

THE PARISH FAMILY OF MARCH 26, 2017
ST. MATTHIAS
THE APOSTLE CHURCH



CELEBRATION of EUCHARIST

Weekend

Saturday 4:00pm
Sunday8:30am
.....10:30am

Daily

Monday-Friday.....8:00am

National Holiday

9:00am

Holy Day of Obligation

Please call the Parish Office

Sacrament of Reconciliation

Saturday, 3:00pm-3:30pm

Mother of Perpetual Help Prayers

Tuesday, 8:30am

Eucharistic Adoration

Thursday, 8:30am until Noon,

**Living the Word,
Sharing the Spirit,
Loving Each Other**

796 Buckley Road
St. Louis, Missouri 63125
314-892-7500

Web Site:

www.stmatthiastheapostle.org

Fax: 314-892-0629

Baptisms

Please call the Parish Office
three months before the birth of
the child.

Marriages

Arrangements should be made a
minimum of one year before the
planned date of marriage.

Parish Office Hours

9:00am-4:00pm Monday-Friday

Bulletin Deadline

Noon on Monday

Fr. Dennis Port

Pastor
frport@sbcglobal.net

Fr. Eugene Selzer

selzer13@gmail.com

Deacon Charlie Bacher

charles.bacher@sbcglobal.net

Jonathan Diestelkamp

Office Manager
st.matthiasoffice@sbcglobal.net

Joseph Dahlem

Parish School of Religion
joedahlem@gmail.com

Mary Eckles

Adult Faith Formation
jack_eckles@msn.com

Jill Randall R.N.

Parish Nurse
636-208-5948
jrandall@faithnurses.org

Salesian Missionaries

314-416-1778
smmi-us@sbcglobal.net

The 4th Sunday of Lent March 26, 2017

READINGS FOR THE WEEK

Monday:	Is 65:17-21; Ps 30:2, 4-6, 11-13b; Jn 4:43-54
Tuesday:	Ez 47:1-9, 12; Ps 46:2-3, 5-6, 8-9; Jn 5:1-16
Wednesday:	Is 49:8-15; Ps 145:8-9, 13cd-14, 17-18; Jn 5:17-30
Thursday:	Ex 32:7-14; Ps 106:19-23; Jn 5:31-47
Friday:	Wis 2:1a, 12-22; Ps 34:17-21, 23; Jn 7:1-2, 10, 25-30
Saturday:	Jer 11:18-20; Ps 7:2-3, 9bc-12; Jn 7:40-53
Sunday:	Ez 37:12-14; Ps 130:1-8; Rom 8:8-11; Jn 11:1-45 [3-7,17,20-27, 33b-45]

"Not as man sees does God see, because man sees the appearance but the Lord looks into the heart." 1 SAMUEL 16:7

How often do we invest our time, talent and treasure in creating an appearance that does not matter at all to God? We strive to impress with our clothing, home, career, possessions, car and other marks of distinction. But none of these illusions of greatness will impress God. Instead, He will look into our hearts to see how much we loved Him, how much we loved others and how we showed that love by the way we used our

TREASURES FROM OUR TRADITION

The church slowly developed customs of reserving some portion of the eucharistic sacrifice for the sake of the dying. Today's custom of placing this portion in a tabernacle for prayer and adoration by the faithful cannot be traced back much beyond the year 1,000, much to almost everyone's surprise. There is simply no historical evidence of the Blessed Sacrament being present in a church for the purpose of having the faithful visit it or pray before it earlier in the church's history. People did visit, of course, but the center of their attention was the altar, symbol of Christ's sacrifice and the touch point between heaven and earth. Shrines and devotional altars abounded in medieval churches, but anything we might describe as a Blessed Sacrament chapel would be hard to find.

Amazingly, the Eucharist was first kept in private houses for the purpose of Holy Communion at home. As for church, the custom gradually developed of suspending a vessel shaped like a dove somewhere in the church, often over the altar. In the hovering bird, a few hosts, enough to satisfy the pastoral needs of the dying, would be secreted. The priest would lower the dove on a pulley as needed, but it wasn't a focus of devotion by visitors to the church.



Next Week - 5th Sunday of Lent

The Gospel reading is a story of life, and death, and *new* life. It is a story of faith and doubt and *new* faith. Through the raising of Lazarus, Jesus not only restores life to one person, he offers eternal life to all who believe in him.

