

# Our Lady Queen of Angels Parish

Reverend Father Aron M. Maghsoudi – Pastor

## Rectory Office

738 Sunshine Avenue  
Central City, PA 15926  
814-754-5224

April 26, 2020  
**Third Sunday  
Of Easter**

**Worship Sites**  
**Church (Sacred Heart)**  
738 Sunshine Avenue  
**Chapel (St. John)**  
162 Wheeler Street

## Live Stream Mass:

**10:30 AM Sunday**

Facebook Live

## Confessions

Anytime upon Request

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## Mass Intentions

Said privately by Fr. Aron

April 27 (Mon)	Easter Weekday Private Intention
April 28 (Tue)	St. Peter Chanel Private Intention
April 29 (Wed)	St. Catherine of Siena Private Intention
April 30 (Thu)	St. Pius V Private Intention
May 1 (Fri)	St. Joseph the Worker Private Intention
May 2 (Sat)	St. Athanasius Private Intention
May 3 (Sun)	Fourth Sunday of Easter For the Parish (Missa Pro Populo) Steve Yantus (Req. Family)

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## Third Sunday of Easter

### A Reading from the Acts of the Apostles

Then Peter stood up with the Eleven, raised his voice, and proclaimed: “You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazarene was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it. For David says of him: I saw the Lord ever before me, with him at my right hand I shall not be disturbed. Therefore my heart has been glad and my tongue has exulted; my flesh, too, will dwell in hope, because you will not abandon my soul to the netherworld, nor will you suffer your holy one to see corruption. You have made known to me the paths of life; you will fill me with joy in your presence. “My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

### Responsorial Psalm

R. Lord, you will show us the path of life.

Keep me, O God, for in you I take refuge;  
I say to the LORD, “My Lord are you.”  
O LORD, my allotted portion and my cup,  
you it is who hold fast my lot. R.

I bless the LORD who counsels me;  
even in the night my heart exhorts me.  
I set the LORD ever before me;  
with him at my right hand I shall not be disturbed. R.

Therefore my heart is glad and my soul rejoices,  
my body, too, abides in confidence;  
because you will not abandon my soul to the  
netherworld,  
nor will you suffer your faithful one to undergo  
corruption. R.

You will show me the path to life,  
abounding joy in your presence,  
the delights at your right hand forever. R.

### A Reading from the First Letter of St. Peter

Beloved: If you invoke as Father him who judges impartially according to each one’s works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

### A Reading from the Gospel of Luke

That very day, the first day of the week, two of Jesus’ disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?” And he replied to them, “What sort of things?” They said to him, “The things that happened to Jesus the Nazarene, who was a

prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him. But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, "Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?" So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, "The Lord has truly been raised and has appeared to Simon!" Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.

**CONSECRATION TO MARY, MOTHER OF THE CHURCH** - The U.S. bishops will join the Canadian Conference of Catholic Bishops on May 1st in renewing the consecrations of the two nations to the care of our Blessed Mother. Through a collective dedication or entrustment of a nation to Mary, an act of consecration is meant to be a reminder to the faithful of the Blessed Mother's witness to the Gospel and to ask for her effective intercession before her Son on behalf of those in need. Bishop John Carroll of Baltimore, the first bishop of the United States, promoted devotion to Mary, the Mother of God, and placed the United States under her protection in a pastoral letter of 1792. The twenty-one bishops attending the Sixth Provincial Council of Baltimore in 1846 determined to name the Blessed Virgin Mary, under the title of the Immaculate Conception, as the Patroness of the United States, and Pope Pius XI approved this decision the following year. More recently, the dedication of the National Shrine of the Immaculate Conception in Washington, D.C. in 1959 was the opportunity for the bishops to once again consecrate the nation to the Blessed Mother. Several popes have likewise consecrated the world to Mary on various occasions. "This will give the Church the occasion to pray for Our Lady's continued protection of the vulnerable, healing of the unwell, and wisdom for those who work to cure this terrible virus," said Archbishop Gomez in a letter to the U.S. bishops. Each year, the Church seeks the special intercession of the Mother of God during the month of May. "This year, we seek the assistance of Our Lady all the more earnestly as we face together the effects of the global pandemic," he continued.

**WEEKLY OFFERING** - Thank you so very much to all who continue to support the church!

**PRAYER LIST** - Please call the rectory with any changes or additions. Kay Hintosh, Dale Berkey Jr., Allen S. Berkey, David Stockdill, Tina Udet, Patty Foltz, Connie Gruca, Judy Kostick, Lisa Schrifft, Amy Thomas Georg, Betsy Paolucci, Areile Adommik, Charles Field, Todd Diorio, Denne Osman, Addison Zearfaus, Pam Kacmarski, Tom Schall, Howard Rose, David P. Bonus, Henry Sprock, Connie Criscoulo, Hunter Slater, Nancy Deneen, Stephen A. Haydu, Andrea Sesack, Jerry Otto, Lyle Spearo, Lauren Barnes, Agnes Palya, Gerald "Curly" Mains, Rollin Wilson, Genevieve Berezonsky, Tom Hudak.

