

Our Lady of Victory Church

1607 Birch Street, Whitehorse YT, Y1A 3X1 Ph: 867-633-2647

Bishop: Most Reverend Héctor Vila, DD; **Pastor:** Fr. Marc Lalonde

Associate Pastor: Padre Ain Leetma 867-336-0527. Reconciliation: 30 minutes before Mass.

Mass Times: 1st Mass of Sunday: Saturday @ 7.00 pm. Sunday @ 10.15 am. Monday – Friday @ 6.00 pm

Monday: Perpetual Novena to Our Lady of the Miraculous Medal, Rosary, and Adoration; after Mass

Our Lady of Victory parish is part of the Roman Catholic Diocese of Whitehorse, Canada

OLOV Parish Council:

Chair: Joe Hanrath, **Secretary:** Carol Vanderbyl, **Treasurer:** vacant,

Council Members: Frank Hanrath, Pat Banks.

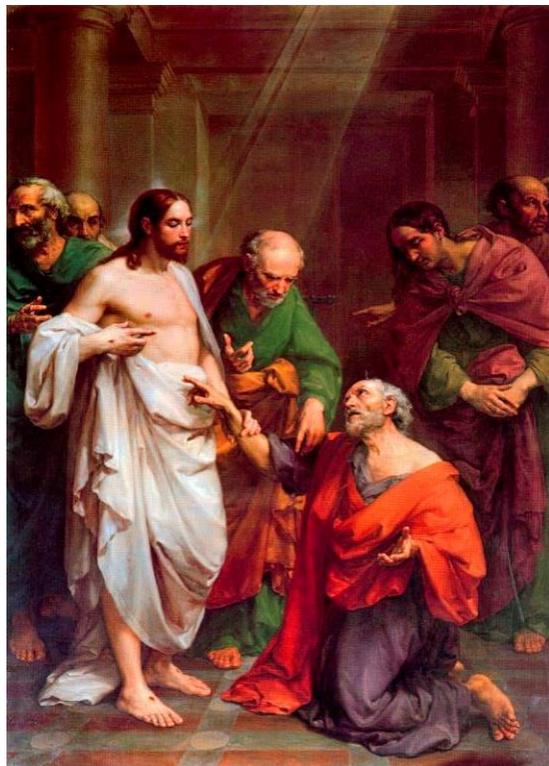
Meetings will usually be 2nd Thursday @ 6.45 pm. Next meeting: **April 19**

Finance Committee: Fr. Marc Lalonde, Pat Banks, Brian McGovern, vacant;

Music: Theresa Han, Pauline Paton, Kristie Canary; **Liturgy:** Pat Banks; **Food Bank:** Kristie Canary

April 8, 2018: Divine Mercy Sunday (2nd of Easter)

April 9, 2018: The Annunciation (Solemnity)



“Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.”

John 20; 27 - 28

Incredulidad de Santo Tomás

Artist: Vicente López y Portaña (1772–1850)

Source: Wikimedia

Fr. Karban's' Essay for April 8th, 2018: **SECOND SUNDAY OF EASTER**

[Acts 2:32-35; I John 5:1-6; John 20:19-31](#)

Looking back at my pre-scriptural religious education, it seems the only "vision" instilled in me was my being in heaven one day. If I daydreamed about anything having to do with this earth it probably revolved around all my friends and family converting to Catholicism so we could spend eternity together. I certainly didn't share the vision of the gospel Jesus.

That's why many of the Easter season Acts readings are so important. Scholars agree the glimpses of the early Jerusalem Christian community which Luke provides most probably aren't accurate historical photographs of that church, a community in which "there was no needy person among them." Luke seems simply to be depicting an ideal community, one in which Christians are living as Jesus expects them to live. He's sharing Jesus' vision with his readers, encouraging them to spend their lives trying to make that vision a reality. Unlike my early religious education, it had little to do with getting into heaven. It was much more about creating a little bit of heaven here on earth.

In this passage, the death entailed in creating that heaven revolves around giving up personal ownership of property. It's clear from the following Ananias and Sapphira narrative that no one was obligated to take such a drastic step in order to become a Christian. Yet, if we're other Christs, the possibility of such an action should always be in the back of our minds.

