

Blessed Sacrament Church

"I am the Living Bread come down from Heaven. If any man eats of this Bread, he shall live forever; and the Bread I will give, is My Flesh." John 6:51-52



Jesus Falls the Third Time

"The Lord has laid on Him the iniquity of us all . . . And we, like sheep, have gone astray; we have turned, everyone to his own way; and the Lord has laid on Him the iniquity of us all."

Isaiah 53:6

Perpetual Adoration of the Most Blessed Sacrament takes place in the side chapel twenty-four hours a day, every day. All are welcome to come and worship and adore our Eucharistic Lord.

"Could you not watch one hour with Me?" Matthew 26:40

SCHEDULE OF MASSES

LORD'S DAY: Saturday: 4:00 p.m.
Sunday: 8:00 and 10:30 a.m.
HOLIDAYS: Vigil: 6:00 p.m.
Holyday: 9:00 a.m.
WEEKDAYS: 9:00 a.m.
SATURDAYS: First Saturdays only: 8:00 a.m.

SACRAMENT OF RECONCILIATION:

Saturday 2:45 to 3:30 p.m. and by appointment

BAPTISM: As part of the preparation process an interview with the Pastor and two instructional sessions are required. Please contact Laurie at 774-2918.

ENGAGED COUPLES: Arrangements for your marriage must be made at least nine months in advance of the marriage date.

NEW PARISHIONERS: We welcome you and ask that you register at the Rectory. We want to know and serve you! We hope that you will favor your parish with your prayers, your presence and your talents.

Pastor

Rev. Timothy J. Campoli

Church

221 Federal Street
Greenfield, MA 01301
blessedsacramentgreenfieldma.org

Rectory

182 High Street
Greenfield, MA 01301
(413) 773-3311

Deacons

Deacon John Leary
(413) 219-2734 (C)
deaconjohnleary@gmail.com

Deacon George Nolan
(413) 523-3394
gnolan5366@gmail.com

Director of Religious Education

Laurie Tilton
774-2918
ltilton2@gmail.com

Organist

Choir Director
Stephen Glover
772-0532

Alternatives Pregnancy Ctr.

Pregnancy Tests, Counseling, Support
Post Abortion Support
(413) 774-6010

Calvary Cemetery

Wisdom Way
Greenfield
773-3311

Hispanic Ministry

Sr. Caritina Olmos, M.P.S.
413-777-5115
Sr. Rosa Torres, M.P.S.
413-459-7052

Natural Family Planning

Ed & Suzi Cottrill
413-772-6062



Mass Intentions

SATURDAY, MARCH 17TH (Deacon Culliton)

4:00 Martin Leo and Frances B. Coyne

SUNDAY, MARCH 18TH – Fifth Sunday of Lent (Fr. Di Mascola)

8:00 John Duffey – by Maureen Filiault

10:30 David Thompson – by Family

MONDAY, MARCH 19TH – St. Joseph, Spouse of the Blessed

Virgin Mary (Deacon Candidates)

9:00 John W. Luippold – by Alan & Mary Parrott

6:30 Stations of the Cross

TUESDAY, MARCH 20TH (Deacon Bete)

9:00 Health & Blessings for the Pavoni Family – by

Sandra Pavoni

WEDNESDAY, MARCH 21ST (Deacon Nolan)

9:00 Health & Blessings for Fr. Joseph Medio – by

Laurie Tilton

THURSDAY, MARCH 22ND (Fr. O'Mannion)

9:00 Health & Blessings for the Pavoni Family – by

Sandra Pavoni

FRIDAY, MAR. 23RD – St. Turibius of Mogrovejo (Deacon

9:00 Joyce Tilton – by Laurie Tilton DeCarlo)

SATURDAY, MARCH 24TH – Bl. Oscar Romero (Fr. Aksamit)

4:00 Janet Zilch – by John Zilch

PALM SUNDAY, MARCH 25TH – The Passion of the Lord (Fr.

8:00 Blanche Edes – by Jackie Jurewicz Lunney)

10:30 Charlotte Baker – by husband, Dave

REMINDER: ♦ Please join with us in praying the **Rosary** before each daily Mass at 8:15 a.m., before the 4:00 p.m. Saturday Mass and 8:00 a.m. Sunday Mass.

