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*Be present O merciful God,
through the silent hours of the night,
so that we who are wearied by the changes
and risks of our tumultuous world
may rest upon your unwavering presence.
Through Jesus Christ our Lord,
Amen*



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.**



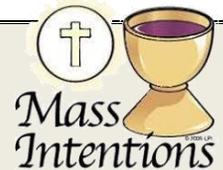
We pray for those who are sick and today, we hold in our hearts Bobby Lewis and Robin Purdy (cousins of Karen LeBlanc), Kelly Campbell, Stancey Beck and Bill Morano.

We also pray for all who have died and for those who mourn. May we always remember that God offers hope in the unknown. God is our rock in times of struggle and our light in the dark.

Upcoming Liturgies for May 17th and May 24th, 2020

St. Elizabeth of the Trinity

Sunday, May 17th 10:00 a.m. Bina Standing (Anniv) – Leo and Beulah Richard
Sunday, May 24th 10:00 a.m. Cal Luedee (Anniv) – Eileen and family



Daily Readings for Week (May 18th – 24th, 2020)

Monday	Acts 16:11-15	John 15:26 – 16:4
Tuesday	Acts 16:22-34	John 16:5-11
Wednesday	Acts 17:15-22 – 18:1	John 16:12-15
Thursday	Acts 18:1-8	John 16:16-20
Friday	Acts 18:9-18	John 16:20-23
Saturday	Acts 18:23-28	John 16:23-28
Sunday (<i>The Ascension of the Lord</i>)	Acts 1:1-11	Ephesians 1:17-23 Matthew 28:16-20

Did You Know? – God is love. The greatest example of God's love is the incarnation: God became one of us to show us how to love and demanded that we, in turn, love like he does. Jesus held nothing back from us, sharing the entirety of his divine life with us through his life, death and resurrection. We have to be willing to let God empower us to give all of ourselves to one another, without resentment or holding back, even when it's hard or unappreciated.

(Henri J.M. Nouwen, *From Suffering to Salvation*, Pg 9)



MESSAGE IN A BOTTLE #9



Elie Wiesel (1928-2016) authored 57 books during his lifetime, but perhaps his most notable work was his book entitled *Night*. Read it if you have not already. Wiesel was born in Transylvania which was annexed by Hungary in 1940 and subsequently invaded by the Nazis in 1944. Although only about 100 pages long, *Night* is a powerful telling of the horrors that he and his family went through in the Nazi-run concentration camps. Elie's mother and sister were murdered in Auschwitz. Elie and his father were imprisoned in Buchenwald where Elie admits feeling ashamed and powerless as his father was beaten to death. As an imprisoned teenager, with seemingly little to live for, Elie pondered the nature of God in light of the atrocities he was experiencing. In one pivotal scene in the book, Elie describes how the Nazis were going to make an example of three Jews, one a child, by hanging them in full view of the others. Here is a quote from *Night*.

One day, as we returned from work, we saw three gallows, three black ravens, erected on the Appelplatz. Roll call. The SS surrounding us, machine guns aimed at us: the usual ritual. Three prisoners in chains – and, among them, the little pipel, the sad-eyed angel.

The SS seemed more preoccupied, more worried, than usual. To hang a child in front of thousands of onlookers was not a small matter. The head of the camp read the verdict. All eyes were on the child. He was pale, almost calm, but he was biting his lips as he stood in the shadow of the gallows.

This time, the Lagerkapo refused to act as executioner. Three SS took his place.

The three condemned prisoners together stepped onto the chairs. In unison, the nooses were placed around their necks. “Long live liberty!” shouted the two men. But the boy was silent.

“Where is merciful God, where is He?” someone behind me was asking. At the signal, the three chairs were tipped over. Total silence in the camp. On the horizon, the sun was setting.

“Caps off!” screamed the Lageralteste. His voice quivered. As for the rest of us, we were weeping.

“Cover your heads!” Then came the march past the victims. The two men were no longer alive. Their tongues were hanging out, swollen and bluish. But the third rope was still moving: the child, too light, was still breathing...And so, he remained for more than half an hour, lingering between life and death, writhing before our eyes. And we were forced to look at him at close range. He was still alive when I passed him. His tongue was still red, his eyes not yet extinguished.

Behind me, I heard the same man asking:

“For God’s sake, where is God?”

And from within me, I heard a voice answer:

“Where is He? This is where – hanging here from this gallow...”

Every year, for my own edification, I read a book about the Holocaust. They are always difficult reads as my mind inevitably drifts from the page with the same question, “How can human beings be so cruel to their own kind?” The atrocities of the Nazis in my parents’ time and the numerous genocides in my own generation’s time is too much to fathom. I cannot answer my own question nor can I undo history. What I can do, is educate myself about this shameful part of history and look at my own attitudes and behaviors to make sure they are not contributing to indifference, racism, and violence.

After spending a lifetime speaking out against hatred and racism, while promoting human dignity (and being rewarded with the Nobel Peace Prize in 1986), it is hard to believe that Elie Wiesel considered himself an agnostic. I go back to the last line of the above quote: “Where is He? This is where—hanging here from this gallow...” Did Wiesel mean to imply that God is as dead as the boy hanging in the gallows? Or did he covertly mean that God has fully joined us even in our worst, cruelest, and most pitiful states? If the latter,

then this is what we call “incarnation.” The Franciscans have always believed that God was already saving us, redeeming us long before the death and resurrection of Jesus, by simply being born of human flesh. Christmas tells us, and Holy Week reinforces in us, that our God is “all in.” The one hanging from the gallows in Buchenwald is the very one who once hanged from the Cross on Calvary. This is the one who never abandons us even, and especially, in our darkest hour. This is the one who suffers when we suffer, cries when we cry, is vulnerable when we are weak—the one who transforms death into life. ***We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are...*** (Hebrews 4:15)

