Saint John Cantius Church

825 N Carpenter St, Chicago IL 60642
Tel: 312-243-7373  Email: office@cantius.org
Web: Cantiusorg  Webstore: BirettaBooks.com


INSTAURARE SACRA
Ad Majorem
Dei Gloriam

DIVINE OFFICE

Sunday
6:30 a.m.  Matins and Lauds
2:00 p.m.  Rosary, Vespers
6:00 p.m.  Compline

Monday – Friday
6:30 a.m.  Matins and Lauds
11:45 a.m.  Midday Prayer
4:30 p.m.  Rosary, Vespers
7:00 p.m.  Compline (8:15 p.m. Wednesday)

Saturday
7:55 a.m.  Matins and Lauds
4:00 p.m.  Rosary, Vespers
Compline after Mass

BAPTISMS

Arrangements must be made in advance. Contact Fr. Anthony Rice, SJC.

MARRIAGES

Please view the guidelines on our website before making any arrangements. Contact Fr. Anthony Rice, SJC.

CONFESSIONS

Available when requested, at 4:30 p.m. on Saturday, and before all Masses on Sunday.

MASS SCHEDULE

Sunday
7:30 a.m.  Low Mass: 1962 Missal (Latin) *1st Sundays 2002 Missal
9:00 a.m.  Sung Mass (English)
11:00 a.m.  Sung Mass (Latin)
12:30 p.m.  High Mass: 1962 Missal (Latin) *1st Sundays 2002 Missal
5:00 p.m.  Sung Mass (English)

Monday – Friday
7:00 a.m.  Sung Mass (English)
8:00 a.m.  Low Mass: 1962 Missal (Latin)

Saturday
8:30 a.m.  Low Mass: 1962 Missal (Latin)
5:00 p.m.  Anticipated Mass (English)

Wednesdays and First Fridays
7:30 p.m.  Low Mass: 1962 Missal (Latin)

Parish Office Hours: Weekdays 9:00 a.m. – 4:00 p.m.  Closed Saturdays, Sundays, Holy Days & legal holidays.

A Parish staffed by the
Canons Regular
of St. John Cantius
PASTORAL STAFF

Very Rev. Joshua Caswell, SJC
Pastor & Superior General

Rev. Nathan Ford, SJC
Director of Religious Ed.

Rev. Dennis Koliński, SJC
Bulletin Editor

Rev. Anthony Rice, SJC
Director of Religious Ed.

Rev. Scott Thelander, SJC
Parishioner Relations

Rev. Albert Tremari, SJC
Neighborhood Relations

Rev. David Yallaly, SJC
Youth & Vocations

Rev. Mr. Tomas Mackevicius
Permanent Deacon

Br. Juan Garcia, SJC
Altar Servers

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Operations Director

Alyssa Voccola
Parish Secretary

Massimo Scapin
Director of Liturgical Music

Corrado Cavalli
Organist

Thomas Diez
Maintenance Supervisor

Donald Jenski
Chief Sacristan

CANONS REGULAR

HOUSE OF FORMATION

Rev. Matthew Schuster, SJC
Director of Formation

Br. Mark Visconti, SJC
Novice Director

Br. Kevin Menard, SJC
Seminarian

Br. Andrew Panzer, SJC
Seminarian

Sunday, March 27, 2022
Fourth (Lactare) Sunday of Lent (2002 Missal)
Fourth (Lactare) Sunday of Lent (1962 Missal)

Sunday March 27—Holy Cross in Jerusalem
7:30 a.m. † Juozas Griglavicus - Req. Roger Chenovski
9:00 a.m. The Hackett Family - Req. Dr. & Mrs. John Hackett
11:00 a.m. Conversion of Shane Martin
12:30 p.m. Spiritual growth & wellbeing for the Richard C. Salazar Family - Req. Maria Salazar
5:00 p.m. Pro Populo

Monday March 28—4 Holy Crowned Martyrs
7:00 a.m. † Sheila MacAuley Simmons & Patricia Josephine MacAuley
8:00 a.m. Birthday Blessings—Kevin Morrall
Req. April & Paul Dowd
Chapel Tomasz Domagala
Private Catlyn Heron

