



St. Francis Borgia

Roman Catholic Church

The Most Holy Trinity

June 7, 2020



Parish Information

Pastor: Rev. Damien Wee
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Maintenance Manager: Scott Breikreutz

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Sunday School: Shawna Adams

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Phone: 402.426.3823

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Email: office@stfrancisborgia.org

Office Hours: M-F 8:30 a.m.-Noon

Sacramental Emergencies Only: Please call the Parish Office and press "2"

Mass Schedule

Saturday at 5:00 p.m.

Sunday at 8:00 & 10:00 a.m.

Tuesday-Thursday at 8:00 a.m.

Friday at 7:00 a.m.

First Saturday at 9:00 a.m.

Confessions: Thursdays 6:00-7:00 p.m.
(temporarily moved to the Education Building)

Parish Mission Statement

As the Parish families of St. Francis Borgia of Blair, Nebraska, we are a faith community united in Christ by a common bond to the Roman Catholic Church. Our words and actions are a reflection of Christ's presence among us. We manifest God's work through our active participation in spiritual, educational, liturgical and service acts directed at bringing Christ to all.

John 15: Jesus says "love one another as I have loved you."

Dear Friends in Christ,

Happy Trinity Sunday!

1. CONFIRMATION AS PASTOR

My heart was filled with joy when I heard the news from Archbishop Lucas that he will be confirming me as pastor of our parish of St. Francis Borgia! Actually, I have been praying for it to happen for some time, and I am thankful that it was within God's will for it to happen. I feel incredibly blessed to be here with all of you. From the first moment that I arrived, all of you have been very welcoming, supportive and encouraging. I appreciate all your prayers that you and your families have prayed for me. Know that all of you are in my daily prayers. We hope to have the Installation Mass in the next month or two. We will let you know of the date once it is set. Hopefully, by then, more of you who are not able to join us for Mass now, will be able to do so.

2. HOLY WATER FOR YOUR HOMES

We have Holy Water bottles available for every family of our parish. Please take one bottle per family. Holy Water is a powerful sacramental. This is the prayer that is often used when blessing Holy Water. It is translated from Latin:

Almighty ever living God, who willed that through water, the fountain of life and the source of purification, every soul should be cleansed and receive the gift of eternal life; be pleased, we pray, to + bless this water, by which we seek protection on this your day, O Lord. Renew the living springs of your grace within us and grant that by this water we may be defended from all ills of spirit and body, and so approach you with hearts made clean and worthy to receive your salvation. Through Christ our Lord. Amen.

3. PRAY FOR OUR COUNTRY

Please pray for an end to racism, prejudice, chaos and violence in our country. May we always remember that every person is made in the image and likeness of God. Be sure to read Archbishop Lucas' letter on this topic in this bulletin.

4. CORPUS CHRISTI PROCESSION

Our Second Annual Corpus Christi Procession is only one week away!! I hope that you and your family will be able to join us. This year, we will be observing social distancing. Also, our parishioner and the Blair Chief of Police, Joe Lager, will be assisting us with traffic.

We will take the same route as last year: we will begin our procession at the end of the 10:00 a.m. Mass. If you are not joining us for the 10:00 a.m. Mass, you are welcome to wait for us outside the main doors of our church at 10:50 a.m. We will exit Davis Drive and walk on the sidewalk of Highway 30. We will walk toward Clarke Street, then onto Southfork Road, and finally, back into our church parking lot.

We will make three stops along the way. The stops, called stations, accomplish two purposes: 1. Prayer, adoration, and blessing. and 2. By breaking up the walk, it gives us a little time to rest between each station. The Procession will take about 45 minutes to 1 hour. The length of the walk is 0.7 miles.

Please bring a water bottle for yourself. At the end of the walk, bottled water and singly wrapped ice cream bars will be available for everyone. Please pray for good weather for our Procession. If you would like to help out in any way, please call the Parish Office.

May God the Father, God the Son and God the Holy Spirit find a welcome dwelling in your heart.

