

THIRD SUNDAY OF EASTER

JESUS

HIMSELF DREW
NEAR AND WALKED
WITH THEM.

— LUKE 24:15 —



St. Elizabeth of Hungary/St. Mark

5700 Bear Creek Boulevard, Bear Creek, Pennsylvania 18602

THIRD SUNDAY OF EASTER | April 19, 2026

St. Elizabeth Church (E)
5700 Bear Creek Blvd
Bear Creek, PA 18602

St. Mark Church (M)
1052 Bear Lake Rd
Thornhurst, PA 18424

Mission Statement

Humbly guided by the Holy Spirit, our mission is to help people:

~ Through prayer and worship, discover God's desire to be in a relationship with us ~ Discover and develop the gifts and talents God has bestowed on each person ~ Share our faith in Jesus Christ through a welcoming community, beautiful liturgy and ongoing faith formation ~ Be of service to one another, to the communities in which we live and especially to those in need. ~

SERVED BY

Rev. Rawel Toppo
Administrator
rawelt81@gmail.com

Rev. Anthony M. Urban
Pastor Emeritus

Rev. William J. Karle
Pastor Emeritus

PARISH WEBSITE

Churchofstelizabethstmark.org

FIND US ON FACEBOOK



The Roman Catholic Community
of St Elizabeth of Hungary and
St. Mark



WORSHIP SCHEDULE

Monday-Wednesday, Friday 9:00AM
(E)

First Fridays — Adoration after Mass—
12Noon (E)

Weekend Masses

Saturday 4:00PM (M)

Saturday 6:00PM (E)

Sunday 8:30AM (M)

Sunday 10:30AM (E)

SACRAMENT OF RECONCILIATION

St. Mark's Church—1/2 hr before all
Masses

St. Elizabeth's Church —1/2 hr before
all Masses

~ or anytime by appointment ~

OFFICE STAFF

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OFFICE HOURS / PHONE

Tuesday & Wednesday
9AM—3PM

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RELIGIOUS EDUCATION

Emily Bell
Renee Sipple

Directors of Religious Education
saintelizabethccd@gmail.com

DAILY TV MASS

WARMING FAITHFUL HEARTS

Cathedral of St Peter in Scranton, available on
CTV: Catholic Television of the
Diocese of Scranton.

Weekdays 12:10p.m., 3:30p.m. and 7:00p.m.

Weekends, Saturday Vigil Mass 5:30 p.m. and
rebroadcast on Sunday morning at 10:00a.m.

STEWARDSHIP

April 12, 2026

Weekly	\$2552.00
Online	\$921.00
	\$3473.00
Diocesan	-\$30.00
TOTAL	\$3443.00

Thank you for your continued generosity.

Eucharistic Celebration

SATURDAY, APRIL 18

4:00pm (M) George & Irene Cooney *Req. by Kathy & Steve Rector*
6:00pm (E) Joseph Svetz *Req. by Dr. Gary & Benedetta Lawrence*

SUNDAY, APRIL 19

8:30am (M) For the Parishioners
10:30am (E) For the Souls in Purgatory

MONDAY, APRIL 20

9:00am (E) Ilona Conway *Req. by Butch & Jeannie Bidwell*

TUESDAY, APRIL 21

9:00am (E) William Warren *Req. by Butch & Jeannie Bidwell*

WEDNESDAY, APRIL 22

9:00am (E) Michele Janowicz *Req. by Greg & Dawn Okrasinski*

THURSDAY, APRIL 23

9:00am (E) **NO MASS**

FRIDAY, APRIL 24

9:00am (E) Pete Ferguson *Req. by Janet Michael*

SATURDAY, APRIL 25

4:00pm (M) In Honor of St. Mark's Feast Day
6:00pm (E) Leslie Hannon Bailor *Req. by Joan Hannon*

SUNDAY, APRIL 26

8:30am (M) James Colandra *Req. by Ann Marie & Charlie Schenk*
10:30am (E) Gary Walker *Req. by Mary Ann & Ed Mengak*

This week we pray for our sick, elderly and homebound parishioners and friends, especially...