Tuesday March 29—St. Lawrence in Damaso
7:00 a.m. † Peter Nilles - Req. Craig B. Johnson
8:00 a.m. † Brian Knerr
Chapel Thomas More Society
Private Theresa Sohn

Wednesday March 30—St. Paul Outside the Wall
7:00 a.m. Health & blessings for the Ignacek Family
8:00 a.m. Living Members of Perpetual Mass Association
Chapel The Cermak Boys - Req. Cathleen & Pat
Private Laura Megyesi - Req. Garnet Family
7:30 p.m. † Members of Perpetual Mass Association

Thursday March 31—Sts. Sylvester & Martin
7:00 a.m. † Patrick McGill - Req. Kathy Fergus
8:00 a.m. William & Una Madden
Chapel † Anthony Carbullido - Req. Carol Dee Mays
Private Eva Hernandez - Req. Francisco Flores

Friday April 1—St. Eusebius
First Friday
7:00 a.m. The Herbst Family
8:00 a.m. Birthday Blessings—Joseph M. Brennan
Req. Julie Brennan
Chapel † Taewan (Athanatius) Lee - Req. Teresa
Private The Salvation of Souls - Req. Robert Maurer
7:30 p.m. † Mikolaj Laszczewski

Saturday April 2—St. Nicholas in Prison
First Saturday
8:30 a.m. † Rev. Peter J. Vandercook - Req. Craig B. Johnson
Anticipated Mass
5:00 p.m. Birthday Blessings—Chester Jakala

Second Collection
March 27—Easter Flowers
April 3—Cantian Fund
FASTING AND ABSTINENCE

The Canon Law of the Catholic Church concerning fasting and abstinence for Latin Rite Catholics states:

Canon 1249—All members of the Christian faithful in their own way are bound to do penance in virtue of divine law; in order that all may be joined in a common observance of penance, penitential days are prescribed in which the Christian faithful in a special way pray, exercise works of piety and charity, and deny themselves by fulfilling their responsibilities more faithfully and especially by observing fast and abstinence according to the norm of the following canons.

Canon 1250—All Fridays through the year and the time of Lent are penitential days and times throughout the universal Church. Although no particular penance is prescribed by the Church, the old discipline of abstinence from meat on all Fridays during Lent may be maintained. If not, this must be replaced by some other form of penance.

Canon 1251—Abstinence from eating meat or another food according to the prescriptions of the conference of bishops is to be observed on Fridays throughout the year unless they are solemnities; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion of the Death of Our Lord Jesus Christ. Whenever a solemnity (i.e. a first class feast), falls on a Friday, abstinence is dispensed.

Canon 1252—All persons who have completed their fourteenth year are bound by the law of abstinence; all adults are bound by the law of fast up to the beginning of their sixtieth year. Nevertheless, pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.

Canon 1253—It is for the conference of bishops to determine more precisely the observance of fast and abstinence and to substitute in whole or in part for fast and abstinence other forms of penance, especially works of charity and exercises of piety.

In the United States and many other countries the days of abstinence are Ash Wednesday and all Fridays of Lent. On other Fridays, one is allowed to commute abstinence into another form of penance (e.g., the Way of the Cross.)

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**Lenten Schedule**

**Friday, March 25**—THE ANNUNCIATION
5:00 a.m.—Missa Aurea (High Mass, Latin)
7:00 a.m.—Conventual Mass (English)
8:00 a.m.—Low Mass (Latin)
7:30 p.m.—(High Mass, Latin)
No Stations

