

Fourth Sunday of Easter - April 29th, 2012



Saint Andrew the Apostle, pray for us

Mass Schedule & Intentions from April 28—May 06, 2012			
Saturday	5:00PM	†	Elvira Ventresca by Antonio & Antonetta Zinatelli Maria Minervini by Sam & Gina Bevilaqua Pierino Ioannoni by Jeff & Frances Marlin Elisa Lostracco by Family
Sunday	9:00AM	†	Angelina Santone by Nardina Inneo Msgr. Anton Botek by Fr. Ben Vanco Elvira Ventresca by Marie Ricci For the People of our Parish
Monday	11:00AM		No Mass
Tuesday	9:00AM		Communion Service
Wednesday	7:00PM	†	Carlo & Anna Tummolo by Maria & Vince Fazzalari
Thursday	7:00PM		The Sacred Heart of Jesus by Lydia Matchett
Friday	9:00AM	†	Raymond Gleason by Colette Gleason & Family
Saturday	5:00PM	†	Mike & Stella Giovinazzo by Teresa DiGioia & Family Dominic Mammarella by Liliana Mammarella & Family Elisa Lostracco by Augusto & Franca Nardili
Sunday	9:00AM	†	Deceased Members of the C.W.L family by the C.W.L. Angelina Santone by Carmela Colosimo Maria Minervini by Josephine Gigliotti For the People of our Parish
	11:00AM		



The angel Gabriel told Mary: "Hail, favored one! The Lord is with you. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. ..."
"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God..."
Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Luke 1:28-45

Last Sunday's Collection - \$2215.24
Bless you for your continued support.

The **Cat.Chat** concert organized by our Parish Youth Ministry on April 25th was attended by 1050 children (grades 1 to 6) from the Welland and Port Colborne area Catholic schools. The children were so involved and enjoyed every minute of the show. We congratulate Jonathan and Sarah Hardt, our coordinators, and give great thanks to all who helped us in this event.

Special thanks to Mr. Ralph DeFazio, the Principal of Notre Dame high school for providing the venue for this performance. We admire the wonderful teamwork of Mrs. Carla Bianco, Principal of St. Andrew's school, Penny Pomes elementary school Chaplain, and Lee Ann Forsyth-Sells Superintendent of Education. We also thank our Bishop, Most Rev. Gerard Bergie for his presence and encouragement.

Catholic Women's League Announcements
CWL **Monthly Communion** Sunday May 6th at 9:00am Mass. Includes the Crowning of the Blessed Virgin Mary. Members please attend.
Monthly Meeting will be held on May 14th at 7:00PM in the church hall.

C.W.L. Penny Table & Bake Sale Sunday May 6th, 2012
Donations for the penny table may be dropped off at the church after Saturday and Sunday Masses until April 29th. New and gently used items only. Bake sale items can be left at the church downstairs after Saturday (May 5th) 5PM Mass or before Sunday (May 6th) Mass. All are welcome and thank you for your support. For further information contact Jennifer Labenski at 905-734-6849. Attend the event **Sun. May 6th** starting at 12pm. Prizes drawn at 2pm.

Holy Hour for Vocations Sunday April 29, 3:00 p.m. at the Cathedral of St. Catherine of Alexandria.
On this **"Good Shepherd Sunday"** and **World Day of Prayer for Vocations**, join our Bishop Gerard Bergie in begging the Risen Lord to bless our diocese with abundant vocations to the priesthood and religious life.

Plan to attend **March for Life**
Thursday May 10th, 2012 at 1:30PM, in Ottawa as we pay respect and draw attention to the millions of unborn babies killed by abortion since 1969. For more info call 905-684-7505 or visit www.marchforlife.ca

On Saturday May 12th and Sunday May 13th a member from Welland's Knights of Columbus will be here to sell **Roses for Life** at all Masses. Be generous so that babies may live. All proceeds donated to Pro-Life movements.



A Funeral Mass for **Elisa Lostracco** was celebrated at St. Andrew the Apostle on Monday April 23rd. Elisa was a long-time member of St. Andrew's Parish who often shared an encouraging smile and warm heart with those around her. Our thoughts and prayers are with Elisa's family as they mourn her loss. May God grant her eternal rest.