**SMALL ERRANDS** - Volunteers have contacted our office offering to run small errands like grocery and/or prescription pick up and drop off for anyone in need. Please call the rectory if you need assistance, errands or help with bills (rent, utilities, etc.) during this time. (814-754-5224).

**SANCTUARY CANDLE INTENTIONS** -The Sanctuary Candle burns at the St. John site in memory of John Rendar by Daughters Mary Ann & Caroline & Family.

**MASSES ONLINE:** Father Aron will Live Stream Holy Mass every Sunday at 10:30 AM with Nick Will. Please friend Father on Facebook (Aron Maghsoudi) to join him. All are welcome to pray the Mass and witness technical difficulties in real time.

**FROM ST. VINCENT DePAUL** - The Society of St. Vincent DePaul wishes to thank all the parishioners for their generous support of their works of charity. Recently the parish conference was able to distribute “Ham for Easter” certificates at the community food pantry. Additional assistance was provided to those in need of electricity, heating fuel, food, and rent. God bless you for your kindness!

**EMMAUS AND US:** Scott Hahn Reflects on the Third Sunday of Easter - We should put ourselves in the shoes of the disciples in today’s Gospel. Downcast and confused, they’re making their way down the road, unable to understand all the things that have occurred. They know what they’ve seen—a prophet mighty in word and deed. They know what they were hoping for—that He would be the redeemer of Israel. But they don’t know what to make of His violent death at the hands of their rulers. They can’t even recognize Jesus as He draws near to walk with them. He seems like just another foreigner visiting Jerusalem for the Passover. Note that Jesus doesn’t disclose His identity until they describe how they found His tomb empty but “Him they did not see.” That’s how it is with us, too. Unless He revealed himself we would see only an empty tomb and a meaningless death. How does Jesus make himself known at Emmaus? First, He interprets “all the Scriptures” as referring to Him. In today’s First Reading and Epistle, Peter also opens the Scriptures to proclaim the meaning of Christ’s death according to the Father’s “set plan”—foreknown before the foundation of the world. Jesus is described as a new Moses and a new Passover lamb. He is the One of whom David sang in today’s Psalm—whose soul was not abandoned to corruption but was shown the path of life.

After opening the Scriptures, Jesus at table took bread, blessed it, broke it, and gave it to the disciples—exactly what He did at the Last Supper (see Luke 22:14–20). In every Eucharist, we reenact that Easter Sunday at Emmaus. Jesus reveals himself to us in our journey. He speaks to our hearts in the Scriptures. Then at the table of the altar, in the person of the priest, He breaks the bread. The disciples begged him, “Stay with us.” So He does. Though He has vanished from our sight, in the Eucharist—as at Emmaus—we know Him in the breaking of the bread.

### **IT WAS NESSECARY THAT CHRIST SHOULD SUFFER AND SO ENTER INTO HIS GLORY -**

From a discourse by Saint Anastasius of Antioch - Christ, who has shown by his words and actions that he was truly God and Lord of the universe, said to his disciples as he was about to go up to Jerusalem: We are going up to Jerusalem now, and the Son of Man will be handed over to the Gentiles and the chief priests and scribes to be scourged and mocked and crucified. These words bore out the predictions of the prophets, who had foretold the death he was to die in Jerusalem. From the beginning, Holy Scripture had foretold Christ’s death, the sufferings that would precede it, and what would happen to his body afterward. Scripture also affirmed that these things were going to happen to one who was immortal and incapable of suffering because he was God. Only by reflecting upon the meaning of the incarnation can we see how it is possible to say with perfect truth both that Christ suffered and that he was incapable of suffering, came to suffer. In fact, man could have been saved in no other way, as Christ alone knew and those to whom he revealed it. For he knows all the secrets of the Father, even as the Spirit penetrates the depths of all mysteries. It was necessary for Christ to suffer: his passion was absolutely unavoidable. He said so himself when he called his companions dull and slow to believe because they failed to recognize that he had to suffer and so enter into his glory. Leaving behind him the glory that had been his with the Father before the world was made, he had gone forth to save his people. This salvation, however, could be achieved only by the suffering of the author of our life, as Paul taught when he said that the author of life himself was made perfect through suffering. Because of us he was deprived of his glory for a little while, the glory that was his as the Father’s only-begotten Son, but through the cross this glory is seen to have been restored to him in a certain way in the body that he had assumed. Explaining what water the Savior referred to when he said: He that has faith in me shall have rivers of living water flowing from within him, John says in his gospel that he was speaking of the Holy Spirit which those who believed in him were to receive, for the Spirit had not yet been given because Jesus had not yet been glorified. The glorification he meant was his death upon the cross for which the Lord prayed to the Father before undergoing his passion, asking his Father to give him the glory that he had in his presence before the world began.