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★ May the souls of the
Faithful departed, ★
Through the mercy of GOD
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OUR LADY OF THE LAKE



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Live Streamed Masses - pls check our webpage

13 Sunday in OT
June 27, 2021

Fr. PETER AUER, Pastor
Cell: 920-605-5765
OLGreenLake@gmail.com

OFFICE: 920-294-6440
Carolyn Zentner (Mon/Tue)
8:30 AM — 12:30 PM
OLGLCatholic@gmail.com

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Pat Green

NEW PARISHIONERS: Welcome to our Parish Family! If you wish to register, please stop in the parish office to pick up a new membership form, or print out a copy from our website: www.OLOL.center.
CONFESSIONS: Sat: 4 - 4:45 pm, Sun 7:30 - 7:45 am, 9:30 - 9:45 am, and by appointment anytime.
BAPTISM: Please contact Fr. Peter as soon as possible, even before the birth of the baby.
MARRIAGE: Please contact Fr. Peter at least 6 months prior to the wedding date.



Mk 5:21-43 or 5:21-24, 35b-43



He took the child by the hand
and said to her, "Talitha kum,"

MASS INTENTIONS		
SAT, June 26	5 PM	+ Frank & Helen Cirino
SUN, June 27	8 AM	Parish Family
	10 AM	+ Nick Lueptow
MON, June 28	8 AM	+ For All the Poor Souls in Purgatory -especially those forgotten
8:30 AM - 11:30 AM ADORATION		
TUE, June 29	8 AM	+ Regina Anderson
WED, June 30	8 AM	+ Sharon Andrews
THU, July 1	8 AM	+ Kenneth Pilon
FRI, July 2	8 AM	+ Edward Kozik
SAT, July 3	8 AM	+ Frank & Lil Sametz
	5 PM	+ Frank & Helen Cirino
SUN, July 4	8 AM	+ John Mullowney
	10 AM	Parish Family



LITURGICAL MINISTRIES: July 3 & 4

LECTORS

5 PM

Diane Wagner

8 AM

Mark Kramer

10 AM

Bobbie Erdmann

EMHC

5 PM

Amy Polcyn

8 AM

Bob Klatt

10 AM

Betty Keipe



LOOKING AHEAD...

June 27

11 am OUR CHURCH PICNIC - make time!

June 28

8:30am - 12:30pm, OFFICE OPEN

8:30-11:30 am ADORATION

June 29

8:30am - 12:30pm, OFFICE IS OPEN

July 4

Independence Day

July 5



Independence Day observed.

MOVIE & A POTLUCK

Calamity Jane - Doris Day


PICNIC

THIS SUNDAY - PLEASE COME ONE, COME ALL! THERE IS ENOUGH FOOD FOR ALL WHO COME. IF YOU CAN, PLEASE BRING A SIDE DISH. THANK YOU!



PLEASE PRAY FOR...

Our Country, Dea Shimpach and her son, Mike Dudzinski, Ellie Hahnl, William Stevens, Pat Green, Bill & Elaine Riebe, Marie Pitre, Kathryn & Ed Wabiszewski, John Robert Katsibubas, Dusty Walker.



WHAT'S IN OUR CHURCH

A PRIE-DIEU (French: literally, "pray to God", also known as kneeler) is an essential part of a Church. The top is slanted to hold a prayer book or missal, or one can rest his/her arms while praying. The kneeling part is often cushioned to allow a comfortable praying attitude. It is also used for private devotions at home. A larger size prie-dieu is often used for weddings or for praying before a the mortal remains displayed in a coffin. Its present form comes to us from the 17th century. It was very popular with ladies of higher standing, who did have chapels in their homes and often a priest to take care of the spiritual need of the whole house of the hoi aristoi (as to differentiate from the hoi polloi).

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From the DESK of... Fr. Peter

DEVOTIONS

The mission of the Church is to bring the Good News to all the world. The Church has the power of GOD at it's disposal. The Sacraments, are where GOD comes and encounters individual people on a one on one. It stands to reason that we cannot be at holy Mass 24/7. There is a life to be lived – most people are part of the laity. As such we are to enter the world and transform the world to further the kingdom of GOD. Just to go to Church is does not nearly fulfill our duty as a martyr of GOD, which title we received in Confirmation. As a fully initiated Catholic we make Christ present whenever and wherever we can. This means: outside the Sacraments.

This is where devotions come in. Devotions are a manifold expression of our love and service to GOD and neighbor. Because all our spiritual and mental state, ought to be expressed in action. Each person is called differently. Some become a third order of a religious group, some are drawn to the life-style of, lets say: a Franciscan. They don't have to be formally initiated, though very helpful, but we can strive to live without excess, care for others, be in harmony with nature,... as St. Francis did.

Devotions are mostly thought about when we say the Rosary, or make a novena, or fasting, or make a pilgrimage, or something similar. But it is always about prayer and seeking union with GOD. We can also have a devotion to saints, who by imitating their life - these saints will be able to help us and guide us. But the end of our devotion is ALWAYS GOD. A good example of this is our Blessed Mother. If we are her children, she will prepare us to become one with the Most Holy Trinity. When she has done this, she steps back and rejoices that we have found Him, who must be our one and all.



