"Mary has chosen the better part and it will not be taken from her."



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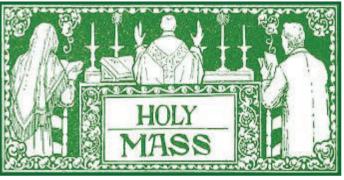
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Mass Intentions for the Week

THE SIXTEENTH SUNDAY IN ORDINARY TIME JULY 17, 2022

SATURDAY, JULY 16

SATURDAT,	JULT 10
The Mass of	Anticipation for 16th Sunday in Ordinary Time
5:00PM	Stanley Berek—Birthday Remembrance
SUNDAY, JU	LY 17
The Sixteent	h Sunday in Ordinary Time
7:30 AM	Jean Ingraham—Memorial
9:00AM	Eda Pascarella—Memorial
10:30AM	John A. Rocchio, Sr. —2nd Anniversary
MONDAY, J	JLY 18
Weekday; St	:. Camillus de Lellis, Priest
7:30AM	Margaret Formisano—1st Anniversary
TUESDAY, JU	JLY 19
Weekday	
7:30AM	Dec'd of the Pundys & Dikinis Families-Memorial
WEDNESDA	Y, JULY 20
Weekday; St	: Apollinaris, Bishop & Martyr
7:30AM	Mary E. Selwyn—1st Anniversary
THURSDAY,	JULY 21
Weekday; St	. Lawrence of Brindisi, Priest & Doctor of the Church
7:30AM	John E. Gardner—Memorial
FRIDAY, JUL	Y 22
St. Mary Ma	gdalene
7:30AM	Sidney Robinson—Memorial
SATURDAY,	JULY 23
Weekday; St	:. Bridget, Religious; BVM
8:30AM	Noella Larocque—Memorial
The Mass of	Anticipation for 17th Sunday in Ordinary Time
5:00PM	Olivia Passaretti—Birthday Remembrance
SUNDAY, JU	LY 24
The Sevente	enth Sunday in Ordinary Time
7:30 AM	Arthur McDonald—Memorial
9:00AM	Linda Ann Riccio-Lallo—Memorial
10:30AM	Mary E. Selwyn—1st Anniversary



946 Our Lady of Mercy-2

Mercy Musings



Dear Parishioners:

While visiting my sister and her family in New York last week, we made a pilgrimage to the Shrine of Our Lady of Martyrs in Auriesville, NY. Once the 17th Century Mohawk Village of Ossernenon, it is now Roman Catholic shrine a dedicated to three Jesuit missionaries who were martyred St. there and to Kateri Tekakwitha, a Mohawk woman who was born there. Her feast was last week on July 14. For over 130 years, the Shrine was under the direction of

Shrine was under the direction of the Society of Jesus (Jesuits) but is now operated by the Friends of Our Lady of Martyrs Shrine. I was privileged to offer Holy Mass at the main shrine chapel for your intentions .

In 1930, a coliseum was built at the Shrine, overlooking the Mohawk Valley, as one of the first circular churches built in the United States. It seats over 6000 worshipers for Holy Mass and has four altars for the three Martyr Saints and St. Kateri.

The Jesuit Fathers Isaac Jogues, René Goupil, and a lay Frenchman, Guillaume Coûture, were captured in August of 1642 in an Iroquois raid on the St. Lawrence River. They were brought to Osserenon, survived gruesome torture, and were enslaved.

Just weeks later, on September 29, Father Goupil was killed near the village gates by a tomahawk blow. His blessing a Mohawk child with the sign of the cross had been interpreted as something evil by the Native People.

After the death of Father Goupil, Father Jogues remained enslaved and performed menial tasks and endured hard labor, starvation, and exposure, especially during the winter hunts. He served as the 'beast of burden' to his captors.

Whenever he could break free, Father Jogues found a quiet place, stripped the bark off of a tree in the shape of a cross, and knelt and prayed. The crosses remain on the trees of the Shrine in memory of his devotion.

His docility with the Mohawks earned him the freedom to minister to other Catholic prisoners in the villages of the Mohawk Valley. He ministered to the sick, performed baptisms, and heard confessions. But he could not offer the Holy Mass, his canonical fingers, which the priest uses to handle the consecrated Host. were severed during the torture.

After a year of captivity, Father Jogues escaped with the help of Dutch settlers from the Albany area. He arrived in his native France on Christmas Day, 1643. There he received special dispensation from the Pope to celebrate Mass without his canonical fingers. After a few short months in France, he returned to Canada in 1644.

In Canada, he met John Lalande, a young lay Jesuit who volunteered to help build the mission. They expected to be welcomed on this second mission. Instead, they were bound, beaten, and taken captive. The Mohawks blamed a crop pestilence on Father Jogues.

Killed by tomahawk blows, St Isaac Jogues died on the evening of October 18, and St. John Lalande in the early morning hours of October 19. They were then beheaded, and their bodies dragged into the Mohawk River. Although no relics were recovered, the ground of their blood sacrifice is considered a natural reliquary.

Praying and offering Mass at a holy place where three Saints were martyred, and one was born, was truly a distinct privilege for me. It is truly a peaceful place of prayer and holiness. If ever you are in the area of that part of New York State, I recommend a visit.