**Sunday, March 27**—Laetare Sunday
Blessing of Expectant Mothers after Masses
Golden Rose Award

**Friday, April 1**—First Friday
7:30 p.m.—Low Mass
8:15 p.m.—Stations of the Cross & Meditation

**Friday, April 8**
7:30 p.m.—Stations of the Cross & Meditation
Stabat Mater—by Battista Pergolesi (1710—1736)

**Sunday, April 10**—PALM SUNDAY
(please take note of change in Mass times)
7:30 a.m.—Low Mass (EF)
9:30 a.m.—(Procession & High Mass OF Latin)
12:30 p.m.—High Mass (EF)
2:00 p.m.—Rosary/Vespers
5:00 p.m.—(OF English)

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**Lenten Retreats**

April 2—Men’s Retreat
Retreat Master—Fr. Nathan Ford, SJC

Retreat Schedule
9:45 a.m.—Check-in
10:00 a.m.—First Conference
10:45 a.m.—Confessions
11:30 a.m.—Holy Mass (EF)
12:30 p.m.—Lunch
1:30 p.m.—Second Conference
2:15 p.m.—Stations of the Cross/
Private Prayer/Confessions
3:00 p.m.—Third Conference
3:45 p.m.—Exposition and Benediction

Minimum suggested donation—$40.00
(includes lunch)

Make checks to: Canons Regular of St. John Cantius
Register online at: Cantius.org

For more information call the Parish Office at:
312-243-7373

Sponsored by the Knights of Columbus
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Prayer Time with St. Joseph

Prayer books for private prayer to St. Joseph are available at St. Joseph’s Altar. Please return the booklets after your prayer time for others to use.

Blessing of Expectant Mothers
This Sunday—March 27, 2022 after each Mass in the Dormition of Our Lady Chapel at the back of the church.

The Golden Rose will be presented
This Sunday at the 11:00 a.m. Mass.

St. John Cantius Parish has had a long tradition of presenting the Golden Rose to an individual, family or institution which has displayed an outstanding example of living, promoting or implementing Catholic teaching.

The Golden Rose was a precious and sacred ornament made of pure gold, which on Laetare Sunday popes have often blessed and conferred upon persons distinguished for their faith and loyalty to the Holy See, as a mark of esteem and paternal affection.

The golden flower given on this day shows Christ and His Kingly Majesty. The thorns and red color of real roses tell of His Passion, to which the Prophet Isaiah alludes: ‘Why then is thy apparel red, and thy garments like theirs that tread in the winepress?’ (Isaiah 63:2)

Thus, this Sunday on which the rose is blessed is often called Rose Sunday.

Illinois Right to Life
53rd Annual Leaders for Life Banquet
Friday, April 29th
6:00 p.m. at The Carlisle in Lombard

Keynote Speaker—Dennis Prager
Best-selling author, nationally syndicated radio talk show host, and co-founder of the Internet phenomenon, PragerU

Dan Proft, radio talk show host for AM 560—Master of Ceremonies

For more information and to purchase tickets
https://illinoisrighttolife.org/Banquet
or (312)-422-9300

We would like to thank you, our parishioners, for your very generous contributions in support of the Church in Eastern and Central Europe

Cadence Youth Orchestra
A Concert for All, Including Children of All Ages.
Saturday, April 23, 2022—11:30 a.m.
Parish Hall

Cadence Youth Orchestra uses the study and performance of excellent music from the classical, sacred, patriotic and folk genres to guide children toward the true, the good and the beautiful. Join us for our first concert at St. John Cantius and be inspired by the music and the joy the youth in our community are creating.

Fellowship and light refreshments to follow. www.cadenceyouthorchestra.org

LENTEN READING

MANUAL for CONQUERING DEADLY SIN

BIRETTA BOOKS
HELP SAVE LIVES IN CHICAGO!
American Women’s Medical Center 2744 N. Western Ave. Chicago, IL 60647
7 a.m. to 7 p.m. daily
Local contact: Joe Lazar, joe@vision2020il.org

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Over 100 abortion centers closed

The Women’s Center would like to thank you for the support shown to our mission throughout the years! Please consider continuing to give by donating online or on the phone at www.GoTWC.org or by calling 773-794-1313.