To Jesus through Mary,

Father Damien



Pray for one another

If there are any additions to, or removals from the prayer chain, please call Jane Gramke Stevens 402.278.2652

Malaki Casey
Betty Martin
Mary Beckman
LaVon Kettler
Lillie Flynn
David Shumaker
Chris Stevens-Gill
Megan Sorensen
Sharon Allen
Amy Murray
Viola Michrina
Gavin McCoy
Mike Kult
Angela Howard
Mary Nelson
Sherry McBride
G. & F. Marek family
Troy McCandless
Mary Ann Wenzl
Eric Sorensen
Mike Hoefler
Grace Sorsoli
Helen Herman
Vince Kavanaugh
Jason Smith
Judy Quest
Kevin Mann
Nathan Kocmik
Sherry Pruss
Mary C Beckman
Jerry Wilke
Barbara Rican
Luke Kollars
Phil Thomas
Gordon C Gladdon
Andrea Dickerson
Shitra Mickerjee
Jack Comstock
Kasey Comstock
Kevin Clarke

Sacrificial Giving

Thank you for your continued financial support of our parish of St. Francis Borgia. We appreciate your generosity, especially in this difficult time. Your sacrificial giving helps us to be able to continue to pay our monthly bills, and supports the mission of Jesus Christ and His Church here in Blair. You can mail your donation to the Parish Office or donate online. If you would like to donate online, you can do it easily and safely with a credit card through our parish website at: stfrancisborgia.org

Why do we have Holy Water?

Traditionally, we have placed fonts of Holy Water near the entrances of our Churches. This placement and usage corresponds actually to Old Testament Jewish practices of purification: The Book of Leviticus prescribed various ritual purifications using water to remove the “uncleanness” associated, for instance, with coming into contact with a dead body, menstruation, childbirth, or leprosy (cf. Leviticus 12-15). A person also purified himself with water before entering the Temple precincts, offering prayer and sacrifice, and eating. For this reason, in the Courtyard of the Priests (the area before the actual Temple building) was the Laver, an immense bronze basin filled with water. Here the priests purified their hands and feet before offering sacrifices at the nearby altar, bathed before entering the Temple itself, and also drew water for other purifications prescribed in Jewish rituals. Interestingly, the Qumran community, located near the Dead Sea and responsible for producing the Dead Sea scrolls, also had purification pools for the cleansing not only of external “uncleanness” but also of sin.

We too have fonts filled with Holy Water for blessings for three reasons: as a sign of repentance of sin, for protection from evil, and as a reminder of our Baptism. The repentance of sin symbolized in the washing with water is reflected in Psalm 50: “Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me. Cleanse me of sin with hyssop that I may be purified; wash me, and I shall be whiter than snow” (3-4, 9). (Hyssop is a small bush used for sprinkling water). Remember too how St. John the Baptizer called all to conversion used a ritual washing of water to signify the repentance of sin and purification.

These actions have been incorporated into our own Mass. In the Penitential Rite, one of the options is the Asperges, which includes the Rite of Blessing and Sprinkling with Holy Water. As the priest passes through the congregation sprinkling them with the Holy Water, they customarily chant the Asperges Me, which is based on Psalm 50. In all, each person again makes an act of repentance of sin.

Second, the Holy Water protects us against evil. In the prayer of blessing of water in the Sacramentary, we read: “Lord, God Almighty, creator of all life, of body and soul, we ask you to bless this water: as we use it in faith forgive our sins and save us from all illness and the power of evil. Lord, in your mercy give us living water, always springing up as a fountain of salvation; free us, body and soul, from every danger, and admit us to your presence in purity of heart.”

Finally, Holy Water reminds us of our Baptism, when by the invocation of the Holy Trinity and the pouring of Holy Water, we were set free from Original Sin and all sin, infused with sanctifying grace, incorporated into the Church, and given the title Son or Daughter of God. In making the sign of the cross with the Holy Water, we are mindful that we are called to renew those baptismal promises of rejecting Satan, all His works, and all his empty promises, and to profess our credal faith. Once again, we repent of sin, so that we can offer our prayers and worship to God with pure and contrite hearts. Just as water and blood flowed from the Sacred Heart of our Lord as He hung upon the cross—signifying the great sacraments of Baptism and Holy Eucharist, the taking of Holy Water and making the sign of the cross remind us of our Baptism in preparation for the reception of the Holy Eucharist.