Lazarus was dead, bound hand and foot with linen strips, his face wrapped in a cloth. This Season of Lent urges us to reflect on our own situation. Is there a part of my relationship with God that is dead? Are there fears, doubts, or obstacles that bind my hands and feet and prevent me from reaching out to others with love? Does a cloth wrap my face, and blind me to God's love and new life that he offers me?

In the sacraments Jesus calls to us: "Come forth!" Come from the darkness to the tomb to new life. Break the bonds of sin, doubt and despair; live a new life guided by the Spirit, a life which does not end in death. Come out and live in the love that has no limits, where death is merely a gate to new life with the God of the living.

To believe in Jesus Christ means to *trust* him. For those who trust him, physical death will be the door to a new and higher life, a form of existence that is *not* passing away: where there is no more suffering, no more sickness, no more death; where "God will wipe away all tears from [our] eyes".

We who are the friends of Jesus Christ live on two levels: the level of physical life, growing ever shorter and terminated by death; and the spiritual level, on which we have an eternal relationship with our heavenly Father. Eternal life is not something far away, some kind of pie-in-the-sky-when-we-die. No, the eternal life which Jesus gives begins in this world.

The principal means through which Jesus bestows on us who believe in him and trust him this present gift of eternal life is the sacraments. They are not merely infusions of some kind of spiritual power called "grace". Every sacrament is a personal encounter with Jesus our brother and our best friend; with Christ the eternal Son of God; with One who loves us more than we can ever imagine.

As a man like us, Jesus wept for Lazarus his friend. As the eternal God, he raised Lazarus from the dead. In his love for us all, Christ gives us the sacraments to lift us up to everlasting life.

Catechism of the Catholic Church

Prayer is primarily addressed to the Father; it can also be directed toward Jesus, particularly by the invocation of his holy name: "Lord Jesus Christ, Son of God, have mercy on us sinners."

"No one can say 'Jesus is Lord,' except by the Holy Spirit." The Church invites us to invoke the Holy Spirit as the interior Teacher of Christian prayer.

Because of Mary's singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done to her and to entrust supplications and praises to her.

Rest in Peace

We offer our sympathy and prayers to the families and friends of:

Margaret Knittel
formerly of our Parish

Donald Schlingman
Husband of Pat Schlingman
of our Parish

Margaret Blickle
of our Parish

Steven Blickle
Son of Margaret Blickle
of our Parish

May their souls and the souls of all the faithful departed rest in peace.

2018 Pilgrimage to the Holy Land

Every year St. Matthias offers a pilgrimage to holy shrines throughout the world for the spiritual and intellectual development of parishioners and friends. The next pilgrimage will take place **January 16-25, 2018**.

There is no better way to understand the Gospels than to see, feel and walk in the places where Jesus actually walked, taught, lived, died and rose from the dead - the **Holy Land**.

The fifth day in the Holy Land continues with a visit to **Yad Vashem**, Israel's Holocaust Memorial, with its poignant exhibits honoring the millions of lives lost during the Holocaust.



For more information contact Fr. Port (314-892-7500).

Brochures detailing the entire itinerary of the Pilgrimage are available at the Parish Office and the Narthex of the church.

How does the Church understand groups mentioned in the Gospel such as “the Jews,” “the Pharisees,” and “the Chief Priests, Scribes, and Elders?”

The Jews: This is a designation unique to the Gospel of John and is often used to refer to certain members of Jesus' own people, who rejected him. To some extent, it may reflect the “bitterness felt by John's own community after its ‘parting of the ways’ with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.” Nevertheless, this designation can never be understood as referring to the Jewish people as a whole at the time of Jesus, much less to the Jewish people of today.

The Pharisees: “Jesus was perhaps closer to the Pharisees in his religious vision than to any other group of his time. The 1985 Notes suggest that this affinity with Pharisaism may be a reason for many of his apparent controversies with them. Jesus shared with the Pharisees a number of distinctive doctrines: the resurrection of the body; forms of piety such as almsgiving, daily prayer, and fasting; the liturgical practice of addressing God as Father; and the priority of the love commandment. Many scholars are of the view that Jesus was not so much arguing against ‘the Pharisees’ as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well.

