



ST. MARK UNIVERSITY CATHOLIC PARISH

The Catholic Community of University of Alaska, Fairbanks

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April 19, 2020

Second Sunday of Easter (or Divine Mercy)

Encouraging Others

Acts 2:42-47 Communal Life

Psalm 118:2-4, 13-15, 22-24

1 Peter 1:3-9 Thanksgiving

Gospel – John 20:19-31

Appearance to the Disciples; Thomas

Cancelled Events

- All Public Masses including Sunday through Saturday. (See the Virtual Mass Schedule below.)
- All Regularly Scheduled Activities
- All Prayer Groups
- All Religious Education except for an online course for Confirmation
- All Communal Penance Services
- **April Healing Mass will be rescheduled when public gatherings are allowed.**
- All Stations of the Cross - Available Friday by livestream at 3:00 PM.
- All meals/social time associated with activities
- **This schedule is subject to change and may be altered if necessary.**

May God bless you, keep you safe, bolster your faith, and grant you abiding peace.

Act of Spiritual Communion

My Jesus, I believe that you
 Are present in the most
 Blessed Sacrament. I love
 You above all things and I
 Desire to receive You into my
 Soul. Since I cannot now receive You sacramentally,
 Come at least spiritually into
 My heart. I embrace You as if
 You have already come, and
 Unite myself wholly to You.
 Never permit me to be
 Separated from You. Amen.

WEEKEND VIRTUAL Mass Schedule

Access through Facebook or Diocesan website.
Live streamed Masses may be accessed when aired or later tape delay.

Sat 4/18: 1- 4pm Outdoor confessions at the Cathedral.

Sat 4/18: 4:30pm – Diocese; 7:00 pm – North Pole

Sun 4/19: 11:00am – Diocese; 10:00am – North Pole

4/26 Next Sunday – Outdoor Parking Lot Mass – weather permitting

AT HOME DURING the Corona Virus



Divine Mercy Novena concludes at 3:00pm April 19th at Sacred Heart Cathedral with Adoration from Noon – 3:00pm; Divine Mercy Holy Hour from 3:00-4:00pm.

Daily Mass will continue to be Live streamed at 12Noon Monday to Friday on [Catholic Diocese of Fairbanks](#) Facebook page and 7 PM on [St. Nicholas Catholic Church North Pole, Alaska](#) Facebook Page.

Holy Hour: The Blessed Sacrament will be exposed (Mon-Fri) in the monstrance from the Chancery Chapel to be viewed in the parking.
*Exposition of Blessed Sacrament 12Noon-3pm
*Rosary, Divine Mercy Chaplet, Benediction 2:30pm – 3:00pm

Confessions: If anyone desires confession (while maintaining social distancing), by calling Fr. Fath at 374-9504.

Special Events: April 21 (Tue) - Virtual Feast and Faith w/Bishop & Priests. (Food option being researched)



Fr. Fath's Corner



In the Gospel reading for Friday during the Octave Easter, Peter and several of the other disciples leave Jerusalem to go fishing. In the midst of their struggle with what they have witnessed in the Crucifixion and Resurrection of Jesus, they fall back on something they know; something that is comfortable. In doing so, though, it brings them back to the beginning. Peter, James

and John first met Jesus after a failed night fishing. After he commandeered their boat to teach the people, he ordered them to put out into the deep and to cast their nets in the water. They were astonished by the catch and Peter said to Jesus, "Lord leave me, for I am a sinful man." No doubt after this second miraculous catch after the Resurrection, Peter remembered the words of Jesus at their first encounter: "Do not be afraid! I will make you a fisher of men."

In the midst of struggle and difficulty it can sometimes be good for us to go "back to the beginning," to go back to something familiar and comforting. But as we do, we need to be on the lookout for the Lord directing us through the familiar. In many ways, the stay at home order is an opportunity for many of us to go back to the beginning...spending time with our family members, engaging in the simple activities that connect us that have been lost in the midst of an over busy, over stimulated world. It's in these simple every day, comfortable, ordinary experiences where the Lord can touch our hearts and draw us into a more intimate relationship with Him so that we can carry out our mission in the world as things return to normal.

Charitable Giving

We are all stewards—managers of the many gifts God has bestowed upon us. Our challenge as Catholics is to make good use of those gifts; give what you can. Help while doors are closed; bills still accumulate. Church websites have donation sites and contact information for secure donations. Diocese of Fairbanks has a list of specific needs in Rural Parishes if you can help.

St. Mark Sunday Collection:

April 5, 2020 \$2,130.00

April 12, 2020 \$1,075.00

Charitable Heart Appeal (CHA) for April \$250 bringing total to \$5,637.20

Thank you for continued prayers and support!

Catholic Relief Services

CRS feeds the hungry families, protect vulnerable children, help farmers grow better crops, and provide health care and clean water to remote communities. And help respond immediately to emergencies. Your gift saves lives!