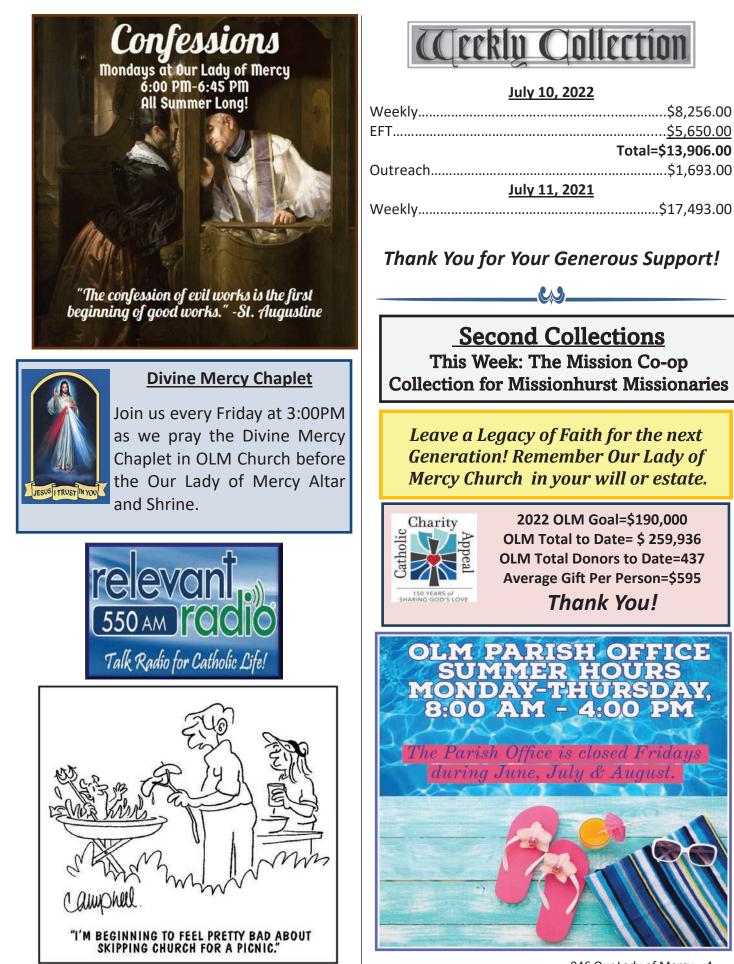
The North American martyrs were missionaries who brought the Catholic Faith to this land. As we recall their heroic martyrdom in sacrificing their very lives to preach the Gospel, let us remember today the thousands of Missionaries who continue to proclaim the Gospel under difficult conditions. including even violence and oppression.

This weekend we are asked to support the mission work of the Congregation of the Immaculate Heart of Marv (Missionhurst/CICM). They preach the Gospel in some of the most remote places of the world including Mongolia, Indonesia, Africa, Asia and Latin America. The Second Collection this weekend supports the missions of Missionhurst/CICM. In their name, thank you for your generous financial support and continued prayers for missionaries.

Be well. Stay safe. Do good. God Bless. Go Sox!!!!! St. Kateri and the North American Martyrs, pray for us!

Father Healer

946 Our Lady of Mercy—3



946 Our Lady of Mercy-4

💸 Alb

THE ALB is the fundamental vestment for any liturgical minister. It covers the body from neck to ankle like a light, close-fitting robe with sleeves. It is white. The vestment takes its name from the Latin word for this color.

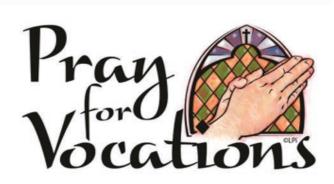
When a priest or deacon vests for Mass, he wears an alb beneath his stole and chasuble or dalmatic. If the alb does not conceal his other clothing at the neck, he wears an amice beneath the alb. If the alb is too long, he ties a cincture around it, binding the vestment at his waist.

In the United States, any acolyte, reader, altar server, or other minister at Mass may wear an alb (*General Instruction of the Roman Missal*, 339). If necessary, they would appropriately wear an amice or cincture as well, to cover other clothing or to help the fit of the garment. However, such ministers need not wear an alb; they may wear any dignified clothing.

The white color of the alb calls to mind the baptismal garment, which in turn recalls the color of garments worn by heavenly beings in the New Testament. For example, Jesus appears in white at the transfiguration (Mark 9:3); an angel wears white at the resurrection (Matthew 28:3); two people in white stand near the apostles at the Ascension (Acts 1:10); and in the Book of Revelation, white is worn by beings including those who are proven victorious in life (3:4–5), the 24 elders (4:4), martyrs (6:11), and a huge number standing before the Lamb (7:9,13–14).

Those who wear the alb at the altar on earth number themselves among the blessed who minister at the altar in heaven.

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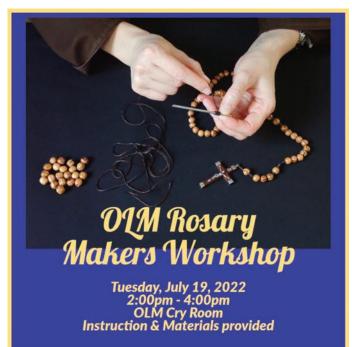


• OLM Food Pantry is always in need of food items and paper goods for the members of our local community. Please place all donated NON-EXPIRED AND non-perishable food items only and paper goods in the box in the vestibule of Church or the box on the porch of Mercy House.

•OLM Bereavement Group: Next Meeting is scheduled for Thursday, July 21, 2022 at 4:00PM in Mercy House. All those who are grieving are invited to join with us.

•For information , please contact the OLM Outreach Director, Doug Green at 401-884-4410 or via email at outreach@olmparish.org





"Take; this is my body"

-Mark 14:22

The presence of Christ in the Eucharist is real, true, and substantial.

"Jesus awaits us in this sacrament of love." (St. John Paul II, Dominicae cenae, no. 3)

"It is called: Eucharist, because it is an action of thanksgiving to God." (CCC, no. 1328) Eucharist "makes present the one sacrifice of Christ the Savior." (CCC, no. 1330)



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