“An explicit rejection should be made of the historically inaccurate notion that Judaism of that time, especially that of Pharisaism, was a decadent formalism and hypocrisy. Scholars are increasingly aware of the closeness on many central doctrines between Jesus' teaching and that of the Pharisees.” Indeed, the New Testament names many Pharisees as disciples of the risen Christ (Acts 15:5).

The Chief Priests, Scribes, and Elders: These names refer to a part of the Jewish religious leadership at the time of Jesus. They were responsible for the Temple worship and, apart from the court of Herod and the Roman authorities, effectively constituted the ruling elite of the Jewish people, especially in Jerusalem. While there was growing hostility toward Jesus on the part of some Pharisees, it was some of the chief priests, scribes, and elders who played a more direct role in the events leading to his death.

2017 Pilgrimage to the Northwest and Canada

Join Fr. Port in seeing the beauty that God has created in the Northwest U.S. Alberta Canada and the Canadian Rockies. Also visit many of the Catholic shrines and churches of these areas. In Canada visit Banff and Jasper National Parks, Lake Louise, Vermillion Lakes and many more natural wonders. In the Northwest U.S. just a few of the areas to be visited are: Glacier National Park, Custer National Monument, Devil's Tower, the Black Hills, Mount Rushmore, and even Wall Drug.

The **Grant-Kohrs National Historic Site** today is operated by the **National Park Service**. It is a major tourist attraction in Deer Lodge, Montana.. The National Park Service runs it as a **living history** ranch, They keep all operations as close to how they would be in the 19th century as possible.



For more information contact Fr. Port (314-892-7500).

Brochures detailing the entire itinerary of the Pilgrimage are available at the Parish Office and the Narthex of the church.

ARCHDIOCESAN LENTEN REGULATIONS

“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.”

(John 3:16-17)

The Church has always helped us fulfill these words of Jesus by prescribing very definite penance for all Catholics, so that we too might have Eternal life. Accordingly, the Pope and the American Bishops have outlined obligatory fast and abstinence as follows:

Ash Wednesday (Wednesday March 1, 2017) and Good Friday (April 14, 2017) are days of **abstinence** for all Catholics **over the age of 14**. On these two days, **fast**, as well as **abstinence**, is also obligatory for those **from the ages of 18-59**. Abstinence means refraining from meat. Fast means one full meal a day, with two smaller meals and nothing between meals (liquids are permitted). No Catholic will lightly excuse himself or herself from this obligation.

All Fridays in Lent are days of **abstinence** from meat. Here again Catholics will not hold themselves lightly excused, but if there is a serious health problem, this obligation would not apply. We should strive to make all days of Lent a time of prayer and penance.

PLEASE PRAY FOR THE SICK

Margaret Blickle, Benjamin Boyd, Bob Carroll, Laverne Chaney, Charlene Cruse, Janice G. Czaplá, Sylvia Czaplá, Denny Dearda, Charles Denzel, Gerry DiMaggio, Lorraine Dohm, Jack Eckles, Maria Edwards, Olivia Edwards, Dan Fitzsimmons, George Flaton, Ann Forthaus, Alice Gereaux, Lorraine Greene, Jaimi Grimm, Joan Grippo, David Goetz, Cassie Gorecki, Dawn Guardano, Jane Hackett, Ed Hasler, Brett Haubrich, Mary Ann Heberer, Anne Heuvelman, Kathleen Holmes, Frances Holtkamp, Mary Ellen Howard, Lukas Inman, Charles Jones, Jim Kargus, Frances Kasting, Delores Kersting, Shirley Kramper, Paula Kunz, Ronald Lamb, Josephine Lange, Oliver Lange, Nancy Linder, Donna Meyer, Shania Meyer, Janet Millslagle, Rich Millslagle, Louise Moore, David Oppland, Lauri Pennycook, Radomir Polach, Yvonne Proehl, Bobby Randazzo, Kenneth Reeg, John Ryan Jr., Tony Sauer, Ben Schaab, Lorraine Scheffer, Timothy Schiefelbein, Fr. Eugene Selzer, Margaret Sevem, Leonard Suttmoeller, Irene Taschler, Marian Thompson, Norm Valenta, Lucille Venverloh, Gloria White, Bob Wissler, Susan Yehling

CANDLES

Lighting a candle expresses a prayer need and invites others to join in praying for that intention.