*Noreen Catani Amico, Richard Emmert,
Lea Furlong, James Geremia,
Bernard Hendrzak, Erin Himes, Jake Johnson,
Joseph Kachurak, Patrick Kildea, Michael Lilienthal,
Mollie Litchman, Amber Moyer, Carolyn Palencar,
Donald Scharf, Mary Soos, Byran Stanton, Verna Stavish,
Scott Tiger, John Tucker, Rev. Anthony Urban,
Hank Walker, Loretta Washick, Michelle Welebob*

Please notify office when names should be removed. 570-472-3061



Baskets for our Summer Festival can be dropped off at either church starting [this Saturday](#). Please make sure your basket is wrapped and ready to display. Please have your name with your basket. Thank you in advance for your support of our Summer Festival. If you have any questions please feel free to contact Chrissy Nordmark at (570) 899-4277, Nicki Pachucki at snap0208@aol.com or Annie Rood (570) 574-8664. Thank you.

Father Rawel's
Corner



NEW LIFE IN CHRIST

God is the author of life. The people who have encountered God in Jesus at some point in their lives have experienced new life in body and spirit.

In both the first reading and second readings of the day, we see and witness the testimony of Peter about his experience of Jesus. Through his testimony, he reminds the people about the performance of God's deeds of power, wonders, and signs through his son Jesus when he was here on earth amidst them.

God, through Jesus, has touched the lives of numerous people directly, especially those who were diseased and unwell and made them whole again. Now this same God has raised Him from the dead so that we may come to believe in the power of God.

In the Gospel, we see how the risen Lord becomes a companion to the disciples who were on their way to Jerusalem after the death of Jesus. In their moments of pain, sorrow, and despair, He becomes the source of joy, happiness, and hope as He reveals Himself gradually to them. In the breaking of the bread, the disciples' eyes were opened, and they experienced a new life filled with faith, hope, and charity that led them to become the missionary of God's word.

We too pray so that the Lord, may give us the grace to open our eyes to see the wonders of God in the creation and in our neighbors, and may it enable us to experience new life in God. ALLELUIA... ALLELUIA...!!!!

HAVE A BLESSED EASTER SEASON!



**Knights of
Columbus**

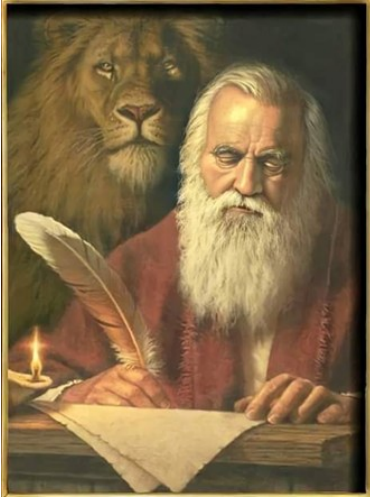
Applications for the
2026 Joe Zabra
Knights of Colum-
bus Scholarship are

now available. The scholarship is open to graduating High School Seniors that are in good standing in the St. Elizabeth/ St. Mark Parish. Deadline to submit applications is [May 3, 2026](#). Recipient(s) will be notified soon after, and the scholarship(s) will be presented in June. Please contact Glenn Cronauer, Grand Knight, at 570 -417-8511 if you would like an application.

*Donations totaling \$500.00 have
been made to St. Elizabeth's Church
in memory of
Joseph James Kachurak,*



FEAST OF SAINT MARK THE EVANGELIST — 25th APRIL



Mark the Evangelist is the person who is traditionally ascribed to be the author of the Gospel of Mark. According to Church tradition, Mark founded the episcopal see of Alexandria, which was one of the five most important sees of early Christianity. His feast day is celebrated on April 25, and his symbol is the winged lion.

Much of what we know about St. Mark, the author of the Second Gospel, comes largely from the New Testament and early Christian traditions. Mark the Evangelist is believed to be the 'John Mark' referred to in the Acts of the Apostles, the history of the early Church, in the Canon of the New Testament.