Of course, the reason for such an extraordinary move should always be in the front of our minds: love. The unknown author of I John clearly understands its positioning. Love is always central for all Jesus' followers. "We know that we love the children of God," he writes, "when we love God and obey his commandments." Our faith can only "conquer the world" by falling back on the power of love.

Yet for most of us, even more drastic than giving up property is giving up revenge; something John's Jesus expects all of us to do all of the time. That's one of the reasons he gives us his Spirit, to help us forgive others.

We Catholics have been so accustomed to hearing Jesus' words about "forgiving" and "retaining" as the proof text for the church's power to "hear confessions," that we forget he never wanted anyone to retain someone's sins. He simply seems to be pointing out the consequences of such behavior. In case we haven't noticed, when we forgive a person, that person's sins are actually forgiven. When we go against his teachings and retain a person's sins, those sins remain part of who that person is. We then not only have to worry about our sins, we also have to worry about his or her sins. Unforgiven, they become part of our sinfulness.

I frequently remind my students that Scripture provides us with two separate occasions for the Spirit's arrival: Pentecost morning in Acts and Easter Sunday night in John. I also point out that the Acts narrative is accompanied by several "disturbing" phenomena: noise, wind and fire, reminding us that the Spirit always disturbs our otherwise tranquil life. The same is true of John's narrative. Fulfilling Jesus' vision of a forgiving community can be just as disturbing as noise, wind and fire. It's at right angles to many of our personalities.

No wonder Thomas wants to see and touch the risen Jesus' wounds as proof he/she actually exists. It's really Jesus only if this "new creation" can show the scars resulting from living out his vision.

I trust one day that same Jesus will check on our scars when we finally encounter him at the pearly gates. If we haven't shared his wounds, I presume neither did we share his vision.

COPYRIGHT 2018 - ROGER VERMALEN KARBAN

This essay comes to you from FOSIL, The Faithful of Southern Illinois, (with permission.)



Living In The Holy Spirit, Ron Rolheiser OMI

Few expressions so succinctly summarize what is asked of us as Christians as does the expression: “to live in the Spirit.” Too often, however, this phrase is used in a way that is too pious, too over-charged with charismatic fervor, or too theologically abstract to have much meaning for ordinary people. It may well summarize Christian life, but it can also be little more than a very vague platitude. What does it mean “to live in the Spirit?”

St. Paul, in attempting to specify this, is anything but piously deluded or theologically abstract. Rather he speaks with a clarity that leaves almost no room for vagueness or false sentiment. He begins by a certain *via negativa*, telling us that, if in our lives there is “lewd conduct, impurity, licentiousness, idolatry, sorcery, hostilities, bickering, jealousy, outbursts of rage, selfish rivalries, dissensions, factionalism, envy, drunkenness, orgies, and the like”, then we are not living in the spirit, pure and simple. Conversely, we are living in the spirit when, in our lives, there is “charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity.” (Galatians, 5)

This is a valuable insight because, if we take Paul’s word’s seriously, we can never delude ourselves into identifying true life in the Spirit with what it is so often confused with, namely, false piety and over-privatized sentiment (in pious circles) and confrontation out of hurt, paranoia, and narrow loyalties (in both liberal and conservative circles). When the fruits of the Spirit are absent, irrespective of how spiritually confident and self-righteous we might feel or how right our cause might seem, then the Spirit too is absent. We must be clear about this.

The Spirit is present only when charity, joy, peace, patience, endurance, kindness, generosity, faith, mildness, and chastity are deeply in our lives—and permeate the air around us.

The Holy Spirit, as classically defined in theology, is “the love between the God and Christ, the Father and the Son.” It is in meditating on this concept that we come to some understanding of what it means to live in the Spirit. Let me try to elaborate on this by using an image, that of romantic love in its peak fervor.

Imagine a man and a woman who are deeply, passionately, and completely in love. What will characterize their relationship? Constant giving and receiving, resulting in an ever deeper relationship and an ever intensifying gratitude—which will leave them both, daily, feeling ever more mellow, joyful, peaceful, mild, patient, chaste, and wanting to reach out and share with others what is so quickening in their own lives. Moreover, their love for each other will create, around them, an ambience, a climate, an atmosphere, of charity, joy, peace, patience, mildness, and chastity. The movement of giving-and-receiving-in-gratitude between them will create a warm hearth where others will spontaneously come to seek warmth in a world which offers too little peace, patience, joy, and the like.

