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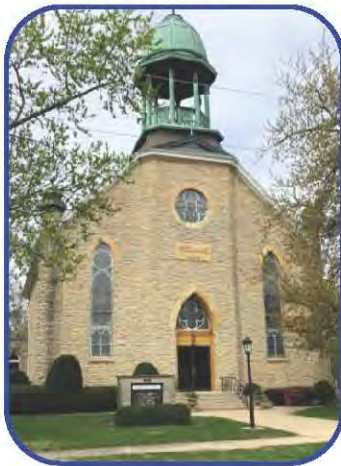
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2025 Holy Week Highlights at the Border Town Parishes



Have a Blessed Easter Season !



OFFICE HOURS

Monday & Tuesday
9:00 a.m. - 3:00 p.m.

THE SACRAMENT OF THE MOST HOLY EUCHARIST

Wednesday &
First Friday 5:00 p.m.

HOLY DAY MASSES

Dates and times vary

THE SACRAMENT OF RECONCILIATION

Sunday at 8:30 a.m. or
by appointment

RELIGIOUS EDUCATION (KINDERGARTEN - 8TH GRADE)

Sunday Classes 10:00 - 11:00 a.m.

RITE OF CHRISTIAN INITIATION FOR ADULTS (RCIA)

(At St. Patrick's) Sunday Classes 8:30 - 10:00 a.m.

THE SACRAMENT OF RECONCILIATION / SACRAMENTO DEL BAUTISMO

Please call the Parish Office for more information. English baptisms normally are held on the 1st or 4th Saturdays of the month at noon or at the 9:00 a.m. Sunday Mass. / Por favor llame a la Parroquia para mas información. Normalmente, los bautismos están celebrando los tercer Sábado cada mes al mediodía.

SACRAMENT OF HOLY MATRIMONY (MARRIAGE) / EL SACRAMENTO DEL MATRIMONIO

Please call the office before setting a date for your wedding. The diocese requires a six month preparation prior to the wedding. / Las parejas pueden llamar a la oficina antes de poner una fecha para su boda o de hacer otros compromisos. La Diócesis de requiera un tiempo de preparación de un mínimo de seis meses entre la boda.

THE SACRAMENT OF THE SICK / (UNCIÓN) DE LOS ENFERMOS

Call the Office if you know of someone in need of the Sacrament. / Contacte la Parroquia si alguien en su familia necesita el Sacramento.

FUNERALS / FUNERALES

Contact the Parish Office before placing any obituary notices.

PARISH MEMBERSHIP / ASOCIACIÓN DE PARROQUIA

Registration Forms are located in the Parish Office or in Church. / Las formas de inscripción pueden ser encontrado en la oficina.

April 19, 2026: The Third Sunday of Easter

3RD SUNDAY OF EASTER

APRIL 19, 2026



Readings from this week's Mass can be found in #904 of the Journey songs Book

Sunday **April 19**

9:00 A.M. † Patricia Brace (Paula Dandurand)

Wednesday **April 22**

5:00 P.M. † David Brown (Richard & Carol Brown)

Saturday **April 25**

2:00 P.M. **CONFIRMATION LITURGY**

The Parishioners of St. Anne's

Sunday **April 26**

9:00 A.M. † Patrick Burns (Family)

FR. PETE STILL OFFERS ONLINE MASSES AT
www.stpatrickmotence.org!!!

SUNDAY COLLECTION:


April 5, 2026 **TBA**
 THE WEEKLY BUDGETED GOAL IS \$2,000 TO PAY OUR
 BILLS AND KEEP THE PARISH AFLOAT. PLEASE
 CONSIDER THIS WHEN MAKING YOUR OFFERING.

PLEASE CONSIDER NAMING ST. ANNE'S CHURCH IN
 YOUR WILL OR ESTATE PLANNING!!! WE ARE
 LOOKING TO ESTABLISH A \$2,000,000 FOUNDATION
 WHICH WILL SUSTAIN ST. ANNE'S CHURCH!