Liturgy Matters - 21

There are a number of different parts to the Eucharistic prayer, so in our journey through it, we will be able to follow closely the ritual shape so that we can understand better all that is happening. We will go through the parts one by one and see how an enormous momentum builds through-out, climaxing in the whole creation joined to the whole of heaven in a perfect act of praise directed to God the Father, through Jesus Christ, in the Holy Spirit.

The Eucharistic prayer begins with the preface dialogue where the priest says, "The Lord be with you," then "Lift up your hearts," then "Let us give



thanks...", and then extends through to the great Amen. These three ritual verses are very ancient. We have evidence for their being used at this point in the Eucharistic liturgy in texts as old as the late second century. The first exchange, "The Lord be with you", is a repetition of an exchange from the very beginning of the celebration. The greeting is repeated precisely because we are going to start praying now with much greater intensity and will need divine help. The priest wishes the people this divine

assistance and his greeting is a blessing in which he reminds the people that together with him they are about to offer the Church's greatest prayer. We also become aware that by our response, "And with your spirit", that divine help will be needed even more for the priest who will play a central and unique role in this prayer. Even greater intensity of attention is required of him as he performs gestures, handles the gifts, and pronounces words the power of which it is impossible entirely to grasp. As we say, "And with your spirit," the people are addressing the deepest part of his being where he has been ordained precisely to lead the people in this sacred action. The people are saying in effect, "Be the priest for us now", aware that there is only one priest, Christ himself.

The priest's leading role throughout the entire Eucharistic prayer is meant to render concrete for the assembly a fundamental reality of all prayer but especially of this the most intense of prayers. That reality is that the Church addresses itself to the Father only through Christ its head. The priest is a sacrament of Christ signifying this reality. The whole structure of the prayer with the priest speaking and acting and the people following and saying their Amen at the end, is a concrete something, a mystery, in which we experience Christ as head of the body leading his whole body before the Father. Hence, in these first exchanges, the priest and the people have acknowledged and lovingly awakened each other to the roles they must play in what follows.

Commentary for the Readings in the Extraordinary Form: Low Sunday

"Bring here thy finger and see My hands; and bring here thy hand and put it into My side; and be not unbelieving but believing" (Gospel).



Be a witness to the Divinity of Jesus Christ!

Thus, did the ancient Church speak to the newly baptized on this Sunday. Since their Baptism on Holy Saturday these converts wore white robes. Now in their everyday dress they must go out as witnesses that "Christ is the Truth" (Epistle).

God the "Father" bore "witness" to this at Christ's Baptism by "water," God the "Word" became our "Blood" witness on the Cross; God the "Spirit" gave witness when by Him Jesus was conceived in the womb of Mary. Yes, this is the triple "testimony of God" which we, too, must witness unto others — that "Jesus is God" (Epistle).

To the "doubting Thomases" of all future ages, Jesus gave a new proof of His Divinity in today's Gospel, "written that you may believe. . . and that believing you may have life."

Excerpted from *My Sunday Missal*, Confraternity of the Precious Blood

Diocese of Fairbanks Regional Council Update

Our Divine Mercy Retreat that was cancelled due to the Corona Virus will be moved to coincide with the Rosary Congress October 2-4, with all night Adoration Friday and Saturday. This will be a joint effort of the Knights of Columbus, Regional Council, and the Legion of Mary.

Regional Council Picnic is scheduled for July 12th at 1:00pm at the Sacred Heart Parking Lot. We will need volunteers to help make this a success.

REACHING OUT: Reach out and connect with family, friends or elderly who are alone during this quarantine. Learn again the art of writing a letter that requires a postage stamp. Remember, if the recipient is older, large black print with a white background is easier reading. A little thoughtfulness and prayer go a long way!

HE BREATHED ON THEM?
IS THAT EVEN SAFE?



WWW.AGNUSDAY.ORG

IT IS... IF IT'S
THE BREATH OF GOD!



JOHN 20:19-31

Catholic Prayer: Chaplet of the Divine Mercy

Our Lord taught Blessed Faustina a prayer for mercy that she was to pray unceasingly: The Chaplet of The Divine Mercy. He told her that, if she prayed in this way, her prayers would have great power for the conversion of sinners, for peace for the dying, and even for controlling nature (*Diary*, 687, 811, 1731, 1791).



We can pray this chaplet, using ordinary rosary beads of five decades. We begin with the Our Father, the Hail Mary and the Apostles Creed.

Prayer:

Then on the large beads we pray:

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.

On the small beads we pray:

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

And at the end, we pray three times:

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world. (*Diary*, 476).

Looking for something to do with children while in quarantine? Spend time sharing the beauty of the Catholic faith!

