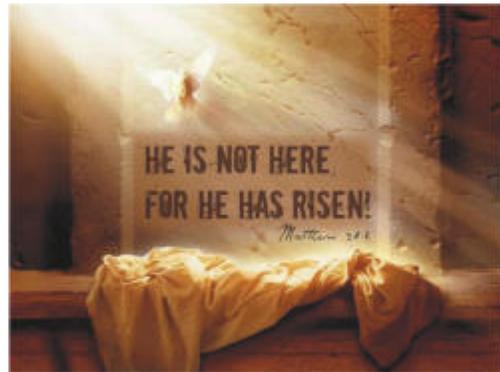
"The Beatitudes are like a Christian's identity card. So if anyone asks: 'What must one do to be a good Christian?', the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount. In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives."

Gaudete et Exsultate

On the Call to Holiness in Today's World, #63

From all the members of the Pastoral and Parish Support Staff — our best wishes for a most Blessed Easter (all 50 days!) Let these days and weeks ahead truly become a festival feast! Happy Easter! Have a good week. See you in church.

Fa Jim



Dear Faith Formation Families,

May the Glory of the Risen LORD fill you with joy. May you and your family be blessed as you celebrate the true meaning of this Easter Season. May the Resurrection of our Savior be a constant reminder of His love and promise of eternal Life.

HE IS RISEN
He Is Risen Indeed!!

From the Faith Formation Team

Words on the Word by Michael Chapp

April 4, 2021 — New Life

It is a compelling metaphor for the joy we celebrate today.

You've got an aging road, its infrastructure fallen into disrepair, with many empty storefronts between the otherwise strong businesses. You've got some safety concerns; some things you'd rather not look at too closely for fear of what the underlying reality is.

That is the scene on the east side of Detroit, specifically East Warren Avenue, which once was a thriving stretch of commerce but in more recent years has become a shadow of its best self. And so it was heartening a few weeks ago to see stories about a revitalization effort intended to strengthen the corridor and restore its luster.

According to a story in *The Detroit News*, a public/philanthropic/private coalition has formed to help a several-square-block portion of the area with revitalization efforts focused on businesses, streetscape improvements and housing stabilization.

The metaphor, of course, is our own lives, which sadly also tend to decay a bit over time, thanks (no thanks!) to the tarnish of sin.

In effect, we don't shine like we once did, and there can be a reluctance to look too closely inside, for fear of the underlying reality.

But the good news, especially today, is the joy of the risen Christ, who makes all things new again. A revitalization effort aimed at our wounded souls, cleansing and rebuilding what had been broken.

"On entering the tomb (Mary Magdalene and two others) saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed," we hear in St. Mark's gospel message from the Easter Vigil. "He said to them, 'Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him.'"

He is risen. He is truly risen! Alleluia!

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Lex Cantandi, Lex Credenti: Eucharistic Theology in Communion Songs by Rob Buzaitis

I Received the Living God

Anonymous; harmonization by Richard Proulx
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Theologian Peter Kreeft describes joy by showing how it is different from pleasure or happiness:

Pleasure is in the body. Happiness is in the mind and feelings. Joy is deep in the heart, the spirit, the center of the self. The way to pleasure is power and prudence. The way to happiness is moral goodness. The way to joy is sanctity, loving God with your whole heart and your neighbor as yourself. Everyone wants pleasure. More deeply, everyone wants happiness. Most deeply, everyone wants joy.

Saint Thomas Aquinas said, "'The Eucharist is the sacrament of love, it signifies love, it produces love.'" Joy, one of the 12 fruits of the Holy Spirit, is the expected result of receiving true love. The refrain of the song speaks about this:

I received the living God, and my heart is full of joy.

One effect of receiving Holy Communion is spiritual joy, though because it is supernatural we do not always perceive this effect through our senses.

Joy is not the only effect from receiving the Eucharist. There are effects related to sin. Receiving Holy Communion while being properly disposed (e.g. having no unconfessed mortal sins) helps separate us from sin by wiping away venial sins and preserving us from future mortal sins. Saint Ambrose recognized the Eucharist as a "remedy" to forgive those sins which weaken (but not break) our relationship with God.

The Eucharist also unifying. Personally, it enhances our intimate union with Christ; it 'preserves, increases, and renews the life of grace received at Baptism.' (CCC ¶ 1392) Communally, it unites us to all the faithful in the one Mystical Body — the Church. It also commits us to recognizing Christ in the poor among us.

Sources: "Joy" (Kreeft); *The Effects of Holy Communion* (THE FURROW, Sep., 1955)(Culhane); *Catechism of the Catholic Church* (CCC)

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Rev. James E. Commyn..... Pastor
 Rev. Mr. John Thompson.....Deacon
 Rev. Donald Worthy.....Weekend Associate

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 Faith Formation/Evangelization: Karen Schroder 313-237-5925
 Music/Worship: Rob Buzaitis586-447-4223
 Pastoral Care/Parish Nurse/Sacristan: Carol Schoener586-447-4234
 Financial Services: Charles Korotko586-447-4231
 Parish Administrative Services: Diane Kassner586-771-8300
 Senior Deacon/Retired: Rev. Mr. Robert Herta
 Maintenance/Custodian: Marty Sledz/Rick Hoffmann

Parish Office Hours

Monday-Friday
 Open by phone, email or appointment.
 Please leave a message at 586-771-8300.
 Saturday: Closed Sunday: Closed

Masses

Weekdays: 9:00 a.m. (Mondays and Fridays) 12 p.m. (Wednesdays)
 Saturdays: 4:30 p.m. Sundays: 8:30 a.m. & 11:30 a.m.
 Holydays: As Announced

Confessions

Private Confessions: By Appointment

Parish Pastoral Council

Chair: Rosemarie DiRita
 Vice-Chair: Barb Dobson
 Secretary: Barb Janutol

Commission Delegates to Council

Christian Service: Angela Rushlow
 Evangelization: Cis Zelinski
 Faith Formation: Annett Sitter
 SDFA: Barb Dobson
 Worship: Dee Johnson

Delegates-at-large

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 Kathy Giles Tony Yonkus
 Barb Janutol

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Baptisms

Arrangements can be made by contacting the Parish Office. Baptisms are not celebrated during Lent or Advent.

Sick Calls and Communion Calls

Please notify the parish office when there is a serious illness in your family. The priests and pastoral assistants visit the sick in their homes, hospitals or convalescent homes regularly, and parishioners will offer their prayers for them.



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