ST. ANNE'S CHURCH EMERGENCY PHONE NUMBER If you know of someone who is sick and in need of the sacraments or wishes a visit at the hospital or care facility, please contact the parish office at ☎ (815) 685-1359.



PLEASE PRAY FOR OUR SICK: Eva Bell, Paula Bertrand, Lola Billings, Duane Blanchette, Sue Bonvallet, Cheryl Boswell, June Burns, Cindy Capriotti, Ashley & Jesse Childress, Abraham Daily, Aria Dionne, Carol Fatcher, Raelynn Garrett, Val Lagacy, Pam & Bentley Lottinville, Linda Miramontes, Ruth Sparenberg, Cynthia Vickery, Marie Vickery and John Wojnowski.



ST. ANNE'S PEW & CHURCH DEDICATION PROGRAM

The concept for our dedication program is simple - we are offering the opportunity to remember a loved one in a memorial dedicated for one of our church or chapel pews (\$2,500).

LITURGICAL MINISTRIES



Sunday (9:00 A.M.)	April 19
Eucharistic Minister:	J. Bruhn
Lector:	B. Norush
Ushers:	S. Langellier, A. Childress
Altar Servers:	J. Martinez

I. Tristan, M. Tristan
 Sophia & Whittaker

Counters:	Sunday (9:00 A.M.)	April 26
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Eucharistic Minister:	B. Miramontes
Lector:	S. Menigoz
Ushers:	R. Bell, G. Polletta
Altar Servers:	L. Bell

C. Foltz, B. Miramontes
 Skip & Cindy

Counters:

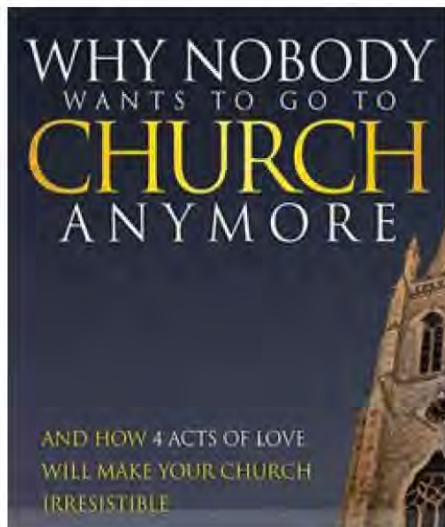


First Communion



Confirmation

**PLEASE NOTE: THIS YEAR, OUR
 CONFIRMATION LITURGY WILL TAKE
 PLACE AT ST. ANNE'S ON APRIL 25 AT
 2:00 P.M. AND FIRST COMMUNION WILL
 TAKE PLACE ON MAY 3 AT 9:00 A.M.**



AUTHOR REVEALS 4 REASONS 'NOBODY WANTS TO GO TO CHURCH ANYMORE'

By Billy
Hallowell

Numerous studies have shown that church attendance in America is on the decline. Considering this dynamic, people of faith may be asking themselves what's behind increasingly emptying pews and how they can get involved to reverse the trend.

In the new book, "Why Nobody Wants to Go to Church Anymore," authors Thom and Joani Schultz provide some answers -- and four possible solutions -- to the growing problem. Among them, the husband-and-wife duo believe that the church needs a renewed sense of hospitality, more openness to the sharing of divergent ideas, true and elevated humility and a focus on God's providence in the modern-era.

TheBlaze interviewed Thom Schultz last week to learn more about his theories on the subject. While some of the purported causes are predicated upon social and cultural trends, he also pointed to problems within the practice of the Christian faith -- issues that will require believers to work diligently to reverse the trend.

The current culture feels judged over their beliefs, clothing and lifestyle, Schultz told *TheBlaze*. Additionally -- and on a connected note -- he claims that people do not want to simply be lectured in a one-way communications schema; they want to be a literal part of the discussion. But that only scratches the surface, leaving many questions and possible solutions at bay.