The prayer needs this week are:

Tom Sanders Sr. and families; Tom Sanders Jr. and family; Brian Davis Jr. and families; Gabriella Mancuso; Safe trip; Studies; Continued improvement; Good CT scan; For the Branam family; Recovery for Paula Kunz and Barb Reinholz; Special Intention for grandkids; Souls in Purgatory; Raymond L. Cardinal Burke; Fr. Port and all priests; Families; Zelch/Medley/Dove families; Kolton May - Speedy recovery; Gus L. - Better health and healing; Rose L. - Better health and healing; Successful CT scan; Get strength back; Thanks and God bless you - C.C.; Jason Rowley; Shawn Rowley; Special Intention; St. Jude - Special Intention; Mike Schoemehl; Thanks for good scan;

Each life that we encounter is a gift deserving acceptance, respect, and love.

SANCTUARY CANDLE

Lit this Week for:
Michael Baylard



MASS INTENTIONS

Mar. 27, Monday

8:00 a.m. John Opich

Mar. 28, Tuesday

8:00 a.m. Jini Joseph

Mar. 29, Wednesday

8:00 a.m. John Opich

Mar. 30, Thursday

8:00 a.m. Julio & Anonia Tejano

Mar. 31, Friday

8:00 a.m. John Opich

April 1, Saturday *Vigil of the 5th Sunday of Lent*

4:00 p.m. Michael Baylard

April 2, Sunday *The 5th Sunday of Lent*

8:30 a.m. People of the Parish

10:30 a.m. Rich Kleeb

Stations of the Cross

On each of the six Fridays of Lent, Stations of the Cross will be celebrated in the Church at 6:00pm.



A Brief Examination of Conscience

Based on the Ten Commandments

I am the Lord your God: you shall not have strange Gods before me.

Have I treated people, events, or things as more important than God?

You shall not take the name of the Lord your God in vain.

Have my words, actively or passively, put down God, the Church, or people?

Remember to keep holy the Lord's Day.

Do I go to Mass every Sunday (or Saturday Vigil) and on Holy Days of Obligation (Jan. 1; the Ascension; Aug. 15; Nov. 1; Dec. 8; Dec. 25)? Do I avoid, when possible, work that impedes worship to God, joy for the Lord's Day, and proper relaxation of mind and body? Do I look for ways to spend time with family or in service on Sunday?

Honor your father and your mother.

Do I show my parents due respect? Do I seek to maintain good communication with my parents where possible? Do I criticize them for lacking skills I think they should have?

You shall not kill.

Have I harmed another through physical, verbal, or emotional means, including gossip or manipulation of any kind?

You shall not commit adultery.

Have I respected the physical and sexual dignity of others and of myself?

You shall not steal.

Have I taken or wasted time or resources that belonged to another?

You shall not bear false witness against your neighbor.

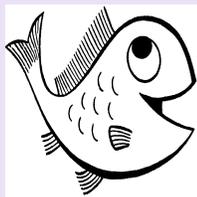
Have I gossiped, told lies, or embellished stories at the expense of another?

You shall not covet your neighbor's spouse.

Have I honored my spouse with my full affection and exclusive love?

You shall not covet your neighbor's goods.

Am I content with my own means and needs, or do I compare myself to others unnecessarily?



LENTEN FISH FRY:

Mark your Calendars !!!!

April 7th

Parish Center 4:00 p.m. to 7:00 p.m.

Carry Outs Available!

Seniors \$8.00

Fish, Shrimp or Combo, 2 sides & Hush Puppies

Adults \$8.00

Fish, Shrimp or Combo, 2 sides & Hush Puppies

Children \$6.00

Fish, Shrimp, Mac'n Cheese or Spaghetti Dinners, one side, & Hush Puppies

Shrimp Basket \$6.00

Sides Include:

Spaghetti, Green Beans, Mac'n Cheese, Slaw, Applesauce.

WE LOOK FORWARD TO SEEING YOU!!!



The Prophet Hosea



Hosea, a prophet from the Northern Kingdom, preached in his homeland, which he addresses as Israel, Jacob or, frequently, Ephraim. Hosea began his mission in a period of prosperity, the last years of Jeroboam II (783–743 B.C.). This was followed by a period of internal instability, with intrigues at the royal court leading to the assassination of several kings. Hosea witnessed the revival of Assyria, the Syro Ephraimite war, and the numerous treaties the Israelite kings made with Egypt and Assyria to survive. Hosea's long ministry (ca. 750–725) seems to have ended before the capture of Samaria in 722/721.