Such a relationship can be a modest indicator for what happens in the Trinity, of how the Father and the Son generate the Spirit, and what results from this generation.

- The Father constantly creates and gives life.
- The Son receives life from the Father and gives it back in gratitude.
- This then (as is true in all relationships wherein gift is received lovingly) makes it possible for the Father to give even more to the Son.
- As this flow of life, this giving and receiving, goes on, gratitude intensifies and an energy, a spirit, the Holy Spirit, is created.*
- This Spirit, since it is generated by gratitude, naturally is a Spirit of charity, joy, peace, patience, goodness, long-suffering, mildness, faith, and chastity. It is then too a spirit that is naturally incompatible with idolatry, adultery, violence, gossip, factionalism, jealousy, rage, and infidelity.

When we meditate on how the Holy Spirit is generated, we are under less illusion as to what it means to live in the Spirit. To believe that we are living in the Spirit when our lives are not permeated by, and radiating, gratitude is to be dangerously deluded. We must be clear about this, lest, as poet William Stafford puts it: “Following the wrong God home, we may both miss our star.

* The word “created” here does not mean that the Holy Spirit came to be at a certain time in history, but that the Spirit is “generated” timelessly by the eternally grateful exchange between the Father and the Son. This is a relation in essence, not in time.

“Shalom”

The readings during the season of Easter, leading up to Pentecost, are different from the rest of the liturgical year. Instead of beginning with an Old Testament reading, the first reading is from the Book of Acts. What the church is doing is recalling the birth of Christianity. We are taken back in time to the earliest days of the spread of the gospel after the resurrection of Jesus Christ in the First Century A.D. During this Easter season we can reflect on the resurrection appearances of Jesus in the gospels, listening to some of the words of Jesus to his disciples about the age of the church from the Gospel of John in his discourse to the Last Supper, and then finally watching the church grow and emerge in the Acts of the Apostles.

This week's Gospel reading begins on the day of the resurrection before moving to another appearance of Jesus, to his disciples, eight days later. Notice how Jesus greets the disciples, three times in this passage, he says "Peace be with you." Those words are a customary Jewish greeting, and still heard today. In Israel Jews will say to one another *shalom*, which is the Hebrew word for peace, but is Jesus implying more? The first appearance is only three days after Jesus was betrayed by Judas, abandoned by all of his disciples, and then crucified in a situation in which only one of them returned to be by his side. All the rest of them, weren't witnesses to the crucifixion, because they were afraid for their own lives and they had abandoned their Lord. They had abandoned someone who was their teacher for three years, someone whom they had believed and even professed to be the Messiah, someone they had worshiped when they saw him walk on the sea and other wonders; then they had left him to die on a cross. In that context, when they encounter him again for the first time a very natural human emotion was going to be fear, shame, remorse, and regret for having abandoned him. John tells us that they were afraid; still afraid for their own lives they are hiding "for fear of the Judeans," the Jews, of those Southerners who had rejected Jesus and who had handed him over to the chief priests, the scribes, and the elders. Because of their fear Jesus speaks a word of peace, *Shalom*, peace be with you. With those words and in that situation, Jesus is telling them not to be afraid.

The second thing Jesus does is breathe on each one of them saying "Receive the Holy Spirit. As the father has sent me so I send you. If you forgive the sins of any, they're forgiven; if you retain the sins of any, they're retained." Breathing on someone is not an ordinary human action and not something easily forgotten; it's going to be a powerful and solemn act. To a 1st Century Jew it would also be something more because going back to the Old Testament, God breathes into the dust of the Earth in order to give Adam the spirit of life, in order to make a man out of the clay of the ground. So, it's a lifegiving act, it's an act of creation. When Jesus breathes on the members of the 12 who were present, he is in a sense inaugurating a new creation through the power of the Holy Spirit. One of the first acts of this new creation that he wants them to carry out is the power that we see manifested in the sacrament of reconciliation. Right after his resurrection he gives the power to forgive sins to the apostles so that they can go out and begin that ministry of reconciliation that Paul talks about in his letters.

