



ST.
FRANCIS XAVIER
CATHOLIC PARISH

May 12th, 2024

*In Thee, O Lord, have I put my
hope. Let me never be confounded.*

- St. Francis Xavier, S.J.

ASCENSION SUNDAY ≈ SUNDAY AFTER ASCENSION

For forty days more Jesus was upon earth, in repeated though not continuous contact with His followers. He comes and goes with an independence of the restricting power of space, which is not now miracle but part of the consequence of the glorification of His body. He comes to the Apostles through a closed door, He vanishes from their sight. In all His contact with them He is continuing and completing their preparation for the work they must do once He has left the earth. Thus He gives them power to forgive sins or withhold forgiveness (Jn. 20:22-23); He opens their understanding that they may understand the Scriptures (Lk. 24:45); He gives them the commission to carry His doctrine and His sacraments to all nations till the end of time (Mt. 28:19-20). But none of this activity is to begin until the Holy Spirit has come upon them; and the Holy Spirit will not come until Christ our Lord has gone to His Father—"for if I go not," He had told them at the Last Supper, "the Paraclete will not come to you: but if I go I will send him to you." At the end of forty days, He left this earth.

He gave them one more reminder that they should receive the power of the Holy Spirit coming upon them. "And when he had said these things, while they looked on, He was raised up: and a cloud received him out of their sight"—so St. Luke tells us in the first chapter of the Acts. St. Mark's account is as brief: "And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth at the right hand of God."



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The Good News: Reflection for the Ascension Sunday

In today's first reading, St. Luke gives the surprising news that there is more of the story to be told. The story did not end with the empty tomb, or with Jesus' appearances to the Apostles over the course of forty days. Jesus' saving work will have a liturgical consummation. He is the great high priest, and he has still to ascend to the heavenly Jerusalem, there to celebrate the feast in the true Holy of Holies.

The truth of this feast shines forth from the Letter to the Hebrews, where we read of the great high priest's passing through the heavens, the sinless intercessor's sacrifice on our behalf (see Hebrews 4:14–15).

Indeed, his intercession will lead to the Holy Spirit's descent in fire upon the Church. Luke spells out that promise in the first reading for the feast of the Ascension: "in a few days you will be baptized with the Holy Spirit" (Acts 1:5). Ascension is the preliminary feast that directs the Church's attention forward to Pentecost. On that day, salvation will be complete; for salvation is not simply expiation for sins (that would be wonder enough), but it is something even greater than that. Expiation is itself a necessary precondition of our adoption as God's children. To live that divine life we must receive the Holy Spirit. To receive the Holy Spirit we must be purified through baptism.

The Responsorial Psalm presents the Ascension in terms familiar from the worship of the Jerusalem Temple in the days of King Solomon: "God mounts his throne to shouts of joy: a blare of trumpets for the Lord" (Psalm 47). The priest-king takes his place at the head of the people, ruling over the nations, establishing peace.

The Epistle strikes a distinctively Paschal note. In the early Church, as today, Easter was the normal time for the baptism of adult converts. The sacrament was often called "illumination" or "enlightenment" (see, for example, Hebrews 10:32) because of the light that came with God's saving grace. Saint Paul, in his letter to the Ephesians, speaks in terms of glory that leads to greater glories still, as Ascension leads to Pentecost: "May the eyes of your hearts be enlightened," he writes, as he looks to the divinization of the believers. Their "hope" is "his inheritance among the holy ones," the saints who have been adopted into God's family and now rule with him at the Father's right hand.

This is the "good news" the Apostles are commissioned to spread—to the whole world, to all nations, beginning from Jerusalem—at the first Ascension. It's the good news we must spread today.

Dr. Scott Hahn



The parish staff knows of the following who are ill, in retired living accommodations, etc. **If you are aware of others, please let Father or the parish office know:** Carl Burrell, Bella Mally, Jane Soars, Eleanor Finley, Susan Fisher, Gerri Allen, Kathy McCarthy, Ken Keyes,, Mildred Crawford, and the residents of Franklin Hills Care Center and Cherrywood Place.

Prayers for the infirm and homebound are a work of mercy.

WEEKEND SCHEDULE

Saturday

3pm – Confessions (St. Francis Xavier)

4pm – Vigil Mass (St. Francis Xavier)

Sunday

7:30am – Holy Mass,
(St. Francis Xavier)

9:00am – Holy Mass (St. Patrick)

11:00am – Holy Mass,
(St. Francis Xavier)

ADDITIONAL INFORMATION

Daily Mass is celebrated in the Convent at
St. Patrick's, Monday through Friday at 7:00 a.m.

School Mass at St. Patrick's is celebrated at noon
Monday through Friday.

Please contact the parish office by email to
arrange a baptism, marriage, or funeral,
or to request a certificate.

To request the offering of the Holy Mass for
your intention, please email the office or leave
your intention in the Sunday collection basket.

St. Francis Xavier can be found online at

sfxspokane.org or at
facebook.com/sfxspokane

Our Mailing Address is:

P.O. Box 7179, Spokane, WA, 99207

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Office Hours.