♦ **Confessions** after each weekend Mass.

♦ The **Chaplet of Divine Mercy** will be recited Fridays at 3:00 p.m. in the Adoration Chapel. All are invited to come and pray with us.

♦ Blessed Sacrament has a **Prayer Chain** which is available for anyone. Simply contact Marie Boynton at 413-772-5858 or memeboynton@comcast with your petition.

♦ **Sponsor Certificates** - Many parishes require certificates of sponsorship for Godparents and Confirmation Sponsors. These will be issued only to those who are confirmed adult Catholics, registered in the parish, regular participants at Mass, validly married in the Church (*if applicable*) and providing for the religious education of their own children (*if applicable*).

Liturgical Roles

Weekend of March 24 & 25

Extraordinary Ministers of Holy Communion:

Saturday, March 24

4:00	Deacon John Leary	Winston LaBelle
	Kathy Burrows	Jason Semaski
	Cynn timer Erho	Kerry Semaski
	Francis Campbell	Bill Randall
	Joanne Yestramski	

Sunday, March 25

8:00	Deacon John Leary	Jim Podlesney
	Ginger Baird	Lynne Podlesney
	Lionel Martin	

10:30	Deacon John Leary	Mary Jane Bardwell
	Donna Leary	Joyce Thibodo
	Bob O'Connor	Judy Lapointe
	Suzanne Hunter	

Poet's Seat Nursing Home:

Sunday, March 25 Deacon John and Donna Leary

Lectors / Cantors:

Sat., Mar. 24	4:00	Wayne Cottrill / Betsy Grybko
Sun., Mar. 25	8:00	Laurie Tilton / Brenda Hill
	10:30	Bob O'Connor / Jackie Jurewicz



Mass Servers

Saturday, March 24

4:00 John Semaski, Joshua Semaski

Sunday, March 25

8:00 Cody Podlesney, Sarah Podlesney

10:30 Nathaniel Pierce, Sean Pierce

Requiescat In Pace

Fr. John Chwalek

The Sanctuary Candle will burn this week in memory/honor:

John and Mary O'Connor – from Robert O'Connor

The Adoration Chapel Candles will burn this week in memory/honor of:

- 1.) **Edmond J. Paquette** - from Daughters
- 2.) **For a Special Intention** – from Anonymous
- 3.) **Deceased members of Henry and Ruth Dion** – from William and Mary Dion
- 4.) **John and Mary O'Connor** – from Robert O'Connor

Stations of the Cross

The Stations of the Cross will be prayed every Monday evening during Lent at 6:30 p.m.

Knights of Columbus Scholarship

The Knights of Columbus have one (1) \$1,000.00 scholarship available to a 2018 graduate who is a practicing Catholic and is a member of Blessed Sacrament or Holy Trinity parishes. The student does not need to live in Greenfield and can graduate from any High School. Applications are available by contacting Knight Lionel Martin at (413) 475-7144. The deadline for applications is April 10, 2018.

Steubenville East Youth Conference

The St. John Paul II Youth Group will be attending the Steubenville East Youth Conference, July 13-15, in Lowell, MA. The conference is open to current 8th graders through graduating seniors. Each year around 30 youth from the area participate in this chance to grow in their faith. For more information, contact Ed or Suzi Cottrill at stjpiiyouthgroup@gmail.com or 413-772-6062.

All You Can Eat Pancake and Ham Breakfast

Your Confirmation class will be having an All You Can Eat Pancake and Ham Breakfast fundraiser Sunday, March 18th after the 8:00 and the 10:30 Masses at the Fr. Casey Hall. The funds raised are to be used to attend the Steubenville East Catholic Summer Youth Conference held at UMASS Lowell on the weekend of July 13-15th. The best part is that the cost for the breakfast is up to you and your donation. Please help support the Confirmation class of Holy Trinity and Blessed Sacrament.

Confirmation

Please note: The Confirmation Class of Blessed Sacrament and Holy Trinity parishes will be confirmed this year on Saturday, September 15 at 4:00 p.m. at Blessed Sacrament Church.