Should we really refer to Thomas as doubting Thomas because he wants proof before he believes Jesus is raised from the dead? Thomas should believe that Jesus is going to be raised from the dead because Jesus has actually told them he would be, and he also performed miracles that verified his divine identity, but there is a certain reasonableness in demanding some kind of evidence for belief. The Church does this all the time with the miracles of the Saints; judgement is withheld until some verification has taken place with regard to the miracles that will be used to forward a cause for canonization. That's because the church believes in the use of reason. We don't believe in faith alone, faith and reason go together, although faith transcends reason. It's a natural human instinct to want evidence, especially if there's an extraordinary claim being made; and in this case the resurrection of Jesus is an extraordinary claim. Maybe Thomas should be called doubting and believing Thomas because when Jesus appears to him, he goes from faithlessness, to not just faith, but to one of the greatest confessions of faith anywhere in the Gospels. When Jesus says to him "do not be faithless but believing" Thomas goes above and beyond: he doesn't just say I believe, he says to Jesus, "My Lord and my God!" That's the first time in the Gospel of John where someone confesses Jesus not just as Messiah, not even just as Lord, but as God.

Peter's confession of faith, in Matthew 16, is often mentioned but we tend to forget that Thomas makes an equally amazing confession of faith when he says that Jesus is his God. It's a confession of the divinity of Christ.

The whole of John's Gospel has been building up to the revelation of the fullness of Jesus' divinity. It begins by saying in the beginning was the Word, and the Word was with God, and the Word was God, *theos*. Now it comes to a climax with St. Thomas saying my Lord and my God, *theos*: the same word.

Divine Mercy Sunday - Vilnius, Lithuania, Nov 26, 2017 Hannah Brockhaus CNA/EWTN News



Among Catholic devotions, the Divine Mercy message is well-known: the iconic image of Christ, with rays of red and white pouring from his heart; St. Faustina, called the “Apostle of Divine Mercy;” and the Basilica of Divine Mercy in Krakow, Poland.

But what you might not know is that more than 450 miles north of Krakow, in the small town of Vilnius in Lithuania, there is another Sanctuary of Divine Mercy, one which houses the first image of the merciful Jesus created, and the only Image of Divine Mercy St. Faustina herself ever saw.

Archbishop Gintaras Grusas of Vilnius told CNA that the capital of Lithuania, often called the “City of Mercy,” is not only “a place of the Divine Mercy revelations, but also a place that is in need of mercy, throughout history, and a place that in the last couple decades has been a place where we need to show mercy.”

Since long before St. Faustina and the Divine Mercy revelations, the Mother of Mercy has been the patroness of Vilnius, Grusas said.

In fact, in the 1600s, a painting of Our Lady of the Gate of Dawn was created and placed in a niche above one of the prominent city gates. Many miracles are attributed to the image, which was canonically crowned Mother of Mercy by Pope Pius XI in 1927.

It was in this small chapel of the Mother of Mercy, above the gate, that the Image of Divine Mercy was first displayed. So Vilnius has had “mercy upon mercy,” Grusas noted.

St. Faustina Kowalska was a young Polish nun born at the beginning of the 20th century. Over the course of several years she had visions of Jesus, whereby she was directed to create an image and to share with the world revelations of Jesus’ love and mercy.

St. Faustina received her first revelation of the merciful Jesus in Plock, Poland in February 1931. At the time, she had made her first vows as one of the Sisters of Our Lady of Mercy.

In 1933, after she made her perpetual vows, her superior directed her to move to the convent house in Vilnius. She stayed there for three years and this is where she received many more visions of Jesus. Vilnius is also where she found a priest to be her spiritual director, the now-BI. Michael Sopocko.

With the help of Fr. Sopocko, St. Faustina found a painter to fulfill the request Jesus had made to her in one of the visions – to “paint an image according to the pattern you see, with the signature: **Jesus, I trust in You**” – and in 1934 the painter Eugene Kazimierowski created the original Divine Mercy painting under St. Faustina’s direction.

In its creation, St. Faustina “was instrumental in making all the adjustments with the painter,” Archbishop Grusas said.