He was the son of Mary of Jerusalem whose home became a meeting place for the apostles. He is also the cousin of St. Barnabas, a Levite and a Cypriot. Mark joined St. Paul and St. Barnabas on their first missionary journey to Antioch in 44 A.D. When the group reached Cyprus, Christian tradition holds that Mark left them and returned to Jerusalem, possibly because he was missing his home.

This incident may have caused Paul to question whether Mark could be a reliable missionary. This created a disagreement between Paul and Barnabas and led Paul to refuse Mark's accompaniment on their second journey to the churches of Cilicia and the rest of Asia Minor.

According to Eusebius of Caesarea, Herod Agrippa I, in his first year of reign over the whole of Judea (AD 41), killed James, son of Zebedee and arrested Peter, planning to kill him after the Passover. Peter was saved miraculously by angels, and escaped out of the realm of Herod. Peter went to Antioch, then through Asia Minor.

He then, visiting the churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia, as mentioned in 1 Peter 1:1, arrived in Rome in the second year of Emperor Claudius. Somewhere on the way, Peter encountered Mark and took him as travel companion and interpreter. Mark wrote down the sermons of Peter, thus composing the Gospel according to Mark, before he left for Alexandria in the third year of Claudius (AD 43).

According to the Acts 15:39, Mark went to Cyprus with Barnabas after the Council of Jerusalem. However, it can be assumed the troubles between Paul and Mark did not last long, because when Paul was first imprisoned, Mark, who was at the time in Rome with plans of visiting Asia Minor, visited him as one of his trusted companions.

Mark's hopes to visit Asia Minor were most likely carried out, because during Paul's second captivity and just before his martyrdom, Paul wrote to Timothy at Ephesus advising him to "take Mark and bring him with you [to Rome], for he is profitable to me for the ministry". If Mark returned to Rome at this time, he was probably there when Paul was martyred.

According to Christian tradition, Mark also held a close relationship with St. Peter, who referred to Mark as 'his son' in his letter addressed to a number of churches in Asia Minor. Clement of Alexandria, Irenaeus and Papias all indicate that Mark was an interpreter for Peter.

Although Papias states Mark had not personally heard the Lord speak firsthand and, like Luke, Mark was not one of the twelve apostles. Mark the Evangelist was identified as the man who carried water to the house where the Last Supper took place. Some believe Mark was likely speaking of himself when he wrote the description of Jesus' arrest in Gethsemane. "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked".

Coptic tradition also holds that Mark the Evangelist hosted the disciples in his house after Jesus's death, that the resurrected Jesus Christ came to Mark's house (John 20), and that the Holy Spirit descended on the disciples at Pentecost in the same house. Furthermore, Mark is also believed to have been among the servants at the Marriage at Cana who poured out the water that Jesus turned to wine.

St. Mark lived for years in Alexandria, where he died as a martyr while being dragged through the streets, as the pagans of the city resented his efforts to turn the Alexandrians away from the worship of their traditional gods. Mark's Gospel was probably written between 60 and 70 A.D., and was based upon the teachings of St. Peter. It is believed Mark provided both Luke and Matthew with basic sources for their Gospels.

He was probably the first bishop of Alexandria, Egypt and the founder of the Church of Alexandria, although he is not mentioned in connection to the city by either Clement of Alexandria or by Origen. In 828, relics of St. Mark were stolen from Alexandria and taken to Venice, Italy. There they are enshrined in a beautiful cathedral dedicated to him.

St. Mark's symbol is a winged lion. This is believed to be derived from his description of St. John the Baptist, as "a voice of one crying out in the desert". The wings come from Ezekiel's vision of four winged creatures as the evangelists. He is often depicted as writing or holding his Gospel. He is sometimes shown as a bishop on a throne or as a man helping Venetian sailors.

