

# St. Elizabeth of the Trinity Parish

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*Dear God, we are not people of fear, we are people of courage,  
we are not people who protect ourselves,  
we are people who protect our neighbours.  
We are your people God, giving and loving,  
wherever we are, for as long as it takes  
wherever you call us.  
Amen*

**5<sup>th</sup> Sunday of Easter**

**May 10<sup>th</sup>, 2020**



**Until further notice**

**To meet with Fr. Phil, Fr. Charlie or for Confession, please call to make an appointment - 386-6178  
If no answer, please leave a message. We'll be checking messages regularly.**



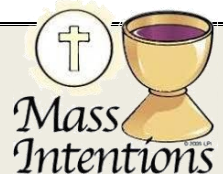
*We pray for those who are sick and today, we hold in our hearts Bobby Lewis and Robin Purdy (cousins of Karen LeBlanc), Roy Pond (brother-in-law of Sharon McCormack), Kelly Campbell, Stancey Beck and Bill Morano.*

*We also pray for those who have died and today, we mourn the loss of Jim Wilson and together, we hold Anne Marie and their children closely in our hearts.*

*Upcoming Liturgies for May 10<sup>th</sup> and May 17<sup>th</sup>, 2020*

### St. Elizabeth of the Trinity

Sunday, May 10<sup>th</sup> 10:00 a.m. Wilfred Griffin (Anniv) - Anne and family  
Sunday, May 17<sup>th</sup> 10:00 a.m. Bina Standing (Anniv) - Leo and Beulah Richard



### Pope Francis: Day of Prayer and Fasting and Works of Charity on May 14<sup>th</sup>, 2020

"... as prayer is a universal value, I have accepted the proposal of the Higher Committee of Human Fraternity so that next May 14<sup>th</sup> believers of all religions unite spiritually in a Day of Prayer and Fasting and Works of Charity, to implore God to help humanity overcome the coronavirus pandemic. Remember: May 14<sup>th</sup>, all believers together, believers of different traditions, to pray, fast, and do works of charity."

### Daily Readings for Week (May 11<sup>th</sup> - 17<sup>th</sup>, 2020)

Monday	Acts 14:5-18	John 14:21-26
Tuesday	Acts 14:19-28	John 14:27-31
Wednesday	Acts 15:1-6	John 15:1-8
Thursday (St. Matthias)	Acts 1:15-17, 20-26	John 15:9-17
Friday	Acts 15:22-31	John 15:12-17
Saturday	Acts 16:1-10	John 15:18-21
Sunday (6 <sup>th</sup> Sunday of Easter)	Acts 8:5-8, 14-17	1 Peter 3:15-18 John 14:15-21

## MESSAGE IN A BOTTLE #8



I am not sure if this story is in any of Fr. Richard Rohr's numerous books or not, but he does tell it on a C.D. retreat talk entitled "Fire from Heaven." It goes like this.

*"There is a story that an artesian well had sprung up in the middle of the desert, and it was a marvelous well with clear, nourishing, and copious water. People began to come and to drink and to celebrate their wonderful discovery of a well in the desert. Gradually they built a building over the well. They walled it off. They developed ceremonies to celebrate their good fortune of finding an oasis in the desert. They wrote official versions of how it was discovered. They spun fantastic tales about the effects of the water. But the water, actually, over the next few months, had ceased to flow. But hardly anyone noticed that the water actually wasn't flowing anymore, that it began to diminish and finally it went away. They were so busy building and maintaining the super structure. The water took itself over and burrowed a new channel in the desert, which was just as good, clear and nourishing and life-giving in a totally new and unexpected place. A new group of people found it there and they were also refreshed. But the old group of people just kept telling the story back at the old well, kept maintaining the wall, kept maintaining the building over the well, and actually forgot to realize that the water wasn't there anymore."*

As part of a closing commentary Fr. Rohr continues, "I don't think most of our people are accessing the well. And because some of them never drank from the well, they don't even know they are missing it. And we just keep maintaining the wall around the well, the building over the well, the stories about the well, singing songs of people who once drank at the well. We **think** we have the water. You gotta want that, and you gotta know you need it."

Even though the above quotes never mention the word "Church," it is, nonetheless, the best description of the state of the Church in my lifetime. If we were honest, we would have to admit that we have spent a lot of time and money maintaining wells rather than teaching people how access life-giving water. Rarely do we, in leadership roles, ask the question if there is life-giving water still flowing in all our efforts, or if the water has made a new channel elsewhere. It seems to me we already know the answer but are afraid to admit it to ourselves. After all, it is always easier to maintain the *status quo* than to put in the effort to change ourselves for the better. While I speak of those in leadership roles, I particularly think of the ordained clergy. I have earned the right to critique them because I am one of them. While our role as clergy is supposed to be both prophetic and priestly, most of us have totally neglected the prophetic dimension of priesthood and, consequently, over-emphasized the priestly dimension.