The image shows Christ with his right hand raised as if giving a blessing, and the left touching his chest. Two rays, one pale, one red – which Jesus said are to signify water and blood – are descending from his heart.

St. Faustina recorded all of her visions and conversations with Jesus in her diary, called *Divine Mercy in My Soul*. Here she wrote the words of Jesus about the graces that would pour out on anyone who prayed before the image:

“I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend [that soul] as My own glory.”

When the image was completed, it was first kept in the corridor of the convent of the Bernardine Sisters, which was beside the Church of St. Michael where Fr. Sopocko was rector.

In March 1936 St. Faustina became sick, with what is believed to have been tuberculosis, and was transferred back to Poland by her superiors. She died near Krakow in October 1938, at the age of 33.

Why has the significance of the Annunciation been almost lost?

In Luke's Gospel (Luke 1:26-38), Gabriel informs Mary that she will conceive a son and must name him Jesus. From a Christian point of view, it is a pivotal moment, but how many churches will hold a special service on that day to celebrate the encounter?

Traditionally known as Lady Day, it is usually celebrated on March 25th, nine months before the birth of Christ, it was once the start of the New Year, and an important event on the calendar.

This year, the Feast of the Annunciation fell on Palm Sunday and the start of Holy Week, so celebrating it has been moved in western Churches to more than a fortnight later, to the Monday of Low Week.

Below are some comments from people of many faiths: senior clerics, theologians, historians and artists, when asked what the passage from Luke meant to them? If the story is about calling and acceptance, how has its key message shaped their lives? What do they make of the stark description, by **Philip Egan**, the Bishop of Portsmouth, as "the most important event in human history"?

Luke's Annunciation passage is less than 300 words long, but the Virgin Mary's role and status in the story provokes a wide range of reactions.

The former Archbishop of Canterbury, **Rowan Williams**, stresses the Annunciation as an act of receiving. "The act that redeems the world, the act that turns the human universe on its axis, is an act of opening and receiving. Not only Mary's opening and receiving the Word of God through the angel and the Holy Spirit but also the opening and receiving that God himself undertakes as part of being human. We all start with the dependence to be fed...and Jesus is no exception."

The Dean of Westminster Abbey, **John Hall**, calls it "the decisive moment" and describes Mary's positive response as "the cosmic yes. She takes an extraordinary risk."

The theologian, **David Ford**, hails it as "the DNA of our faith ... it's the story that has everything"

The late historian **Owen Chadwick** described it as "the most beautiful story in Scripture – and the most important one".

Anglican priest **Rose Hudson-Wilkin** says "it draws me to a God who uses the powerless ... it's about God turning upside down society's way of looking at things"

Historian **Diarmaid MacCulloch** tells "It makes the Incarnation work metaphorically when opposites – divinity and humanity – shouldn't work together, can't be together. The Annunciation is the hinge on which they work."

Cardinal **Vincent Nichols** tells that for him "the Annunciation is an invitation to remember transcendence. That each of us is addressed by God, each of us is esteemed by God and is, at least in potential, full of grace. It's a reminder of the dignity of every person no matter how lowly or simple or confused or angry or bitter that person may be."

Former Methodist Conference president, **Mark Wakelin**, describes it as "a statement about the degree to which God trusts humanity. In which the mighty weight of his promises hangs on the thin thread of human obedience"

The former Bishop of London, **Richard Chartres**, says, "for the Virgin Mary, there's a being alert to the movement of God" and a readiness to be found.

The Dean of Norwich, **Jane Hedges**, emphasises that "Mary did have a choice. She could have said no. For me, that's fundamentally part of my spirituality. God has a will and a purpose for us but, with that, we have free will – bringing our will into line with God's will – and that's what Mary did."

The Dean of York, **Vivienne Faulk**, sees it as a story of "empowerment, emancipation, independence"

Steve Chalke, the Baptist minister and founder of the Oasis trust, points out: "The Annunciation is like a gold mine that I can never finish mining. Even if I got to 150 years of age, I'd still be finding truths about it I'd never seen before. For me, the centrality of the story is about God's intention with ordinary people to bring about extraordinary things."



Excerpts from an article by Mark Byford, author of 'The Annunciation: A Pilgrim's Quest' published by Winchester University Press. (Shared from The Tablet, April 4, 2018)

Image: by **Caravaggio** (Michelangelo Merisi) 1571-1610. Annunciation. vers 1607. Nancy. Musée des Beaux Arts.