<http://catholicmom.com/kids/catholic-gospel-coloring-worksheets-sunday-mass/>

<https://www.catholicculture.org/culture/liturgicalyear/activities/index.cfm>

<https://www.catholicteacher.com/article-archive/activities-lessons/>

If you have any other suggestions, please let us know so you can share with others! Email to Mary Pat @ uaf.stmark@gmail.com

St. Mark – Feast Day April 25

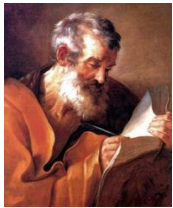
John Mark, later known simply as Mark, was a Jew by birth. He was the son of that Mary who was proprietress of the Cenacle or "upper room" which served as the meeting place for the first Christians in Jerusalem (Acts 12:12). He was still a youth at the time of the Savior's death. In his description of



the young man who was present when Jesus was seized and who fled from the rabble leaving behind his "linen cloth," the second Evangelist might possibly have stamped the mark of his own identity.

During the years that followed, the rapidly maturing youth witnessed the growth of the infant Church in his mother's Upper Room and became acquainted with its traditions. This knowledge he put to excellent use when compiling his Gospel. Later, we find Mark acting as a companion to his cousin Barnabas and Saul on their return journey to Antioch and on their first missionary journey. But Mark was too immature for the hardships of this type of work and therefore left them at Perge in Pamphylia to return home.

As the two apostles were preparing for their second missionary journey, Barnabas wanted to take his cousin with him. Paul, however, objected. Thereupon the two cousins undertook a missionary journey to Cyprus. Time healed the strained relations between Paul and Mark, and during the former's first Roman captivity (61-63), Mark rendered Paul valuable service (Col. 4:10; Philem. 24), and the Apostle learned to appreciate him. When in chains the second time Paul requested Mark's presence (2 Tim. 4:11).



An intimate friendship existed between Mark and Peter; he played the role of Peter's companion, disciple, and interpreter. According to the common patristic opinion, Mark was present at Peter's preaching in Rome and wrote his Gospel under the influence of the prince of the apostles. This explains why incidents which involve Peter are described with telling detail (e.g., the great day at Capharnaum, 1:14f)). Little is known of Mark's later life. It is certain that he died a martyr's death as bishop of Alexandria in Egypt. His relics were transferred from Alexandria to Venice, where a worthy tomb was erected in St. Mark's Cathedral.

The Gospel of St. Mark, the shortest of the four, is, above all, a Roman Gospel. It originated in Rome and is addressed to Roman, or shall we say, to Western Christianity. Another high merit is its chronological presentation of the life of Christ. For we should be deeply interested in the historical sequence of the events in our blessed Savior's life. Furthermore, Mark was a skilled painter of word

pictures. With one stroke he frequently enhances a familiar scene, shedding upon its new light. His Gospel is the "Gospel of Peter," for he wrote it under the direction and with the aid of the prince of the apostles. "The Evangelist Mark is represented as a lion because he begins his Gospel in the wilderness, 'The voice of one crying in the desert: Make ready the way of the Lord,' or because he presents the Lord as the unconquered King."

Excerpted from The Church's Year of Grace, Pius Parsch

Patron: Against impenitence; attorneys; barristers; captives; Egypt; glaziers; imprisoned people; insect bites; lions; notaries; prisoners; scrofulous diseases; stained glass workers; struma; Diocese of Venice, Florida; Venice, Italy.



Symbols: Winged lion; fig tree; pen; book and scroll; club; barren fig tree; scroll with words *Pax Tibi*; winged and nimbed lion; lion.

Often Pictured as: Man writing or holding his gospel; man with a halter around his neck; lion in the desert; man with a book or scroll accompanied by a winged lion; holding a palm and book; holding a book with *pax tibi Marce* written on it; bishop on a throne decorated with lions; helping Venetian sailors; rescuing Christian slaves from Saracens.

ST. MARK STAFF & VOLUNTEERS

Pastor: Fr. Robert Fath

Ph. 907-374-9504 Email: vg@cbna.org

Parish Administrator: Mary Pat Boger

St. Mark: Ph. 907-374-9564

Office Hours: Tues-Fri: 10am – 12noon.

Bookkeeper: Marilis Bennett Ph. 590-9291

Music Director: George Stefan

Parish Council Members: Cynthia Klepaski, John Fox, Marilis Bennett, Jen Tucker, Sean Tucker, Ritchie Musick

Reconciliation: Sunday before Mass and upon appointment.

Sacraments & Becoming Catholic: Please contact Fr. Robert Fath or Mary Pat Boger.

Assistance in Faith Formation: See Mary Pat Boger

Parish Council: Meets 2nd Sun/month after Mass

April Parish Council News: We are currently looking into quotes for painting the Deborah House and roofing of house. Current tenants are scheduled to stay put. When church doors open, St. Mark 5:30pm Mass