SEEKING DONATIONS: At this moment, we are only able to accept the items listed below. Thank you for your support! Please call 815-504-5059.
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Single strollers (urgent)
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High chairs
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Maternity clothes
Boy clothes sizes 0-3m, 3-6m, 5-6T, 7-8, 14-16 and boys pants sizes 2T & 4T
Girls clothes sizes NB, 0-3m, 6-9m, 5-6T, 14-16
Enfamil Infant and Enfamil Gentlease formula
Baby shampoo and lotion, wipes, washcloths, baby hooded towels, receiving blankets, infant car seats, single strollers

THE WOMEN’S CENTER IS HIRING!
Client Advocate
Conversion Specialist
Fundraising Manager
(visit www.GoTWC.org for further details)

Calling All Kid-preneurs!
The Kolbe Children’s Business Fair
Sunday, May 29
10:30 a.m. - 4:30 p.m.
St. John Cantius Field

Applications are now open for the Kolbe Children's Business Fair - a one day market where young people offer their wares to the public and discover the joy of starting a business. Children aged 5 to 15 are eligible to apply for a business booth and test their ideas in the marketplace. Space is limited, so please register as soon as possible.

The Kolbe Children's Business Fair seeks to inspire the next generation of principled entrepreneurs in a culture of divine faith and virtue through the inspiration of St. Maximilian Kolbe.

If you are a business leader, would you consider volunteering as a judge to give feedback to the young business people? Details on being a judge and sponsorship opportunities are on the website.

This event is sponsored by The Sanctuary Academy and the generous support of our donors and volunteers. For more information & to apply go to: www.KolbeChildrensBusinessFair.com
THE HOLY RITES
FOR THE CATECHUMENATE

The Second Scrutiny

Mother Church presents the struggle between Light and darkness in her instruction and encouragement to the Elect through the Second Scrutiny. From the first moment of Creation, when God spoke the word “Light” into the dark void, the Divine illumination has infused ultimate meaning into the visible universe. The account in St. John’s Gospel of the gradual healing of the Man Born Blind is proclaimed to the Elect, as they learn to accept the Light of divine meaning (Logos) into their lives.

Each of the sacraments has a visible sign that imparts invisible grace. What is seen with the natural eye is a mere shadow of the wonders of grace, made visible only to the eye enlightened by faith. Jesus takes the man who has been in natural darkness his whole life and places a mixture of saliva and clay onto those unseeing organs of sight. With the command “Go and wash” the Lord uses these outward signs and words to effect a miracle as the man experiences natural light for the first time.

The more significant miracle, however, is the gradual transformation of the man’s spiritual sight. His faith is tested by the unbelieving religious authorities, who interrogate him, ridicule him, and eventually end up throwing the man out of their assembly. The Lord approaches him. At the moment of healing, this man saw Jesus physically, but now, after bearing the cross of social pressures, he sees Jesus identity more clearly. “I do believe Lord’ and he worshipped him” (John 9:38). Calling him “Lord” (Kyrios in Greek), the man proclaims faith in the Son of God, the Word of Light who gives ultimate meaning to life.

We are invited to pray for our beloved Elect in a special way through this Scrutiny. Conscious of the constant struggle between Light and darkness, Mother Church teaches her Elect that the first stirrings of faith they experience will not be without a share already in the Cross; embracing faith means encountering misunderstanding, ridicule and even being rejected. We pray for a renewal of that vision imparted to the Man Born Blind, to be able to see the Divine meaning and purpose implanted in this visible universe and to reject the pull of the powers of Darkness into error, doubt and unbelief.

The next Rite to be administered is
The Third Scrutiny of the Elect
Sunday, April 3rd, 2022 - 11:00 a.m. Mass

Please be sure to keep our new Catechumens, Candidates, and other RCIA students in your daily prayers throughout this Season of Lent as they continue on their journey towards Full Initiation into the Life of the Church.