April 4th was the anniversary of the death of Martin Luther King Jr.

Many thanks to Reverend Bev of Whitehorse United Church for providing the quote and prayer below.

“When our days become dreary with low-hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long but it bends toward justice.” - **Martin Luther King, Jr.**

Prayer of the Day

We give thanks today for our brother Martin and for the ways you spoke through him to expose the poverty of our wealth, the insecurity of our war-making, and the contradictions of our racism. Give us grace to love you among the least today, O God, and to live the good news Martin preached in his life and in his death. Amen. - **Common Prayer**

Local News

From Bishop Vila's office

- **New Missionaries in our Diocese** – We welcome Gregg and Pam Janiga to our Diocese as lay ministers in our mission parishes. They will be working full-time to bring the Gospel to our people in those small communities, thus providing spiritual care and a presence for our brothers and sisters in Christ. Please keep them in your prayers as they start their new ministry. God bless them both.
+ Bishop Héctor Vila
- **Development and Peace Donations** – Please check the diocesan website at whitehorsediocese.ca for a letter from Most Rev. Héctor Vila about a recent announcement regarding the Development and Peace organization.
- **Thank you to the Ex Corde Foundation** – The Diocese of Whitehorse gratefully acknowledges and gives thanks to God for a generous grant received from the Ex Corde Foundation of the Diocese of Hamilton. The Ex Corde Foundation awarded a grant of \$20,000 towards our Dease Lake project. For more information about the Ex Corde Foundation and about the project itself, please visit the Diocese website at whitehorsediocese.ca.
- **One Million Rosaries for Unborn Babies** The 2018 global pro-life prayer event is scheduled for 4, 5 and 6 May. Persons participating will pray at least one Rosary for the protection of unborn babies. For details and to register go to: <http://www.saintmichaelthearchangelorganization.org/>

- **Whitehorse Right to Life** meeting - Monday, April 9th at 7:00pm at Maryhouse. Memberships are: \$25/family - \$10/individual. All funds raised are used for bringing speakers to the Yukon. Our Annual Walk for Life is Thursday, May 10th which corresponds with the National March for Life on Parliament Hill in Ottawa (marchforlife.ca)
- **Food Bank** – Food Drive: Bags will be available April 14th and April 15th at OLV for interested volunteers. With 425 households to visit, every volunteer counts!! Bag drop off April 14th-20th. Pick up Tuesday, April 24th and Wednesday, April 25th. The final drop off location has not been announced yet. Anyone interested in helping can call Kristie @ 335-0659 or email kristie.kanary@gmail.com
- **Now Hiring Staff for Braeburn Camp in July:** please see attached poster for details.
- **Whitehorse United Church: Prayers of Taizé** You are all invited next Sunday, April 8 at 7pm. at the United Church, for an evening of meditative songs, short prayers and silence. At 7pm you will learn the songs and the official beginning time is at 7:30pm. For more information contact Eliane at 335-9133. We still have a need for musicians. It will be the last one led by Eliane Cloutier...it would be a good time to say goodbye to Eliane, to find out who the transition team is who will keep the Taize services going, and to perhaps experience Taizé style worship for the first time. The prayer will be followed by tea for those who want to enjoy a chat afterwards.