At the center of it all, is one key question: How do churches stem a modestly growing decrease in church attendance?

In an effort to summarize his views, the author attempted to answer this curiosity by providing four potential problems and solutions based on

interviews he and his wife, Joani, conducted with Americans across the country:

- 1) Schultz argues that people feel judged, so he proposes "radical hospitality," which essentially means embracing a church paradigm of full acceptance. "We don't mean endorse, but we mean accept the person," he said. "We feel that that's a Christ-like approach to things."
- 2) As for the lack of two-way dialogue, Schultz encourages "fearless conversation" -- which means incorporating numerous viewpoints rather than simply lecturing. "By that title, it's really emphasizing both of those words," he told *TheBlaze*. "People want to be involved in the conversation." So, he is encouraging people to speak boldly on principle, but also to share ideas.
- 3) Schultz said that many believers and non-believers, alike, claim that "Christians are hypocrites" -- and that this mindset is increasing. To stem the critique, the author is calling for "genuine humility." This is the notion that life is a journey that everyone is on together. Being humble and truly addressing issues without giving the appearance of being above it all is essential under this proposed solution.

4) With so many critics also arguing that God is distant and dead, Schultz believes that Christian churches need to re-tune their messaging and implement "divine anticipation." "In many churches we have either forgotten to talk about God or the primary and almost only mention of God is from Bible times," he said. "The Bible is a wonderful tool for us to use ... but if we give the impression that God [only] acted thousands of years ago, we've given the impression that God only did good things back then -- and that he either died or went away."

"We're getting distracted from the questions that people are looking to the church to ask," he said. "Those have much more to do with issues that are obvious to everyone -- matters of faith and things related to God."

While Schultz said he is by no means telling Christians not to share personal stances on various issues, he said that the choice to vehemently share divisive opinions automatically alienates half -- or at least a portion -- of the population.





The two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

LUKE 24:35



Three Basic Rules

FR. THOMAS M. SANTA, CSSR

The Emmaus story is about two disciples walking seven miles from Jerusalem to a village called Emmaus and their encounter with Jesus, whom they did not recognize. The story is rich in both symbolism and meaning. In a nutshell, it teaches us three basic rules for the formation of Christian community: *Welcome the stranger. Break open the word. Celebrate the Eucharist.* When we are faithful to these practices, we are faithful to the promise of the kingdom in our midst. If we choose to ignore these basic rules, we should not be surprised that we seem to be struggling.

Three out of three rules set the baseline. We cannot congratulate ourselves if we follow one or two of them

well enough and ignore the third. We cannot pick and choose. It is the Lord who sets the parameters; our mission is only to respond positively in faith to what he directs us to do.

How are we doing? An honest appraisal probably suggests that improvement is needed. Each of our local communities, and indeed even the wider Church, sometimes struggles to form an Emmaus community of faith. We know we can do better. The good news is that we are not uninformed, and we know where we need to place the most effort. The Holy Spirit of God will show us how we need to apply this renewed effort. ●

Reflect

Where does my family and parish need improvement to form a genuinely faithful Emmaus community?

Dear Padre,

Why are there different stories about Jesus' resurrection?

As a whole, the New Testament is a testimonial to the resurrection. About twenty years after Jesus' death, St. Paul offers the earliest written reference to the resurrection. (See 1 Thessalonians 1:10.) All four gospels tell the story of Jesus, who was crucified, rose from the dead, and appeared to his disciples. However, the evangelists incorporated elements that were handed on orally, and they presented them in their own style to address the particular needs and cultural backgrounds of their readers. Each author attempted to express the inexpressible resurrection within the limits of language, and they selectively highlighted or omitted material for theological purposes. If minor details vary among the writers—such as the number of women or angels at Christ's tomb—these variations are consistent with the nature of eyewitness accounts and recorded events as they are remembered. Divergent accounts are not false accounts. Despite discrepancies, the objective of the authors remained uncompromised: the identity of the historical Jesus of Nazareth is now the risen Lord of All. (See Acts 10:34–43.) Moreover, the authors wanted to convey this fundamental truth: Jesus Christ's defeat of death by his resurrection is central to our Christian hope and is the assurance of our own resurrection! Guided by the Holy Spirit, the gospels' resurrection accounts have inspired believers for 2,000 years—for “if Christ has not been raised, then...empty, too, your faith” (1 Corinthians 15:14). ●