What is the prophetic dimension? Prophets, whether in the Biblical times or in present times, lead us in the "path of the fall." They are brutally honest with themselves and with everyone they meet. Prophets, if we heed their message, take away our illusions. They teach us how to go into darkness creatively, how to let things fall apart. They teach us how to lose gracefully, how to let go without fear. They tell us that the building over the well is just a façade over a stream that dried up a long time ago. And, because it is such, it should have been torn down instead of continually draining our resources. Prophets are God's **deconstructionist**. They are never popular with the comfortable and those in power. We have fought, and will continue to fight, anyone who threatens our fragile egos and our institutions. Prophets are seen as a threat to both these sacred cows. That is why they are almost always ignored and almost always killed.

What is the priestly dimension? The priests, of both Biblical times and current times, are the ones who lead us in the "path of the return." (In spirituality, there is always a fall and a return; the dying and rising of everything).

After you deconstruct, what are you actually for? Priests help us focus on what we are for. Priests talk of union, communion, love, transcendence, religion, connecting this world with the next, and meaningful existence. Priests are **constructionists**. While we usually despise the prophet, we like the priest. It is Fr. Rohr's opinion, and I wholeheartedly agree, that we have way too much priesthood and not nearly enough prophecy.

Was Jesus a prophet? I tell you he was more than a prophet (Matthew 11:9). When necessary he tried to deconstruct peoples' self-righteousness while always leaving their dignity intact. Was Jesus a priest? I tell you he was more than a priest. He did not only detach us from our small kingdoms and petty loyalties, he also gave us the vision of the grandeur of the Kingdom of God.



An example. Back in my seminary days, we had to go through our own deconstruction and reconstruction journey. This journey has been true and will continue to be true for anyone who takes their spiritual growth seriously, not just seminarians.

The dynamics of the journey go something like this: In first-year theology class some of the students were scandalized by what their professors were telling them, and so they concluded that those professors must be heretics and should be burned at the stake. After all, everything they say seems to be flying in the face of what mother and my childhood catechists told me. By the end of first year, if you were not totally scandalized, almost everything you believed about God, Jesus, Church, the Bible, and sacraments was laying on the floor in pieces. This was the necessary deconstruction that we all resist. Second year theology students (if they had not dropped out or were not doing jail time) still fought their professors but less. Only by the end of three years of theology did everything come full circle. As a student you were able to integrate your theology into a broader, healthier, and more coherent whole. This was the constructionist phase, the putting-back-together phase.

Not everything your mother or catechists told you was wrong; it wasn't. It just needed to be broadened and deepened and, most importantly, owned. The rule of thumb is that it takes a minimum of three years of theology for the deconstruction and the reconstruction process to run its course. Anything less than three years of theology, in my mind, is a crash course, a mere reaffirmation of everything your mother taught you and, thus, a halt to any real growth. (Mothers, by the way, are almost single-handedly responsible for getting us going in our faith, but at some point we have to appropriate our faith as adults or we will always look for coddling). To this day we still ordain men who have never met, or listened to, a single prophet in their lives; they only know what mother told them when they were seven. They live as priests and are generally well liked, but because the prophetic dimension of their lives is underdeveloped, they have little depth to offer their parishioners. They are just nice guys, nothing more.

The late Bishop Donat Chiasson told his priests, and I paraphrase, "If I never hear any complaints about you, it's probably because you are doing nothing!" Priests never get in trouble with their bishops, only prophets. I have met a lot of priests who are doing nothing. You might as well have a robot presiding Eucharist or a trained baboon reading from cue cards. Fortunately, I have also met a few priests—and lay people-- who were doing something with their spiritual growth. They allow their vision of God, Church, Jesus, Mary, and the sacraments to be deconstructed and reconstructed a thousand times. These are the ones who can lead us beyond the façade of the Church to the life-giving waters that are burrowing new channels of God's presence in the world.

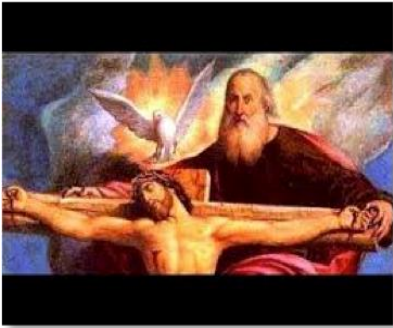
Let us use this time of pandemic, this time of isolation, well. Let us all go after a dream that is destined to fail without Divine intervention. With the assurance that your dignity will remain intact, allow Jesus to deconstruct any dream you have that you can accomplish with mere human willpower. In its place, allow Jesus to construct in you a dream that is destined to succeed only with God's help. When we do that, we never have to fear the well going dry.

A handwritten signature in black ink, appearing to read "Fr. Rohr". The signature is stylized and cursive.