- **Hospice Yukon** is offering an evening workshop geared towards caregivers and parents on how to answer questions and have conversations with **children about death and grief**. Workshop covers children's understanding of death at different ages and developmental stages, how children grieve at different ages and stages, and resources for both children and parents. For info and to register for this free workshop please phone 667-7429 or email info@hospiceyukon.net
- **Zero Waste Yukon** kicks off **Recycling & Zero Waste Working Forum** with a free public screening of the film **Divide in Concord**, April 11th at the Yukon Beringia Centre. Doors and reception open at 6:30 pm. Divide in Concord is an award-winning feature-length documentary that follows the entertaining tale of the battle of banning bottled water in small town America. In 1775, Concord patriots fired the infamous 'shot heard round the world' that began a Revolution and defined a nation. Now a local eighty-four year-old woman has waged another seemingly unwinnable battle. For three years Jean Hill has been trying to rid the town of single-serve plastic bottles of water. Complete with strong opposition from local merchants and the bottled water industry, Jean is once again leading the controversial crusade. In the same town that incited the American Revolution and inspired Thoreau's environmental movement, can one senior citizen make history? A tense nail-biter of a vote will decide. Watch the trailer here: <https://www.youtube.com/watch?v=uNlc8nRmvQY>
- **Multicultural Centre** offers services for: applying for work permits & passports, writing resumes, preparing for interviews, learning computer skills, studying for citizenship and driver's licence, plus ESL tutoring for children of all ages. More info from: 667 6205 or info@mcyukon.com
- **Formed.org** (Code: V4C Z4X.) - **Divine Mercy 101** - The Divine Mercy novenas started Friday, March 30th. A video presentation Divine Mercy 101 with Fr. Chris Alar. **Divine Mercy in the Second Greatest Story Ever Told:** Michael Gaitley tells the dramatic history of God's love and mercy as interwoven through the transformative message of Saint Faustina, the miraculous appearance of Mary at Fatima, the witness of Saint Maximillian Kolbe and the world changing papacy of Saint John Paul 11.
- **First Holy Communion classes at OLOV. Please remember to provide your child's/children's baptismal certificate, this is an essential requirement.**
- **YDisciple:** if you are in high school and you would like to join, for info or to register by sending your name, what grade you are in, and phone number to Raquel and JD at ydisciple.whitehorse@gmail.com
- **Grief to Grace program:** The Grief to Grace Ministry, from Diocese of Nelson, has kindly invited members of our diocese to attend their next session. **April 19-22, 2018**, at Seton House of Prayer, Kelowna. For info: www.GriefftoGrace.org
- **Safe Environments and Abuse Prevention:** For info, RCMP letter and forms please contact Yolande at the chancery: executiveassistant@whitehorsediocese.ca
- **Compassionate Community Care:** Euthanasia Prevention Coalition help line for anyone who is contemplating euthanasia or assisted suicide, or those concerned about others. Call:1-855-675 -8749
- **Baptismal Preparation Classes:** For more information please visit: www.sacredheartcathedral.ca
- **Knights of Columbus:** meetings are 7.00 pm, 2nd Wed CYO Hall. Contact Joe Hanrath, 335-9819.
- **Catholic Women's League:** meetings 7.00 pm, 2nd Tues, CYO Hall. Contact Carol Vanderbyl, 633-5348.

Volunteers Needed

Copper Ridge Place is looking for volunteers to help with 'Jamming with Jill' Tuesdays 13:45 - 15:15 **Supervised by staff**, you will assist with portering residents, serve coffee/tea and cake with staff, sing along with residents, and assist with clean-up after the music program. **Needed:** Good socialization skills. Contact: Catherine Chenier, CRP, catherine.chenier@gov.yk.ca 867-393-7508

Pope Francis has said: Truly celebrating Easter means allowing Jesus to triumph over personal fears and give life to hope, creativity and care for others.

Easter is “an invitation to break out of our routines and to renew our lives, our decisions and our existence,” the Pope said during the Easter Vigil in St Peter’s Basilica.

“Do we want to share in this message of life,” he asked in his homily, “or do we prefer simply to continue standing speechless before events as they happen?”

“It is the silent night of the disciples who remained numb, paralysed and uncertain of what to do amid so many painful and disheartening situations,” the Pope said. “It is also that of today’s disciples, speechless in the face of situations we cannot control, that make us feel and, even worse, believe that nothing can be done to reverse all the injustices that our brothers and sisters are experiencing in their flesh.”

But in the midst of silence, he said, the stone is rolled away from Jesus’s tomb and there comes “the greatest message that history has ever heard: ‘He is not here, for he has been raised.’”

Jesus’s empty tomb should fill Christians with trust in God and should assure them that God’s light “can shine in the least expected and most hidden corners of our lives.”

“He is not here ... he is risen!” This is the message that sustains our hope and turns it into concrete gestures of charity,” the Pope said. It is a call to revive faith, broaden one’s horizons and know that no one walks alone.

“To celebrate Easter is to believe once more that God constantly breaks into our personal histories, challenging our conventions, those fixed ways of thinking and acting that end up paralysing us.”