A Chance for Prayer and Almsgiving

The St. John Paul II Youth Group is fundraising for their summer conference trip. They will sell votive candles after the weekend masses March 17th-18th. Add your petition or memorialize a candle, which will then be placed in the Adoration Chapel at Blessed Sacrament for one week. On Palm Sunday the youth will hold a holy hour where they will pray for every intention individually. Suggested donation is \$5.00.

Easter Bazaar and Spring Gaik

The annual Easter Bazaar and Spring Gaik will be held at Our Lady of Częstochowa Church, 84 K Street, Turners Falls, on Saturday, March 24th from 9:00 a.m. until 2:00 p.m. in the church undercroft and the St. Thérèse Catechism Center. Included will be a Polish food sale, items from Poland, religious goods, gifts for First Communion, Confirmation, and Baptism, Easter and spring crafts, Chinese raffle, white elephant table, bake sale and more. Breakfast and lunch will be served. For more information, call 863-4748.

Third Annual Easter Egg Hunt

Mark your calendars! The third Annual Easter Egg Hunt will be held on the side lawn of the church on Easter Sunday starting at 11:45 a.m. Bring your camera and enjoy a visit from the Easter Bunny, too! All are welcome!

Shroud Encounter

Holy Family Parish, So. Deerfield - Sunday, March 18th, 7 p.m. Could an ancient Jewish linen cloth be the actual burial shroud of Jesus? Could the Shroud of Turin be a document of the crucifixion? Is that even possible? Or is it nothing more than a medieval hoax? Nearly every scientific regimen has been employed to unravel the mystery and yet it remains unsolved. Explore this profound enigma with Russ Breault, one of the world's leading experts. Don't miss the Shroud Encounter!

Tenebrae

The ancient observance of Tenebrae (darkness) will be celebrated at St. Michael's Cathedral on Friday, March 30 at 7:30 p.m. This solemn event is characterized by the dramatic extinguishing of light while commemorating the passion and death of Christ. Musical highlights will include the Miserere of Allegri (Have Mercy, O God) made famous at the Sistine Chapel, The Crown of Roses by Tchaikovsky, A Hymn To God The Father by Pfeifer based on a poem by John Donne, and other spirituals, chants, and anthems. The Cathedral Choir of Boys and Adults will be accompanied by a complete string ensemble. The event is free and open to the public. For more info., contact worship@diospringfield.org or (413) 452-0839.

Scholarships for College Students of Polish Heritage

The Polish Junior League of Massachusetts is accepting applications for scholarships for college students of Polish heritage. Undergraduate scholarships are awarded to students completing their Sophomore year of college; the Josephine Karwoski Scholarship is awarded to a female graduate student or a returning student. Application information and forms may be obtained at www.polishjuniorleague.org (applications). Deadline for application materials is May 1, 2018.

Volunteers Needed Divine Mercy Sunday

The National Shrine of the Divine Mercy in Stockbridge is seeking volunteers for Divine Mercy Sunday, April 7-8, especially for our parking, traffic, and crowd control areas. Other opportunities include Adoration, Confession hospitalities, ushers, Eucharistic Ministers, information, and more! For further details visit www.thedivinemercy.org/volunteers or call 413-298-1114 or e-mail pmarkavage@marian.org.

Pro-Life Essay Contest

Pro-Life of Pioneer Valley is sponsoring a Pro-Life Essay Contest for area youth. The contest, on the topic, "My Pro-Life Hero" (who is your pro-life hero and why?) is open to any and all children/young adults from grade four (4) through grade twelve (12) living in or attending school in Western Massachusetts. The contest has three (3) divisions: Division 1: Grades 4 -5, Division 2: Grades 6 -8, and Division 3: Grades 9 -12. Prizes will be awarded for First, Second and Third place in each category and presented at the Pro-Life of Pioneer Valley's annual breakfast, Sat., April 28th in Granby, MA. All essays must be received by April 1, 2018 to be considered. Essay forms and contest details can be found at the following website www.prolifepv.com or e-mail prolifepioneervalley@gmail.com. For more information /questions contact: James Brunault at (413) 627-3003.

The "Hour" of Jesus in the Fourth Gospel

by Felix Just, S.J., Ph.D.