# Exploring Our Faith

## “Believe in God, believe also in me”

Today’s Gospel reading takes place at the Last Supper – just after Judas has left and Jesus has told the remaining eleven disciples that He must soon depart too. This reading starts and ends with the command that to believe in God is to believe in Jesus. I feel that after all we’ve lived in the last few months, the uncertainty, the anxiety, some may have felt fear; how many of us can truly and honestly say that we’ve felt belief? A troubled heart is part of our humanity; it feels like when we deal with one issue, two others pop up. And if we currently have nothing to worry about, we tend to worry about what may come. Oh the anxiety! My friends, rest assured that there is a big difference between being worried and having a troubled heart. The difference lies in how we deal with the inevitable problems and challenges that come our way. Jesus offers us a solution to having an untroubled heart: **“Believe in God, believe also in me.”**



It seems simple enough doesn’t it? Believe in God. But does this happen naturally, are we to just shout from the rooftops: “I believe in God” and it’ll just make us believe? Worry not, if this is where you are. First, just remember that God loves you, period, no conditions. Second, as far back as the last supper, people struggled to believe. It’s part of that human condition that I mentioned earlier. Most of us need to see it with our own eyes and because of that Jesus said, **“Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; if you do not, then believe me because of the works themselves.”** By the works, Jesus is referring to all that he has done in his time ministering to God’s people. To believe in the works, is to believe in Jesus and to believe in Jesus is to believe in God. He reassured his disciples that to believe in one is to believe in the other. **“Very truly I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.”**

Our faith (and belief) is, and should be grounded by, the care Jesus took for us back then and in our future: **“And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”** Jesus said this to his disciples to reassure them that there is ample room where He will be. Therefore, they need have no fear that they will not find a place for them in His company. **“I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also.”** If the disciples (and us) know Jesus, then they also know the way to God. He speaks of their mutual indwelling. If you cannot believe this then maybe you can believe on account of Jesus’ “works”, these also being the works of God. Those who believe have the power to do these and even greater works. This seems extraordinary, but is really just a matter of believing with untroubled hearts, that the power comes from God – this we will witness in next week’s Gospel.

Katy Mahoney

## Holy Ghost Church



**Holy Ghost parishioners are still selling tickets (\$2 each or 3 for \$5) on a wonderful combination of gift cards worth \$300!!** This fundraiser is especially important now and if anyone within our parish grouping would like to purchase tickets, please consider using e-transfer and Teresa O’Hara of Holy Ghost will put your name on the tickets. Others have already done this and it’s working well! You can use the email [teresa.ohara@ambulancenb.ca](mailto:teresa.ohara@ambulancenb.ca) Thank you!

## Mother's Everywhere

May the blessing of the Divine be an especially bright benediction upon mothers everywhere; on your blessed day - On Mother's Day!



# MAY IS THE MONTH OF MARY

## Prayer of Consecration

*Most Blessed Virgin Mary, Mother of the Church, in this time of pandemic, we turn our gaze to you, and in Christ consecrate to you the faithful of our Diocese, together with all the people of Canada.*

*At the Annunciation,*

*fear gave way to trust as you embraced the mysterious and loving plan of God, who through his providence, care and concern brought about newness of life in you and through you. Intercede, we pray, on our behalf as your children, Virgin most faithful. Grant us faith, hope and perseverance, as we strive to serve and bear witness to all persons, responding to the needs of those affected by this virus.*

*Standing at the foot of the Cross at Calvary,*

*you united yourself with the sufferings of Christ and so uniquely contributed to the mystery of our redemption.*

*We beseech you as Health of the sick, draw to yourself in maternal compassion the brothers and sisters of your Son Jesus and all those who are grieved by this pandemic. Strengthen the dying and comfort those who weep so that all may experience the healing grace of Christ our Divine Physician.*

*At the Cenacle, after the Resurrection,*

*you accompanied the Apostles with prayer for the outpouring of the Holy Spirit. In your maternal care as Consoler of the afflicted, accompany healthcare professionals, all who minister to the sick and those who seek a cure to end this pandemic, that the Holy Spirit may renew the face of the earth.*

*To all of us, dearest Mary, Mother of all the living,*

*be present and show forth your tenderness, as we raise our eyes to you who shines forth before the entire community as a merciful and compassionate companion on our journey. Time and time again, with burdens weighing heavily on their hearts and in their many necessities, the Christian faithful have sought refuge under your mantle of protection.*

*Come quickly to our aid at this time, Mother of Mercy, and deliver us from the dangers that surround us in our hour of need; watch over especially the elderly, the weak and the infirm, our children and the unity of our families, and all those who give of themselves selflessly in pastoral care to those in need until in your arms and in your gentle embrace we all find safety and solace.*

*Amen.*



Thank you for faithfully giving and sending in your envelopes. Whatever is more convenient, your envelopes can be dropped off at the church office (weekday mornings), mailed in to us, or you can call Anne on Monday mornings to donate by credit card. Please remember to make your cheques payable to your church (and not to St. Elizabeth of the Trinity). Again, thank you!

## Weekly Collection for all Churches

### Holy Family and Peoples Park Tower

Church Support \$2958.00  
Maintenance Fund \$227.00

### St. Jude's Church

Church Support \$746.00

### Holy Ghost Church

Church Support \$820.00  
Fundraiser Tickets \$25.00; Easter \$70.00  
*Thank you to all who have gotten their envelopes in to the parish as well those who have bought tickets for the draw.*

### Immaculate Heart of Mary Church

Church Support \$9431.50; Building Fund \$592.50  
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Director of Catechetics for Immaculate Heart of Mary and Holy Family Churches

Karen LeBlanc 506-387-4198 ihmccatechism@rogers.com

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