Worship & Meditation

Readings for the week of April 19, 2026

Sunday:

Acts 2:14, 22-33/Ps 16:1-2 and 5, 7-8,
9-10, 11/1 Pt 1:17-21/Lk 24:13-35

Monday:

Acts 6:8-15/Ps 119:23-24, 26-27, 29-30/
Jn 6:22-29

Tuesday:

Acts 7:51-8:1a/ Ps 31:3cd-4, 6 and 7b and
8a, 17 and 21ab/Jn 6:30-35

Wednesday:

Acts 8:1b-8/ Ps 66:1-3a, 4-5, 6-7a/
Jn 6:35-40

Thursday:

Acts 8:26-40/ Ps 66:8-9, 16-17, 20/
Jn 6:44-51

Friday:

Acts 9:1-20/ Ps 117:1bc, 2/Jn 6:52-59

Saturday:

1 Pt 5:5b-14/ Ps 89:2-3, 6-7, 16-17/
Mk 16:15-20

Next Sunday:

Acts 2:14a, 36-41/Ps 23:1-3a, 3b-4, 5, 6/
1 Pt 2:20b-25/Jn 10:1-10



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Gospel Meditation

Encourage Deeper Understanding of Scripture

When I first read Homer's *Odyssey* as a teenager, one scene captured my imagination: Odysseus finally returning home after 20 years, yet no one recognized him. Disguised as a beggar, he speaks with his wife, his son, and even his enemies. He is fully present, yet hidden. Only at the right moment does he reveal himself, and everyone realizes he has been with them all along. I was struck by the mystery that he could be so close to his loved ones, and yet they simply could not identify him.

A similar mystery is at the heart of today's Gospel. Two disciples walk the road to Emmaus with Jesus, but **"their eyes were prevented from recognizing him."** (Luke 24:16) He listens, teaches, and eats with them, yet they remain blind until he breaks the bread. Suddenly their eyes are opened — and at that very moment, he vanishes. His disappearance is not absence. Rather, it is revelation. The Risen Lord is now present in a new way, in the breaking of the bread and in the life of His Church.

Faith is this shift of vision. Instead of searching for a visible Jesus as if he were absent, we learn to recognize him unveiled in hidden ways — in Scripture proclaimed, in the Eucharist, in the sacraments, in the very life of the Church.

And what is true of him is true of us. Just as he disappears into the mission of his Body, we too are meant to be hidden in him. When we live hidden in Christ, we are seen for who we really are.

— *Father John Muir*

Weekly Prayer

Sunday's Readings

First Reading:

"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." (Acts 2:33)

Psalm:

Lord, you will show us the path of life. (Ps 16)
Or Alleluia.

Second Reading:

He was known before the foundation of the world
but revealed in the final time for you. (1 Pt 1:20)

Gospel:

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?" (Lk 24:32)

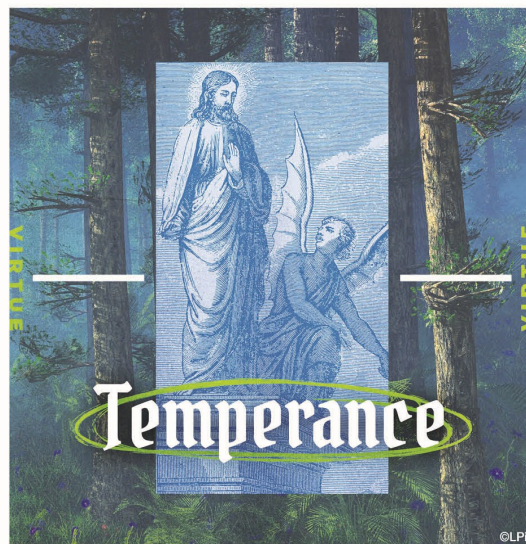
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Live The Liturgy Inspiration of the Week

Like Cleopas, we make our way
through this world with weary feet and
disappointed hearts. Christ falls into step
beside us. He can open our eyes. Will we
let him?

Observances for the week of April 19, 2026

Sunday:	3rd Sunday of Easter
Tuesday:	St. Anselm, Bishop and Doctor of the Church
Wednesday:	<i>Administrative Professionals' Day; Earth Day</i>
Thursday:	St. George, Martyr; St. Adalbert, Bishop and Martyr
Friday:	St. Fidelis of Sigmaringen, Priest and Martyr; <i>Arbor Day</i>
Saturday:	St. Mark, Evangelist
Next Sunday:	4th Sunday of Easter; World Day of Prayer for Vocations



Virtues, Explained!