FLOCKNOTE SIGN-UP ON OUR WEBPAGE!

DEVOTION TO THE IMMACULATE HEART

Why it is so crucial

Devotion of Reparation

As recommended by the Blessed Mother, this devotion is intended to make reparation for the ongoing offenses suffered by the Immaculate Heart. At the June 1917 apparition, Our Lady opened her hands, which gave off an intense light: "In front of the palm of Our Lady's right hand was a heart surrounded with thorns that appeared to be piercing it. We understood it was the Immaculate Heart of Mary, insulted by the sins of humanity, which wanted reparation." What is the meaning of this devotion? Why should we venerate the Immaculate Heart of Mary? Given our limited space, we will detail a few aspects, rich in meaning, of this admirable devotion.

THE LITANY OF LORETO

The Litany of Loreto is one of the many Marian litanies which were the product of the Middle Ages. These litanies praise Mary. This particular litany originated at the shrine of the Holy House at Loreto, which, according to tradition, was the small cottage-like home where the Holy Family had lived and which was miraculously transported by angels, in 1291, from the Holy Land to its present location in Loreto. It was definitely recommended by Pope Clement VII and approved by Sixtus V in 1587, and all other Marian litanies were suppressed, at least for public use. These titles and invocations set before us exalt Mary's privileges, her holiness of life, her amiability and power, her motherly spirit and queenly majesty. Reflection on the titles of the litany, therefore, will unfold before us a magnificent picture of our heavenly Mother, even though we know little about her life. Our Lady's influence on the world has always been great. From the moment she took all of us as her spiritual children, at the foot of the Cross, she has proved herself to be a mother without equal. Over the course of time, she has lightened the burden of millions, brought peace and joy to tortured hearts, counsel to those in doubt, comfort to the sorrowing, repentance and mercy to sinners, and GOD to everyone who would accept Him. Our Lady never ceases to work for the conversion, sanctification and salvation of us poor sinners. It was during her apparition at La Salette, in 1846, that she said that we could never repay her for all that she has done for us.

So what is a Litany? This word comes from the Greek and means basically: prayer (Latin: litania, letania, from the Greek lite: prayer or supplication). We will be surprised to find that the Jews prayed litanies too. Litanies to the Mother of God date back to the beginnings of Patristic literature (first few centuries); but very definite evidence of them is found in certain Celtic manuscripts of the eighth century.

A litany is a prayer, a raising of the mind and heart heavenwards. Often they are prayed in Churches, but also in private devotions, for common necessities of the Church, or in calamities, to implore God's aid or to appease His just wrath. This form of prayer finds its model in Psalm 135: *"Praise the Lord, for he is good: for his mercy endureth for ever. Praise ye the God of gods . . . the Lord of lords . . . Who alone doth great wonders . . . Who made the heavens", etc., with each verse being concluded with the words, "for his mercy endureth for ever."* Similar is the canticle of praise by the youths in the fiery furnace (Dan. 3:57-87), with the response, "praise and exalt him above all for ever."

The Council of Vaison in 529 passed the decree: *"Let that*

beautiful custom of all the provinces of the East and of Italy be kept up, viz., that of singing with great effect and compunction the 'Kyrie Eleison' at Mass, Matins, and Vespers, because so sweet and pleasing a chant, even though continued day and night without interruption, could never produce disgust or weariness". The number of repetitions depended upon the celebrant. This litany is prescribed in the Roman Breviary as well as in the Rule of St. Benedict.

When peace was granted to the Church after three centuries of bloody persecution, public devotions became common and processions were frequently held, with preference for days which the heathens had held sacred. These processions were called litanies, and in them pictures and other religious emblems were carried. In Rome, pope and people would go in procession each day, especially in Lent, to a different church, to celebrate the Sacred Mysteries. Thus originated the Roman "Stations", and what was called the "Litania Major", or "Romana". It was held on 25 April, on which day the heathens had celebrated the festival of Robigalia, the principal feature of which was a procession.

In 590, when a pestilence caused by an overflow of the Tiber was ravaging Rome, Gregory the Great commanded a litany which is called "Septiformis"; on the preceding day he exhorted the people to fervent prayer, and arranged the order to be observed in the procession, which basically everyone in that vicinity ought to attend. The "Litania Minor", or "Gallicana", on the Rogation Days before Ascension, was introduced (477) by St. Mamertus, Bishop of Vienne, on account of the earthquakes and other calamities then prevalent. It was prescribed for the whole of Frankish Gaul (France), in 511, by the Council of Orleans. For Rome it was ordered by Leo III, in 799.

In 1601 there were about eighty litanies in circulation. To prevent abuse, Pope Clement VIII, by decree of the Inquisition of September 6, 1601, forbade the publication of any litany, except that of the saints as found in the liturgical books and that of Loreto. This was for official public worship. But there are also many litanies composed for private devotion that are not used in the public worship of the Church.