Catechumens:
Albert Suprenant
Alexander Korndorf
Anabel Munoz
Dolores Ding
Edgar Mosquera
Emiliano Munoz
Emma Munoz
Kelsey Wieties
Maximillien d’Audiffret
Terry Barry
Eric Oeth

Candidates:
Andy Von Rajes
Caitlin Donatini
Jennifer LaBarge
Jordan Smith
Lacey Gannon
Natalie Schmitting
Seferina Shield
Stephan Barry
Tori Palmer

Confirmandi:
Robert Hadden
Carmelo Martinez
Cody Nunez
Connor Schmieg
Frank Plescia
Joseph Tarczon
Luz Solarte
Michael Kammenzind
SECOND SCRUTINY
Sunday, March 27—11:00am Mass

INTERCESSIONS OF THE ELECT:
After the Homily the celebrant says:
Now, let our Elect come forward.

The elect (with any sponsors/godparents) come forward and stand before the communion rail facing the celebrant. The celebrant then says to the congregation: (Please stand.)
Brethren, let us all bow our heads and pray to Almighty God in the silence of our hearts that these, our brothers and sisters, may be given a spirit of repentance and the true freedom of the children of God.

The celebrant then addresses the elect, saying:
Elect of God, please kneel and pray.

Then the celebrant recites the intercessions.
Let us pray for these elect whom the Church has confidently chosen. May the successfully complete their long preparation and at the paschal feast find Christ in His sacraments.

PRAYER OF EXORCISM:
After the intercessions, the celebrant faces the elect and, with hands joined, says:
Father of mercy, you led the man born blind to the kingdom of light through the gift of faith in your Son. Free these elect from the false values that surround and blind them. Set them firmly in your truth as children of the light for ever. We ask this through Christ our Lord
All: Amen.

The celebrant then lays hands upon the head of the elect at the communion rail. Then, with hands outstretched over the elect, he says:
Lord Jesus, you are the true light that enlightens the world. Through your Spirit of truth free those who are enslaved by the father of lies. Stir up the desire for good in these elect, whom you have chosen for your sacraments. Let them rejoice in your light, that they may see, and, like the man born blind whose sight you restored, let them prove to be staunch and fearless witnesses to the faith, for you are Lord for ever and ever.
All: Amen.

DISMISSAL OF THE ELECT:
Immediately following the Creed, the celebrant says the following:
My dear friends, this community now sends you forth to reflect more deeply upon the word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully of the Lord’s Table. Now, go in peace and may the Lord remain with you always.
All: Thanks be to God.

The Elect are lead out by Mary’s Altar for further discussion and reflection on the Readings and Gospels for that day by a member of the Church.
Immediately following their dismissal, The Offertory begins with the remainder of Mass as normal.

HOW TO RECEIVE HOLY COMMUNION
ON THE TONGUE
1. Tilt your head back. Do not bow forward.
2. Open your mouth and extend your tongue beyond the lips. Do not purse your lips.
3. Wait patiently until the priest gently places the Host on your tongue. Do not reach forward to take the Host; the priest will bring it to you. Do not grab the Host with your teeth.
4. In the Ordinary Form, if the priest has already placed the Host on your tongue, do not attempt to say “Amen” lest the Host fall out of your mouth.

There is no need to say “Amen” in the Extraordinary Form because the priest says it for each person as he distributes Holy Communion.

IN THE HAND
1. Extend both hands in front of you just over the Communion Rail placing the left hand over the right hand. Do not raise them up toward the priest but rather hold them lower and horizontal with the rail so that there is no possibility of the Host slipping out of the hand.
2. Without moving the left hand, carefully take the Host out of your left hand with your right hand and consume it while you are still at the rail.

Communion in the hand was the common practice in the Early Church. In the fourth century, St. Cyril of Jerusalem wrote this about how to receive Holy Communion: “come not with your wrists extended, or your fingers spread; but make your left hand a throne for the right, as for that which is to receive a King. And having hallowed your palm, receive the Body of Christ, ... [give] heed lest you lose any portion thereof ... that not a crumb fall from you of what is more precious than gold and precious stones?”
Seven Tips for a Good Confession

It’s been said that “Sin is the shipwreck of the soul. If the sin is serious, it is a fatal shipwreck. Confession is the only plank to which we can safely cling, if we want to be brought back to the harbor of God’s grace.”