Never should we doubt the power of this great sacramental. St. Teresa of Avila in her autobiography, *The Book of Her Life*, wrote of the power of Holy Water: *“I was once in an oratory, and [the devil] appeared to me in an abominable form at my left side. Because he spoke to me, I looked particularly at his mouth— which was most frightening. It seemed that a great flame, all bright without shadow, came forth from his body. He told me in a terrifying way that I had really freed myself from his hands but that he would catch me with them again. I was struck with great fear and blessed myself as best I could; he disappeared, but returned right away. This happened to me twice. I didn’t know what to do. There was some Holy Water there, and I threw it in that direction; he never returned again. ...I often experience that there is nothing the devils flee from more— without returning— than holy water”* (Chapter 31). Upon the testimony of such a great saint, we see the importance not only of pausing to bless ourselves with Holy Water as we enter and leave Church but also of having Holy Water available in our homes.



Parish Office Support position

We are looking for someone to provide part-time support (20-25 hours/week) in the Parish Office.

This person should have proficiency in general office procedures and skills, computer knowledge, people skills, be detail oriented and organized. Some accounting and bookkeeping skills may be helpful, but are not required. Applicants should also possess a zeal to further the mission of the Church.

Please call Father Damien at 402.426.3823 to apply.



Archbishop Lucas Calls for Peace and Justice

"I encourage all people of good will to kneel humbly before God at this moment."

Ever since I saw the video of the violent death of George Floyd at the hands of police officers, I have been praying for him and for his family. Many law enforcement professionals have rightly decried the violence that led to his killing. This is a shocking example of the racism that too often remains embedded in our institutions and in our communities.

The turmoil now being experienced in our city and in cities across the country reminds us that the sting of racism has been felt personally by many in our community. We also see that too often the violence of racism begets more violence.

Now in Omaha we mourn the death of James Scurlock. We pray for comfort and strength for his family and friends. We also pray for peace in our community. Further violence will leave us further diminished, further divided. I am praying for our neighbors of color, who experience this as a particular time of anger or fear.

I encourage all people of good will to kneel humbly before God at this moment. We must pray that our hearts be healed of all that tolerates or promotes the division among us that has racism as its ugly manifestation.

At the heart of the gospel of Jesus Christ is the straightforward command: Love your neighbor as yourself. To love, in biblical terms, means to want only good for the other. The command of Jesus calls us to a change of heart, to be less set in our own prejudices, to be less dismissive of the experiences of others.

In light of the announcement from the County Attorney, we must pray fervently for peace in our city and for safety for our citizens, as well as for those who are charged with protecting public safety. If we each are committed to stop present violence, we can then commit to the long, necessary task of establishing the true justice which leads to lasting peace.

Prayer to Overcome Indifference

All too often, Lord, we turn away from the world's many problems, which seem too big, too complex, or too far away.

Forgive us our indifference.

It is easier, Lord, to see only what is around us:
our lives, our homes, our challenges.

Forgive us our isolation.

Help us to see with your eyes:
eyes which notice one another
and help us understand.

Help us to dream your dream:
of communities that reach out and dialogue
and where diverse people creatively cooperate.

Help us to be people of solidarity and action,
so moved by prayer, encounter, and understanding
that peace can become a reality. Amen.

Our Lady of Fatima statue



St. Francis' statue of Our Lady of Fatima is ready to travel to your house! She is outside the sacristy and ready to go. She is heavy, so please get help to put her in your vehicle. Please put your name and phone number on the clipboard or text "Mary is at my house" to 402.237.9892, and please be sure to include your name. She can stay with you for one week, then please return her to the place you found her outside the sacristy so she can go home with someone else.

St. Francis Borgia Golf Tournament



This year marks St. Francis Borgia's 12th Annual Golf Tournament, which will be held on Monday, August 10.

Lunch at 11:30 a.m.
Tee-off at 12:30 p.m.