No set Hours for a few weeks

Please leave an email or phone message and
I will get back to you as soon as I can.

THIS WEEK AT ST. FRANCIS XAVIER

NO WEEKDAY MASS

SATURDAY, MAY 18TH

3:00pm, Confessions

4:00pm, Mass *Pro Populo*

SUNDAY, MAY 19TH

7:30 am, Mass *Pro Populo*

11:00 am, Mass *Pro Populo*



Volunteers Needed

Ushers: Help collect Offering and count attendance at the your Mass.

Altar Flowers: Would you like to provide flowers to add beauty to the altar?
It can be for just one time, or on the regular schedule.

Please let the office know if you would like to volunteer or need more information.



Seven Sisters Apostolate

The parish is looking for volunteers who would be interested in participating in the “Seven Sisters Apostolate.” This Apostolate seeks to strengthen the Church by ensuring that a Holy Hour is prayed every day for the intention of the parish priest.

The Apostolate is for women, and involves a commitment of praying in the church one day a week. If you are interested, please contact Patty Parra at (509)993-2864.



Women of St Francis Xavier

In an effort to cultivate more community at St Francis Xavier, the women of the parish have formed the group: the “Women of St X”.

All women - retired, widowed, single and married - are invited to join.

Activities and volunteer possibilities include:

If you are interested in taking an active role in creating a vibrant parish community, please see the girls in the back with the email signup sheets + clipboards after mass on 4/14, 4/21, & 4/28 or email **women.of.st.x@gmail.com**.

Continued from Cover

Notice that the Resurrection was not simply a convenient way for Our Lord to return to His Apostles and give them final instructions, nor His Ascension simply a convenient way of letting them know definitely and beyond question or peradventure that He had left this world. Resurrection and Ascension belong organically to the Sacrifice He offered for us. The Sacrifice, insofar as it is the offering to God of a victim slain, was complete upon Calvary. But in the total conception of sacrifice, it is not sufficient—as Cain found long before—that a victim be offered to God; it is essential that the offering be accepted by God: and given that the nature of man requires that sacrifice be an action externally visible, it belongs to the perfection of sacrifice that God's acceptance should be as externally visible as humanity's offering. It is in this sense that Resurrection and Ascension belong organically to the Sacrifice. By the miracle of the Resurrection, God at once shows His acceptance of the Priest as a true priest of a true sacrifice and perfects the Victim offered to Him, so that whereas it was offered mortal and corruptible, it has gained immortality and incorruptibility. By the Ascension, God accepts the offered Victim by actually taking it to Himself. Humanity, offered to God in Christ the Victim, is now forever at the right hand of the Father. .

Commentary from Theology and Sanity by Frank Sheed (1897-1981).

St. Andrew Hubert Fournet, Priest May 13th

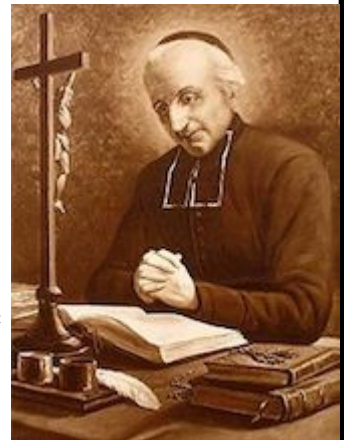
Born into a devout and wealthy family near Poitiers, France, in 1752, St. Andrew was bored by religious and life in general throughout his early years. Undisciplined and frivolous, he got into one scrape after another as a child. Later, he ran away from school and still later dallied with the idea of becoming a soldier while he was in the process of studying law! However, with the aid of a country uncle who happened to be a priest, Andrew threw off yoke of his devilment and discovered that a vocation to the priesthood lay underneath.

After his ordination, the Saint returned to his native village as the local curate but still infected with a worldliness that was recognized and mocked by his parishioners in their form of address to him. Once again Divine Providence intervened through the causal criticism of a beggar to whom Andrew had refused alms. Suddenly, he came to the realization that his way of life was not at all in accord with the spirit of the Gospel. He sold all his possessions, did away with all his petty pretensions, and lived an extremely simple life—even his manner of speech became simple.

During the French Revolution, Andrew refused to swear allegiance to the revolutionary government and ministered to the people in secret. In 1792, he was prevailed upon by his Bishop to leave for Spain, but he returned five years later and tended in secret to the people's spiritual needs. With the coming of Napoleon to power, peace was restored and strove to rekindle the people's faith through mission, preaching, and confessions.

In 1806, with the aid of St. Elizabeth Bichier the holy priest founded the Congregation of the Daughters of the Cross, whose rule he formulated. Aimed directly at the care of the sick and the education of the young, this Congregation played a large part in the renewal of religion in France after Revolution. Though retiring from his parish in 1820, St. Andrew continued to direct the sisters till his death on May 13, 1834. More than once he miraculously multiplied food for the sisters and those in their care.

PRAYER: God, You taught Your Church to observe all the heavenly commandments in the love of God. Help us to practice works of charity in imitation of Your Priest, St. Andrew, and merit to be numbered among the blessed in Your Kingdom. Amen.





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