Introduction:

The "hour" of Jesus is a noticeably prominent theme in the Gospel according to John. The word "**hour**" (Greek **ωρα**, **hōra**) sometimes refers simply and literally to a short period of chronological time (a 60-minute period during the day). More often and more importantly, however, "Jesus' hour" refers more broadly and metaphorically to the climactic event of Jesus' death and resurrection, which the Fourth Gospel also refers to as his "glorification" (12:23; 17:1). Early in the Gospel, the narrator and Jesus himself emphasize several times that *his hour* had **not yet come** (2:4; 7:30; 8:20). Twice he similarly stresses, "*My time has not yet come*" (using the Greek word **καιρος**, *kairos*). But when does Jesus' "time" or "hour" actually come?

At the beginning of the Last Supper (13:1), the narrator says, "**his hour had come to depart from this world and go to the Father**" (13:1). Similarly, in the prayer Jesus addresses to the Father at the end of the Last Supper Discourses, he begins, "**Father, the hour has come**; glorify your Son so that the Son may glorify you" (17:1).

Curiously, however, Jesus had earlier already said, "**The hour has come** for the Son of Man to be glorified" (12:23). Moreover, in reference to certain other events related to his salvific mission, he had twice also already said "*the hour is coming, and is now here*" (4:23; 5:25).

Johannine Texts:

- *Jesus, to his mother, at the Wedding at Cana:*
2:4 – "Woman, what concern is that to you and to me? **My hour has not yet come.**"
- *Jesus, to the Samaritan at the well:*
4:21 – "Woman, believe me, **the hour is coming** when you will worship the Father neither on this mountain nor in Jerusalem."
4:23 – "But **the hour is coming, and is now here**, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him."
- *Jesus, to the Jews:*
5:25 – "Very truly, I tell you, **the hour is coming, and is now here**, when the dead will hear the voice of the Son of God, and those who hear will live."
5:28 – "Do not be astonished at this; for **the hour is coming** when all who are in their graves will hear his voice."
- *Jesus, to the Jews (using the word "kairos"):*
John 7:6 – Jesus said to them, "**My time has not yet come**, but *your time is always here.*"
John 7:8 – "Go to the festival yourselves. I am not going to this festival, for **my time has not yet fully come.**"
- *The Evangelist/Narrator:*
7:30 – Then they tried to arrest him, but no one laid hands on him, because **his hour had not yet come.**
8:20 – He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because **his hour had not yet come.**
- *Jesus, to his disciples, after Andrew and Philip tell him that some Greeks wanted to see him:*
12:23 – "**The hour has come for the Son of Man to be glorified.**"
12:27 – "Now my soul is troubled. And what should I say—'Father, **save me from this hour**'? No, it is for this reason that *I have come to this hour.*"
- *The Evangelist/narrator, beginning the "Book of Signs"; introducing the Washing of the Feet:*
13:1 – Now before the festival of the Passover, Jesus knew that **his hour had come to depart from this world and go to the Father.** Having loved his own who were in the world, he loved them to the end.
- *Jesus, to his disciples, in the Last Supper Discourses:*
16:2 – "They will put you out of the synagogues. Indeed, **an hour is coming** when those who kill you will think that by doing so they are offering worship to God."
16:25 [*Jesus, to his disciples*] – "I have said these things to you in figures of speech. **The hour is coming** when I will no longer speak to you in figures, but will tell you plainly of the Father."
16:32 – "**The hour is coming, indeed it has come**, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me."
- *Jesus, praying to his Father, at the end of the Last Supper Discourses:*
17:1 – After Jesus had spoken these words, he looked up to heaven and said, "**Father, the hour has come; glorify your Son so that the Son may glorify you.**"
- *Jesus, just before his dies on the cross:*
19:27 – Then he said to the disciple, "Here is your mother." And **from that hour** the disciple took her into his own home.

Accepting the Gift of Suffering

Philip Hawley, Jr., M.D.

God occasionally delivers into our lives someone so rich in grace that it seems to overflow and wash over us. Emma was one such person in my life.

Emma's death after a five-year battle with cancer earned no mention in the local paper. Emma was a poor immigrant who scrubbed the floors in my home when she wasn't changing my children's diapers. Her humility was so mysteriously profound that she could disappear from sight even when she was the only other person in the room.