Livestreaming on Facebook at facebook.com/stfrancisborgiablair/

Monday, June 8	NO MASS
Tuesday, June 9 <i>Stella Mar Team & Families</i>	8:00 a.m. Mass
Wednesday, June 10 <i>Arlene Dostal †</i>	8:00 a.m. Mass
Thursday, June 11 <i>Bill Akin †</i>	8:00 a.m. Mass
Friday, June 12 <i>Leslie B. Flynn †</i>	7:00 a.m. Mass
Saturday, June 13 <i>Fr. Matthew Shelton †</i>	5:00 p.m. Mass
Sunday, June 14 <i>The Most Holy Body & Blood of Christ (Corpus Christi)</i> <i>Betty Schmit †</i> <i>Parishioners of St. Francis Borgia</i>	8:00 a.m. Mass 10:00 a.m. Mass

Explanation of Andrei Rublev's Icon of the Trinity

Excerpted from <https://www.sacredheartpullman.org/documents/2017/8/Trinityicon.pdf>

(Picture: Refer to the front cover of this weekend's bulletin.)



Andrei Rublev was born circa 1360. Little is known of his early life however, his name is associated with the history of the Moscow artistic school. Many of his works, just as those of his disciples and followers, originated in Moscow or in towns and monasteries around it. His works can be viewed in both the Tretyakov Gallery in Moscow and the Russian Museum in St. Petersburg. He died on January 29, 1430 and is buried at the Andronikov Monastery in Moscow.

About Icons.

An icon is not a painting in the sense we normally regard pieces of art, although it is an image that is painted. An icon is a window out of the obvious realities of everyday life into the realm of God. Every paint-stroke has a meaning hallowed by centuries of prayer. Icons are religious images that hover between two worlds, putting into colors and shapes what cannot be grasped by the intellect. Rendering the invisible visible. Icons are the visual equivalents of the Divine Scriptures. Not every religious painting can be considered an icon. Icons are religious pictures that convey inner spiritual meaning of their subject matter. The Son of God came to restore the divine image in human form. Iconography is the graphic witness to this restoration.

According to the theological interpretations whose authors associated the Old Testament events with events of the New Testament, these Angels were the three Persons of the Trinity: God the Father, God the Son and the Holy Spirit. Though revealing direct icono-graphic affinity with this kind of representations, the Trinity as painted by Rublev, has its own features that carry a new quality and a new content. In Rublev's icon we observe for the first time all the three Angels shown equal. This icon alone conformed to the strict rules of the orthodox doctrine of the Trinity.

It is not fortuitous that we perceive Andrei Rublev's Trinity as the highest achievement of Russian art. Crowning a long artistic career of a single master, it is also an embodiment of the creative thought of several generations. Just as any other medieval artist, Rublev highly valued tradition and collective effort.

Explanation of the meaning on the Trinity Icon.

This icon takes as its subject the mysterious story where Abraham receives three visitors as he camps by the oak of Mamre. He serves them a meal. As the conversation progresses he seems to be talking straight to God, as if these 'angels' were in some way a metaphor for the three persons of the Trinity. In Rublev's representation of the scene, the three gold-winged figures are seated around a white table on which a golden, chalice-like bowl contains a roasted lamb.

In the background of the picture, a house can be seen at the top left and a tree in the center. Less distinctly, a rocky hill lies in the upper right corner. The composition is a great circle around the table, focusing the attention on the chalice-bowl at the center, which reminds the viewer inescapably of an altar at Communion.

On one level this picture shows three angels seated under Abraham's tree, but on another it is a visual expression of what the Trinity means, what is the nature of God, and how we approach him. Reading the picture from left to right, we see the Father, the Son, and the Holy Spirit.

The Colors

Rublev gives each person of the Trinity different clothing. On the right, the Holy Spirit has a garment of the clear blue of the sky, wrapped over with a robe of a fragile green. So the Spirit of creation moves in sky and water, breathes in heaven and earth. All living things owe their freshness to his touch.