The cross of Christ gives life to the human race by Saint Ephrem, deacon

Death trampled our Lord underfoot, but he in his turn treated death as a highroad for his own feet. He submitted to it, enduring it willingly, because by this means he would be able to destroy death in spite of itself. Death had its own way when our Lord went out from Jerusalem carrying his cross; but when by a loud cry from that cross he summoned the dead from the underworld, death was powerless to prevent it.

Death slew him by means of the body which he had assumed, but that same body proved to be the weapon with which he conquered death. Concealed beneath the cloak of his manhood, his godhead engaged death in combat; but in slaying our Lord, death itself was slain. It was able to kill natural human life, but was itself killed by the life that is above the nature of man.

Death could not devour our Lord unless he possessed a body, neither could hell swallow him up unless he bore our flesh; and so he came in search of a chariot in which to ride to the underworld. This chariot was the body which he received from the Virgin; in it he invaded death's fortress, broke open its strong room and scattered all its treasure.

At length he came upon Eve, the mother of all the living who by tasting the fruit became the source of death for every living creature. But in her stead Mary grew up, a new vine in place of the old. Christ, the new life, dwelt within her. When death, with its customary impudence, came foraging for her mortal fruit, it encountered its own destruction in the hidden life that fruit contained. All unsuspecting, it swallowed him up, and in so doing released life itself and set free a multitude of men and led the human race into the dwelling place of life. Since a tree had brought about the downfall of mankind, it was upon a tree that mankind crossed over to the realm of life.

We give glory to you, Lord, who raised up your cross to span the jaws of death like a bridge by which souls might pass from the region of the dead to the land of the living. We give glory to you who put on the body of a single mortal man and made it the source of life for every other mortal man. You are incontestably alive. Your murderers sowed your living body in the earth as farmers sow grain, but it sprang up and yielded an abundant harvest of men raised from the dead.

Come then, my brothers and sisters, let us offer our Lord the great and all-embracing sacrifice of our love, pouring out our treasury of hymns and prayers before him who offered his cross in sacrifice to God for the enrichment of us all.

HOMILY OF HIS HOLINESS BENEDICT XVI



(Continued from last week)...Easter and the paschal experience of Christians, however, now require us to take a further step. The Sabbath is the seventh day of the week. After six days in which man in some sense participates in God's work of

creation, the Sabbath is the day of rest. But something quite unprecedented happened in the nascent Church: the place of the Sabbath, the seventh day, was taken by the first day. As the day of the liturgical assembly, it is the day for encounter with God through Jesus Christ who as the Risen Lord encountered his followers on the first day, Sunday, after they had found the tomb empty. The structure of the week is overturned. No longer does it point towards the seventh day, as the time to participate in God's rest. It sets out from the first day as the day of encounter with the Risen Lord. This encounter happens afresh at every celebration of the Eucharist, when the Lord enters anew into the midst of his disciples and gives himself to them, allows himself, so to speak, to be touched by them, sits down at table with them. This change is utterly extraordinary, considering that the Sabbath, the seventh day seen as the day of encounter with God, is so profoundly rooted in the Old Testament. If we also bear in mind how much the movement from work towards the rest-day corresponds to a natural rhythm, the dramatic nature of this change is even more striking. This revolutionary development that occurred at the very beginning of the Church's history can be explained only by the fact that something utterly new happened that day. The first day of the week was the third day after Jesus' death. It was the day when he showed himself to his disciples as the Risen Lord. In truth, this encounter had something unsettling about it. The world had changed. This man who had died was now living with a life that was no longer threatened by any death. A new form of life had been inaugurated, a new dimension of creation. The first day, according to the Genesis account, is the day on which creation begins. Now it was the day of creation in a new way, it had become the day of the new creation. We celebrate the first day. And in so doing we celebrate God the Creator and his creation. Yes, we believe in God, the Creator of heaven and earth. And we celebrate the God who was made man, who suffered, died, was buried and rose again. We celebrate the definitive victory of the Creator and of his creation. We celebrate this day as the origin and the goal of our existence. We celebrate it because now, thanks to the risen Lord, it is definitively established that reason is stronger than unreason, truth stronger than lies, love stronger than death. We celebrate the first day because we know that the black line drawn across creation does not last for ever. We celebrate it because we know that those words from the end of the creation account have now been definitively fulfilled: "God saw everything that he had made, and behold, it was very good" (*Gen 1:31*). Amen.