This cardinal virtue of temperance is shown in the person who is master of his passions and his attachment to the world. "It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable," we read in the Catechism.

Blessing for Spring

Dear Lord,
As this new season begins,
bring new life to our hearts as well.
Prune what has grown
despondent,
brush back that which darkens
and clouds.
As the flowers bud and bloom,
bless us with new wonder, new
hope, new promise, new joy.
Amen.

Liturgical Life

(PRACTICING) CATHOLIC

Mini Reflection: Christ gave us everything. He gave us “happily ever after.” But what do you do with everything? What do you do with “happily ever after?” What do you do with the Resurrection? What do you do with salvation?

The Story That Never Ends

The biggest mistake we can make as Christians is to think that the Resurrection is the end of the story.

Of course we *know*, logically, that it isn't — there are whole books of the Bible that come after it, detailing not just the activities and teachings of the Risen Christ, but the development of the early Church and the Gospel's first baby steps into the wider world. We know this.

But sometimes we don't act like it.

The thing is, we like stories that can be tied up neatly in a bow. It's why “happily ever after” is a thing. These tidy endings are especially satisfying following an emotional gut punch and a twist — for instance, let's say the crucifixion of the story's hero and a *gotcha!* moment where it turns out he's not dead after all. Drinks all around! And...scene. The curtain falls.

But the curtain didn't fall. It still hasn't.

Look at Cleopas. He has heard the testimony of people he knew, people he trusted — and yet, he's in a world of confusion. He's stumbling along the road, wondering what to believe.

Christ gave us “happily ever after.” But what do you do with “happily ever after?” What do you do with the Resurrection? What do you do with salvation?

The Resurrection left loose ends — not because it was insufficient, but because it was not a final chapter. So being a Christian means embracing the life of a loose end. It means figuring out what to do with the Resurrection, with salvation, with forgiveness — with this hard-won “happily ever after” that is a gift but also a commission.

Because the curtain is still up, and we are all characters in the Greatest Story Ever Told.

So, what's the next scene?

— Colleen Jurkiewicz Dorman

Why do we do that?

Catholic Life Explained

Question:

What do Catholics believe about the end of the world?

Answer:

We hear the phrase “the end of the world” casually today. Often in film or media, it means the end of civil society or the threat of human annihilation by natural disasters. For the Christian, our perspective is distinctly Christ-centered. Numerous times through the Gospel, Jesus notes that he will come again, even after he has ascended into heaven. The Church typically refers to this as the Second Coming of Jesus or the Latin “Parousia,” meaning “presence” or “arrival.”

We believe that Christ will come again, and at his Second Coming, temporal time will end. Human history will end, at least as we know it. However, it doesn't mean that creation will be destroyed. The book of Revelation speaks of a renewal, indeed a “*new heaven and a new earth*” (Rev 21:1). Christ will come again in glory. Our souls will be reunited with our bodies. While our lives were judged individually at our deaths, which we call the particular judgment, something new will happen here. Theologians call it the general judgment or the last judgment, in which our deeds and the effects — for good or ill — will be known to all. For the early Christians, this second coming was hoped for! They knew it was the completion of God's work of redemption for the human race. We, too, should pray with them, “Come Lord Jesus!”

And it happened that, while [Jesus] 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.

- Lk 24:30-31

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Questions of the Week

Invite Parishioners to Reflect and Respond to Scripture

First Reading:

In his first speech on the streets of Jerusalem, Peter quotes Psalm 16 as proof of God's promise to David in raising Jesus from the dead. Have you ever made a promise to God?

Second Reading:

In the resurrection of Jesus, Peter urges us to have our faith and hope in God. What is something you could hope for from God this week?

Gospel:

Jesus' interpretation of Scripture opened the eyes of the two disciples. Does reading the Bible bring you clarity?