Be intentional about silence during Mass, Pope Francis says at General Audience Wednesday, Jan 10
Pope Francis said that moments of silence in the Mass should be intentional times of prayer, recollection and communion with God, rather than being viewed as times to just be quiet or not speak.

“Silence is not reduced to the absence of words, but (is) the availability to listen to other voices: that of our heart and, above all, the voice of the Holy Spirit.”

In silence, then, we discover “the importance of listening to our soul and then opening it to the Lord.”

Continuing his general audience catechesis on the topic of the Mass, Pope Francis reflected on the nature of the different moments of silence found within the celebration, especially in the recitation of the collect.

The collect, which is prayed after the Gloria, or if the Gloria is omitted, following the Penitential Act, is a short prayer which goes from praise to supplication, and is generally inspired from the day’s Scripture passages, the Pope said. This prayer, which varies according to the day and time in which the Mass is being said, begins with the priest saying to the people, “Let us pray,” followed by a brief silence.

“I strongly recommend priests observe this moment of silence, which without wanting to, we risk neglecting,” Francis noted.

In this moment the congregation is exhorted to come together in silence, to become aware of the presence of God, and to bring out, “each one in his own heart, the personal intentions with which he participates in Mass.”

“Perhaps we come from days of toil, of joy, of sorrow, and we want to tell the Lord, to invoke his help, to ask that he be near us; we have family members and friends who are ill or who are going through difficult trials; we wish to entrust to God the fate of the Church and the world.” “For this we need the brief silence beforehand, that the priest, gathering the intentions of each one, expresses in a loud voice to God, in the name of all, the common prayer that concludes the rites of introduction, making, indeed, a ‘collection’ of individual intentions.” These silences are written right into the General Instruction of the Roman Missal, the Pope pointed out. There it says that in the Penitential Act and again after the invitation to pray, everyone is supposed to spend a moment in recollection.

And in the silences following a reading or the homily, everyone is called to meditate briefly on what they have heard. After Communion they should praise and pray to God in their hearts.

The Gloria, another kind of prayer, is either recited or sung before the collect on Sundays - except during Lent and Advent - and on feasts and solemnities.

Here, “the feelings of praise that run through the hymn are intertwined with the confident pleading of divine benevolence, to end with the Trinitarian doxology, which characterizes the whole liturgical celebration.”

The recitation or singing of the Gloria, the Pope emphasized, “constitutes an opening of the earth to heaven.”

By meditating on the prayers of the Mass, the liturgy can become for us, the Pope concluded, a “true school of prayer.”

'Rejoice and Be Glad' is the title of Pope Francis' new Apostolic Exhortation to be released next Monday, April 9

"Rejoice and Be Glad," Pope Francis' new apostolic exhortation on "the call to holiness in the modern world," will be released April 9, the Vatican announced.

The document, called "Gaudete et Exsultate" in Latin, will be presented at a Vatican news conference by Archbishop Angelo De Donatis, the papal vicar for the Diocese of Rome.

Joining the archbishop will be Gianni Valente, an Italian journalist working for Fides, the news agency of the Congregation for the Evangelization of Peoples, and Paola Bignardi, an educator and past president of Italian Catholic Action.

The title of the apostolic exhortation is the phrase used in Matthew 5:12, the end of the Beatitudes, which reads: "Rejoice and be glad for your reward will be great in heaven."

Pope Francis, 81, has published two previous apostolic exhortations, both of which offered reflections on meetings of the Synod of Bishops. "Evangelii Gaudium" ("The Joy of the Gospel"), published in 2013, focused on proclaiming the Gospel in the modern world and included proposals from the 2012 synod on new evangelization. "Amoris Laetitia," ("The Joy of Love"), was released in 2016 and focused on ministry to and with families. It included proposals discussed during sessions of the Synod of Bishops in 2014 and 2015.

Many will be looking with interest to see how Pope Francis explains the meaning of heaven in terms of anticipating rewards there. (Shared from *The Tablet* Apr 5th.)

Pope's Prayer Intention for April

Universal: For Those who have Responsibility in Economic Matters

That economists may have the courage to reject any economy of exclusion and know how to open new paths.