VLADIS CHURN / SHUTTERSTOCK

Fr. Byron J. Miller, CSsR / DearPadre.org

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
April 20	April 21	April 22	April 23	April 24	April 25	April 26
Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	Easter Weekday	St. Mark, Evangelist	Fourth Sunday of Easter
Acts 6:8–15 Jn 6:22–29	Acts 7:51–8:1a Jn 6:30–35	Acts 8:1b–8 Jn 6:35–40	Acts 8:26–40 Jn 6:44–51	Acts 9:1–20 Jn 6:52–59	1 Pt 5:5b–14 Mk 16:15–20	Acts 2:14a, 36–41 1 Pt 2:20b–25 Jn 10:1–10



ALESSIA PIERDOMENICO / SHUTTERSTOCK

A WORD FROM POPE LEO XIV

The Church is brokenhearted at the cry of pain rising from places devastated by war.... We must never get used to war!... For this reason, in the name of human dignity and international law, I reiterate to those in positions of responsibility the frequent warning of...Pope Pius XII: “Nothing is lost with peace. Everything may be lost with war.”

GENERAL AUDIENCE, ROME, JUNE 18, 2025



THE ROAD TO EMMAUS



Discover the hidden words.

C	E	E	S	G	C	A	S	C	Z	Q	R	R	I	O
J	Q	M	V	E	K	L	R	U	H	O	T	G	Z	R
W	O	T	M	E	V	U	E	J	F	J	E	S	U	S
M	L	U	V	A	C	E	W	O	Z	F	A	B	I	J
U	I	V	R	I	U	I	N	P	P	B	E	L	B	X
U	S	F	F	N	Z	S	I	V	U	A	S	R	S	C
G	U	I	D	M	E	F	U	V	T	N	S	C	Q	A
A	E	L	V	G	M	V	Y	B	E	V	R	V	C	D
D	Q	Q	V	S	B	F	U	Y	Z	I	X	A	T	B
J	E	R	U	S	A	L	E	M	P	B	U	N	F	W
M	E	S	S	I	A	H	Y	T	E	Z	O	I	K	Z
I	I	T	H	O	D	Q	U	P	B	H	I	S	M	F
S	V	H	H	H	Z	R	Q	J	O	F	B	H	R	L
I	N	G	F	Z	E	U	Y	W	S	P	B	C	R	B
W	J	A	R	G	S	U	P	P	E	R	R	G	R	M

Word Bank

- | | | |
|---------|-----------|-----------|
| JESUS | MESSIAH | EMMAUS |
| CLEOPAS | SUFFER | JERUSALEM |
| JOURNEY | CRUCIFIED | SEVEN |
| VANISH | SUPPER | SCRIPTURE |



18-19 Abril 2026: Tercer Domingo de la Pascua

TRADICIONES DE NUESTRA FE

El 3 de mayo en el sur de Ilocos, Filipinas, se celebra la fiesta del Cristo milagroso o Apo Lacay como lo Haman los filipinos. Esta imagen fue encontrada dentro de una caja que flotaba en el mar, junta con la Virgen Milagrosa. Fueron unos pescadores quienes hicieron el hallazgo. Los pescadores eran de los pueblos de Badoc y Sinait y decidieron llevarse el Cristo a Badoc, pero no lograron moverlo. Una vez que decidieron llevarse al Cristo a Sinait, la imagen se hizo muy ligera de peso, por lo cual se piensa que Cristo deseaba estar en Sinait.