And yet – or, perhaps, *because* of these qualities – I am certain a thunderous angels' chorus shook the gates of heaven during her final moments on earth, because, in death as in life, she emptied herself to God in an indescribably beautiful journey of suffering and grace.

Emma suffered emotionally and spiritually in her final months, and my experience as a hospice physician was of little help in relieving her afflictions. We all know the anguish felt when someone we care deeply about is suffering. A deep-seated aversion to suffering is part of human nature, as is compassion for those who suffer.

These aspects of our nature are even more apparent today, when medical technology has eliminated much of physical suffering that was, for our ancestors, simply a natural part of life *and* death. While a blessing, these advances cause us to view suffering as an anomaly – something to be eliminated, even in death.

Suffering is the common thread among all reasons given by suicide-minded patients. Support for physician-assisted suicide ultimately stems from the belief that eliminating suffering – physical, psychological, spiritual, or existential – is a higher moral good than sustaining life.

Some of these arguments are spurious, such as the claim that severe pain is commonplace at the end of life (with palliative care, it has become quite uncommon). But denying these understandable fears does nothing to help those who are considering suicide. It simply causes them to feel more isolated.

A 2014 Pew Research poll found that 71 percent of Americans call themselves Christians – nearly identical to the number of Americans supporting physician-assisted suicide. This suggests that a majority of Christians support assisted suicide. So I ask Christians, and especially my fellow Catholics: What does Jesus Christ have to tell us about end-of-life suffering? After all, Christ's guidance should be all-important to his followers.

Our Christian faith ultimately rests on Christ's Passion. If Christ means anything, he is first and foremost the God-man who suffered to redeem us from sin. The Passion is not just what Christ did, but who he *is*.

Supporters of physician-assisted suicide often argue that a lingering death is undignified. Before accepting this claim,

take a moment to picture in your mind the details of Christ's Passion. If a suffering death is undignified, then Christ's was the most undignified of all. Why did Christ or his Father not put a quick end to the indignity? And to the extent that Christ's prolonged death caused those standing at the foot of the cross to suffer, perhaps he had a *duty* to die quickly.

But Christ's suffering continued until death, which points to another truth. Unlike the trivial conceptions of dignity that we often cling to, true human dignity flows from its fountainhead: *Imago Dei*. Suffering is not an affront to our dignity. When offered as God asks of us, it is a recognition of our dignity. In his final years, Pope Saint John Paul II lived this truth for all to see.

Death is a messy and sometimes physically-revolting process. I suspect Christ's death on the cross was far more hideous than the Bible recounts. Yet

Christ's mother stood at the foot of her son's cross and watched him die in an unspeakably horrific manner. Despite the physical and spiritual agony, both mother and Son accepted their crosses. In this, Christ seems to be speaking to those of us who suffer alongside the dying patient.

Beyond Christ's Passion, the story of the early Christian Church is, in its human dimension, also a story about suffering. Among the Apostles, all but John were martyred, and countless others in the early Church died for the faith.

I do not pretend to understand a suffering death – how God draws grace from a physical evil. This and many other things remain dense mysteries to me, but one truth seems manifest: Christ does not abide suffering only for himself. He asks us to suffer with him, and his invitation is the heart of our Christian faith.

Emma *always* smiled, even in her immense suffering – something I cannot imagine being able to do. She accepted Christ's invitation, and, in her surrender, I was blessed to see the suffering Christ and the light of unspeakable grace. She showed me how one can *choose* to suffer simply because Christ asks this of us.

In his words and actions, never does Jesus suggest that our life – a gift from God – is ours to destroy. Throughout his revealed Word, evidence to the contrary is overwhelming as few other truths are.

Suicide is not a compassionate release from suffering. Death is not the end. I would not pretend to know how God will weigh anyone's decisions under the burden of intense suffering, but what he is asking of us at the hour of our death seems clear.

God wants us in heaven with him, and end-of-life-suffering is a dramatic and final call to surrender our will to his. For those like me who are accomplished sinners, that is the greatest gift he could offer to us. I do not suggest it will be easy, but we have the example of Emma and others like her.