The Canons Regular of St. John Cantius are committed to returning everyone and everything to God’s harbor—we call it restoring the sacred. And so, we desire that all receive this grace-filled sacrament through its proper practice—especially during the penitential season of Lent. Here are a few points of guidance:

First, as we prepare to go to Confession, clear awareness of what constitutes a mortal sin and what constitutes a venial sin is very important. A mortal sin is gravely and objectively evil, committed with full knowledge that it is evil, and given full consent to it with the will. Venial sin, on the other hand, is a deviation but not a total turning away from God—akin to a lukewarmness in the soul. Venial sins “bruise” our state of grace with God, but they do not break it like mortal sins do.

Second, awareness of a mortal sin demands Confession as soon as possible. It is necessary to do so before receiving Holy Communion. However, Confession is not required every time before receiving Holy Communion for every venial sin. The Church teaches that a sincere Act of Contrition and reception of Holy Communion remits venial sins.

It sometimes happens that one may fall into mortal sin and return to the confessional only a few days after a recent Confession. The convenience of Confession being regularly available here at St. John Cantius Church may cultivate a mundane mentality that one ought not need to refrain from falling into habitual sins. Overly frequent confession could indicate a presumption of God’s mercy, and perhaps a weakened resolve to not sin again. Thus, going to Confession too frequently may amount to an abuse of the sacrament.

Therefore, the priests here at St. John Cantius Church ask that you not make a confession more often than once per week. A good standard practice is once every two to three weeks. Although, one should go to Confession as soon as possible for mortal sins.

Third, it is not necessary to go to Confession on the very day of, say, First Friday, First Saturday, Divine Mercy Sunday, etcetera, which have indulgences associated with them. The Church says that it is sufficient to go to confession within 20 days and that you have not committed any mortal sins since then.

Fourth, some people have a habit of re-confessing past sins—sometimes repeatedly. You should only confess those sins committed since your last confession (which, by the way, may be the same as past sins since we sometimes have areas of repeated weakness). An exception to this guideline is if you remember a mortal sin from the past which you have not confessed; then do confess this sin right away.

Fifth, the Sacrament of Confession is for the confession and the absolution of your sins. Although the priest may give some advice, it is not the time or place for in-depth spiritual direction. Unduly extending your confession by asking questions or by discussing your spiritual life tends to demonstrate a lack of charity for those behind you who are now unnecessarily waiting longer to confess their sins.

Sixth, confession of your sins should be fairly concise, specific, to the point, and well-prepared. Lengthy, detailed explanations of what you did and how you came about doing it are not necessary. It also may even be a subtle way of justifying or even reliving your sin. So, confess your sins concisely, and if the priest needs more information, he will ask you. On the other hand, the sins you confess should be reasonably specific rather than general observations. For example, confessing “I have not followed God’s commandments” is not specific enough. Rather, please specify the ways in which you have not followed God’s commandments.

Finally, sometimes the priest may tell you something in confession that you may not want to hear. Please consider that the Holy Spirit sometimes works in ways that seem blunt in order to help uproot sin. Try not to feel disheartened, but instead, consider that perhaps the Holy Spirit inspired the priest to tell you something plainly because you may need it.

Calling all new parishioners!

Join us for one of our New Parishioner Orientation Meetings being held in the Parish Hall

Wednesday, May 18th - 6 p.m.

Visit our website to sign up to attend in person—https://www.cantius.org/join-the-parish
Recessional—9:00 a.m., 11:00 a.m., 12:30 p.m.

1. Lift high the cross, the love of Christ proclaim,
   till all the world adore his sacred name.

2. Each new-born servant of the Crucified
3. O Lord, once lifted on the glorious tree,
4. So shall our song of triumph ever be:

1. Led on their way by this triumphant sign.
2. Bears on the brow the seal of Him Who died.
3. As Thou hast promised, draw the world to Thee.
4. Praise to the Crucified for victory.

Verses (SATB or Unison)

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