Este Cristo negro recuerda a los Cristos milagrosos de Latinoamérica, como el Santo Cristo de Esquipulas (Guatemala), los Cristos de Tila, Chalma y Otaltitlan (México), el Señor de los Milagros (Perú) y otros. Probablemente se trata de una evangelización española ya quien 1595, el rey Felipe II mandó varios Cristos negros a los cristianos indígenas de América. En todo caso, estos Cristos han resultado milagrosos gracias a la fe del pueblo, porque como dice Jesús: nuestra fe es la que nos salva (Marcos 5: 34; 10: 46-52). - Fray Gilberto Cavazos-Glz, OFM, Copyright© J. S. Paluch Co.

EN EL CAMINO

Una metáfora importante que se emplea para describir la vida cristiana es la de una peregrinación. En la segunda lectura de hoy, Pedro se dirige a la primera comunidad cristiana: "Vivan siempre con temor filial durante su peregrinar por la tierra" (1 Pedro 1: 17). Al pensar en una peregrinación, normalmente se nos ocurre algún tipo de movimiento

LAS MISAS EN ESPAÑOL

12:00 p.m. los Domingos

7:00 p.m. los Viernes

ROSARIO & CATECISMO

Todos los Miércoles a las 6:30 p.m.

La Parroquia de San Patricio

del punto A al punto B. La peregrinación cristiana, que comenzó en las aguas del bautismo (punto A) tiene como destino final la vida eterna con Dios en el cielo (punto B). Desafortunadamente, en el transcurso tomamos todo tipo de desvíos. Debido al pecado, tontamente nos desviamos y a veces parecemos incapaces de detectar la presencia del Señor. Hoy, el relato de los dos discípulos camino a Emails ilustra el hecho de que, aunque nos sentamos abatidos o muy desviados, el Señor está allí, caminando junta a nosotros.

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¿Con qué frecuencia tomamos el tiempo para discernir lo que Jesús quiere de nosotros? ¿Son nuestras oraciones siempre peticiones, pidiendo a Jesús que haga cosas por nosotros? Si es así, esa es una relación unilateral. Vivir nuestra fe significa desarrollar una relación personal con Jesús. Al igual que en cualquier amistad, hay que dar y recibir, cada lado escuchándose unos a otros y ayudándose unos a otros. Tómese un tiempo en silencio para escuchar lo que Jesús le pide.

LECTURAS DE HOY

Primera Lectura - No era posible que Jesús quedara bajo el dominio de la muerte (Hechos 2: 14, 22-33).

Salmo - Señor, nos mostraras el sendero de vida (Salmo 16 [15]).

Segunda Lectura - Han sido salvados por la Sangre preciosa de Cristo, como un cordero sin mancha ni defecto. (1 Pedro 1: 17-21).

Evangelio - Reconocieron a Jesús en la fracción del pan (Lucas 24: 13-35).

LECTURAS DE LA SEMANA

Lunes: Heh 6: 8-15; Sal 119; Jn 6: 22-29 o (por la memoria) Gn 1: 26-2: 3 o Col 3: 14-15, 17, 23-24; Sal 90; Mt 13: 54-58

Martes: Heh 7: 51 - 8: 1a; Sal 31 ; Jn 6: 30-35

Miércoles: Heh 8: 1b-8: 1a; Sal 66 ; Jn 6: 35-40

Jueves: Heh 8: 26-40; Sal 66 ; Jn 6: 44-51

Viernes: Heh 9: 1-20; Sal 117; Jn 6: 52-59

Sábado: 1 Pe 5: 5b-14; Sal 89 (; Mc 16: 15-20

Domingo: Heh 2: 14a, 36-41; Sal 23 (22): 1-6; 1Pe2: 20b-25; Jn 10: 1-10

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