The only information the text provides us about the life of Hosea concerns his marriage. Even if we cannot reconstruct what happened exactly, the text as it now stands speaks of three moments in the relationship: first love, separation, reunion. This marriage is a symbol of the covenant between the Lord and Israel. Hosea speaks about the first love, the short period of Israel's loyalty in the desert, which was then followed by a long history of unfaithfulness lasting until his day. Hosea accuses Israel of three crimes in particular. Instead of putting their trust in the Lord alone, the people break the covenant: (1) by counting on their own military strength, (2) by making treaties with foreign powers (Assyria and Egypt), and (3) by running after the Baals, the gods of fertility. Israel thus forgets that the Lord is its strength, its covenant partner, and giver of fertility. This unfaithful behavior will lead to Israel's destruction by Assyria, but God's love will have the last word. The back and forth movement from doom to salvation is typical of the Book of Hosea.

Hosea began the Old Testament tradition of describing the relation between the Lord and Israel in terms of marriage (e.g., Jer 3:1; Ez 16:23; Is 50:1). The New Testament uses the marriage imagery to describe the union between Christ and the Church (e.g., Mk 2:19–20; Eph 5:25).

The Hebrew of the Book of Hosea is challenging to translate, possibly because the text is corrupt or because it is written in a nonstandard dialect of Hebrew. As a result, the English translations of the book sometimes offer very different readings of the same passage.

The book, which opens with a superscription (1:1) and ends with a final challenge (14:10), is divided into two major parts:

- I. The Prophet's Marriage and Its Symbolism (1:2–3:5)
- II. Israel's Guilt, Punishment, and Restoration (4:1–14:9)

Luncheon with a Heart

Catholic Financial Life Chapter 1038 is hosting a luncheon benefitting two local children's organizations, **MaryGrove Center** and **Birtheright Counseling of St. Louis** on **Saturday, April 22nd** in the St. Matthias Parish Center. Doors open at 11:00 A.M. and lunch is served at 11:30 A.M. All are invited to attend.

The menu will consist of spaghetti with homemade sauce, salad, roll, dessert and several types of beverages. You will also be offered a glass of wine.

The cost is **\$11.00** which includes the meal, 16 games of bingo and a coverall (bring your own daubers, or purchase one at the door) and many attendance prizes. We will have a 50.50 drawing and will also be raffling a quilt, an afghan a dinner basket as well.

Table reservations and tickets for the luncheon and quilt raffle will be sold in the Narthex beginning March 25 (before and after week-end masses) or by contacting Katie Lange (314) 972-3022 or Sandy Jacobs (314) 544-2162. Won't you join us for a fun-filled day for two very worthwhile causes?



40 Cans For Lent

The Knights of Columbus - Council #742 is sponsoring “**40 Cans for Lent**”.

The idea of this program is to sacrifice one can of food a day for the poor and needy during the 40 days of Lent.

Donations from this Lenten program will be given to the St. Vincent DePaul Society.

Containers for your daily sacrifice are in the vestibule of Church. They are clearly marked:

“40 Cans”

The poor and needy will always be with us in our journey of life. We are grateful to all who decide to participate in this program and for their acts of kindness.



The “Ups” of Lent: More than Just “Giving Up”

“So what are you giving up for Lent?” That’s a popular question among Catholics as Lent approaches. This is good, because part of the “discipline of Lent” is sacrifice. But what is the point of it? If the only purpose of sacrifice—of “giving up” something—is to be able to say you’re doing something for Lent, or if that sacrifice is merely about self-improvement, we’ve missed the point.

Lenten sacrifice involves a three-pronged approach to this time of spiritual renewal: prayer, fasting, and almsgiving, or to put it another way: lifting up, giving up, and taking up . . . the “ups” of Lent. It’s only when we pursue all three that the real renewal intended in Lent can happen.

In prayer, we lift up our hearts to the Lord. We express praise and gratitude, we present our needs, and open our heart as we surrender to God’s will and power to save. This is important in Lent where we strive to set our relationship with God aright. Prayer helps us do that by keeping open communication with God—we talk to God and we await and listen to God’s response. As we present our needs, we recognize our dependence on God and grow in our trust in his promise to provide for what we really need.