The Son has the deepest colors; a thick heavy garment of the reddish-brown of earth and a cloak of the blue of heaven. In his person he unites heaven and earth, the two natures are present in him, and over his right shoulder (the Government shall be upon his shoulder) there is a band of gold shot through the earthly garment, as his divinity suffuses and transfigures his earthly being.

The Father seems to wear all the colors in a kind of fabric that changes with the light, that seems transparent, that cannot be described or confined in words. And this is how it should be. No one has seen the Father, but the vision of him fills the universe.

The wings of the angels or persons are gold. Their seats are gold. The chalice in the center is gold, and the roof of the house. Whether they sit, whether they fly, all is perfect, precious, and worthy. In stasis, when there is no activity apparent on the part of God, his way is golden. When he flies, blazes with power and unstoppable strength, his way is golden. And in the Sacrifice at the center of all things, his way is golden.

The light that shines around their heads is white, pure light. Gold is not enough to express the glory of God. Only light will do, and that same white becomes the holy table, the place of offering. God is revealed and disclosed here, at the heart, in the whiteness of untouchable light.

The Father looks forward, raising his hand in blessing to the Son. It is impossible to tell whether he looks up at the Son or down to the chalice on the table, but his gesture expresses a movement towards the Son. This is my Son, listen to him... The hand of the Son points on, around the circle, to the Spirit. In this simple array we see the movement of life towards us, The Father sends the Son, the Son sends the Spirit. The life flows clockwise around the circle. And we complete the circle. As the Father sends the Son, as the Son sends the Holy Spirit, so we are invited and sent to complete the circle of the Godhead with our response. And we respond to the movement of the Spirit who points us to Jesus. And he shows us the Father in whom all things come to fruition. This is the counter-clockwise movement of our lives, in response to the movement of God. And along the way are the three signs at the top of the picture, the hill, the tree, and the house.

The Spirit touches us, even though we do not know who it is that is touching us. He leads us by ways we may not be aware of, up the hill of prayer. It may be steep and rocky, but the journeying God goes before us along the path. It leads to Jesus, the Son of God, and it leads to a tree. A great tree in the heat of the day spreads its shade. It is a place of security, a place of peace, a place where we begin to find out the possibilities of who we can be. It is no ordinary tree. It stands above the Son in the picture, and stands above the altar-table where the lamb lies within the chalice. Because of the sacrifice this tree grows. The tree of death has been transformed into a tree of life for us.

The tree is on the way to the house. Over the head of the Father is the house of the Father. It is the goal of our journey. It is the beginning and end of our lives. Its roof is golden. Its door is always open for the traveler. It has a tower, and its window is always open so that the Father can incessantly scan the roads for a glimpse of a returning prodigal.

Staffs for the journey

Each person holds a staff, which is so long it, cuts the picture into sections. Why should beings with wings, that can fly like the light, have need of a staff for their journey? Because we are on a journey and these three persons enter into our journey, our slow movement across the face of the earth. Their feet are tired from traveling. God is with us in the weariness of our human road. The traveler God sits down at our ordinary tables and spreads them with a hint of heaven.

The Table

The table or altar lies at the center of the picture. It is at once the place of Abraham's hospitality to the angels, and God's place of hospitality to us. That ambiguity lies at the heart of communion, at the heart of worship. As soon as we open a sacred place for God to enter, for God to be welcomed and adored, it becomes his place. It is we who are welcomed, it is we who must 'take off our shoes' because of the holiness of the ground.

Contained in the center of the circle, a sign of death. The lamb, killed. The holy meal brought to the table. All points to this space, this mystery: within it, everything about God is summed up and expressed, his power, his glory, and above all his love. And it is expressed in such a way that we can reach it. For the space at this table is on our side. We are invited to join the group at the table and receive the heart of their being for ourselves.

We are invited to complete the circle, to join the dance, to complete the movements of God in the world by our own response. Below the altar a rectangle marks the holy place where the relics of the martyrs were kept in a church. It lies before us. It invites us to come into the depth and intimacy of all that is represented here. Come follow the Spirit up the hill of prayer. Come, live in the shadow of the Son of God, rest yourself beneath his tree of life. Come, journey to the home, prepared for you in the house of your Father.

The table is spread, the door is open. Come.