In fasting, we give up what we don’t really need in the first place. Sometimes that feels like the most difficult part of all, and if the giving up isn’t replaced by something more fruitful, then it might be just a hardship for the sake of the hardship, or it might be replaced by something equally meaningless. For example, if I give up chocolate only to replace it by eating ice cream, then there is no real benefit. Or if I give up or cut back on watching television but replace it with video games or time online, then to what end am I really giving something up?

It’s the third “up”—taking up—that makes the giving up work. We take up works of charity (almsgiving) in order to walk more clearly the path of service and love the Lord calls us to walk. In this regard, we remove the excess by giving up in order to engage in what we are really called to do. So perhaps I might give up or cut back on watching television in order to make time to be present to someone in need or to dedicate some time to study, reflection, or prayer.

The journey of Lent lets us walk more closely with Jesus, who desires our presence, sometimes more than we desire his. May our lifting up, giving up, and taking up lead us to get more caught up in the love of God through his Son’s Cross and Resurrection.



WELCOME NEW PARISHIONERS!

A parish is not a place, it is a community. A parish is not a thing it is the Body of Christ. We can only be such a community if every

Catholic in the area registers in the parish. To receive a registration form or indicate an address change or move from the parish, please fill out the form below and drop it in the collection basket or mail it to the Parish Office.

Name _____ and

Number in Family: ____

Adults ____ Children ____

Address _____

Zip _____ Phone _____

Email Address _____

Cell Phone _____

New Parishioner ____ Moving Out ____

Offerings to Support the Mission of the Parish

March 13 - 22, 2017

Sunday Offering	\$ 4,589.00
Sunday Offering (E-Give)	\$ 550.00
Ash Wednesday	\$ 10.00
Holy Thursday	\$ 5.00
Helping Hands	\$ 1,000.00
Votive Candles	\$ 74.00
Sacramental Donations	\$ 100.00
Lenten Folders	\$ 50.00
Easter Flowers	\$ 85.00
First Offering	\$ 9.00
Space Utilization Donation	\$ 500.00

The following funds are "Restricted" which means that they may be used only for the intention for which they were given. These funds are placed in separate interest bearing accounts.

Parishioner Helping Parishioner	\$ 525.00
Memorial Prayer Garden	\$
Operation Life Support	\$ 20.00
Operation Life Support (E-Give)	\$

The following funds are transferred directly to the Archdiocese or other Special Campaigns:

Easter Appeal for Retired Priests	\$ 10.00
Good Friday (Holy Land)	\$ 5.00
Catholic Relief Services	\$ 20.00
St. Louis Review	\$ 60.00

AARP TAX PREPARATION

Low income Senior's may have their income taxes prepared by qualified individuals for free at St. Matthias in the Multi-Purpose room.

You must have an appointment.

Please call AARP TaxAide Call Center at 314-525-1660 to make an appointment.

Fish Fry Report

Fish Fry #1
(3/10/2017)

Dinners Sold	1004
Income	\$8,123.00
Expenses	\$5,008.96
Profit	\$3,114.04

"Atone for your sins by good deeds, and for your misdeeds by kindness to the poor; then your prosperity will be long."

St. Matthias the Apostle *Memorial Prayer Garden*

I (we) would like to purchase the following in the Memorial Prayer Garden. I choose the following:

_____ Engraved Brick \$75.00

_____ Stone Boulder \$200.00

(For engraving of Boulders and Tree Memorials talk with Jonathan at the Parish Office 314-892-7500)



_____ Spruce Tree \$250.00

*Please print in block letters the name(s) you would like engraved on the Memorial:
A space should be left between names and on either side of "&". 15 characters are available per line,
Including spaces and punctuation; 3 lines per brick or marker:*

____|____|____|____|____|____|____|____|____|____|____|____|____|____|____|

____|____|____|____|____|____|____|____|____|____|____|____|____|____|____|

____|____|____|____|____|____|____|____|____|____|____|____|____|____|____|

Purchase Information:

Name: _____

Address: _____

City: _____

State: _____ Zip: _____

Phone: _____

*Please make checks payable to: St. Matthias
For extended term payments please contact the Parish Office.*