From a liturgical point of view, the Church reaffirmed, at the Second Vatican Council (1962-1965), this abiding presence of God at every Eucharistic celebration whether it was celebrated covertly with a crust of bread under punishment of death in a concentration camp or with all the trappings of Christmas Eve Mass in St. Peter’s Basilica. The Constitution on the Sacred Liturgy says that when Mass is celebrated, Christ is present equally and powerfully in four ways: **1)** in the presider, who offers this sacrifice on behalf of the faithful, **2)** in the blessed bread and wine, the Body and Blood of Christ, **3)** in the Word proclaimed, and **4)** in the assembly, for Jesus did say, ***“Where two or three are gathered in my name, there I am in the midst of them”*** (Matthew 18:20).



Many times, in our history, we forgot this four-fold presence and focused only on the Eucharistic species, the Body and Blood aspect of Jesus’ being. This has led to some distorted liturgical practices and scrupulosity that has not served us well nor added to a healthy notion of incarnation. Maybe, during this pandemic time, there is an invitation to “flesh” out our notion of Christ’s presence among us. Just because we cannot receive Christ in the usual manner through Communion does not, for one moment, mean Christ is absent or only partially present to us. Quite the contrary. If Christ is present to us in this four-fold manner during liturgy, how many more ways must Christ be present to us in non-liturgical ways? ***There is only Christ: he is everything and he is in everything*** (Colossians 3:11)

By the time you read this, I will have already met with Archbishop Viennesau concerning how we will proceed as Church in a post-pandemic world. The staff is already preparing the four churches, as well as Peoples’ Park Tower, for our gradual return to “normal.” We will keep you posted. In the meantime, let us use this time not simply as an interruption to be overcome but as an opportunity to behold the many facets of Christ’s presence among us.



A note of thanks.....

I would like to thank the many people who have visited me, or sent cards or flowers, or who called or who held me in their prayers during my long stay in the hospital. I really appreciated your friendship and your prayers. You brought a smile to my face.

Pauline Toner

Masks!! - If you would like to have a face mask(s) for protection for your family during this Covid-19 pandemic, please call Dianne LeBlanc at 386-6094, to arrange for a safe physical distancing pick-up at 227 Whitepine Rd. Different sizes are available with elastics or ties. These are free.



(Thank you Dianne! ❤️)

Exploring Our Faith

Tell Me the Truth

In Maya Angelou's *Wouldn't Take Nothing for My Journey Now*, she wrote, "Human beings are more alike than unlike, and what is true anywhere is true everywhere..."

This line puzzled me, and it seemed such a lofty proclamation to make, but I eventually began to understand it as an invitation to reflect on what I believed to be universally true. Humans share common truths, and what is true is true for everyone. I guess these would be the Big Truths which connect humans and draw us closer together.



Since our world changed back in March, I have seen signs of these Big Truths. On March 30th, religious leaders of all faiths released a joint message to the faithful of Canada entitled *Hope, Gratitude, and Solidarity: A Message to Canadians from Religious Leaders in Canada in Response to the COVID-19 Pandemic*, which was accompanied by a National Prayer for Canada, co-authored by a Catholic Bishop and Jewish Rabbi. The entire project was initiated by the Canadian Conference of Catholic Bishops and the Canadian Rabbinic Caucus.

This past week, Rome's Pontifical Council for Interreligious Dialogue asked our Church to join with people of all faith traditions around the globe on May 14th in observing a day of prayer, fasting, and works of charity. The Council's communication stated "We shall...be united in living the universal values of prayer, fasting, and acts of charity as a 'witness to the greatness of faith in God that unites divided hearts and elevates the human soul.'"

It inspires me that in both cases, religious leaders have responded to the COVID-19 pandemic by calling on people of all faith traditions to unite in prayer and in our common truth.

When an unexpected or major event requiring an immediate response occurs in my life, my attention is drawn away from the minutiae of everyday towards "The Big Picture." Worries and anxieties existing prior to the event might become insignificant, and sometimes ludicrous, and I wondered how I ever could have worried over it. Have you noticed the level of energy we expend focusing on that which separates us or marks us distinct and different from one another, until an event occurs like the one we have been living through in 2020 and we need to shift our priorities and focus on our humanity and shared belief in a Creator? When the conversation shifts from "My path to God is better than your path to God and I am going to tell you all about why," to "Let us unite in the truth of a common Creator and use that connection to transform humanity," we are witnessing a striking sign of spiritual growth on planet earth, as well as the Spirit of Truth moving among us.

In *Christus Vivit*, Pope Francis writes:

A Church always on the defensive, which loses her humility and stops listening to others, which leaves no room for questions, loses her youth and turns into a museum. How, then, will she be able to respond to the dreams of young people? Even if she possesses the truth of the Gospel, this does not mean that she has completely understood it; rather, she is called to keep growing in her grasp of that inexhaustible treasure.

Pope Francis' words make me hopeful for the future of our Church. Despite the strength of our certainties, we are invited to be open to the Spirit of Truth helping us to grow in our faith and also to a living, breathing, and evolving understanding of Christ's message.

Trevor Droesbeck
Archdiocese of Moncton, Office of Youth Faith Development

Holy Ghost Church



Happy 25th Wedding Anniversary to Kelly and Jamie Keiver!

Your parish community sends you greetings filled with many blessings as you celebrate this wonderful milestone. Congratulations!

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 Thank you!

Holy Family Church



Happy 50th Anniversary to Steve and Maureen Merrill!

May God bless you both and continue to fill your lives with love, compassion and happiness! Congratulations!

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.

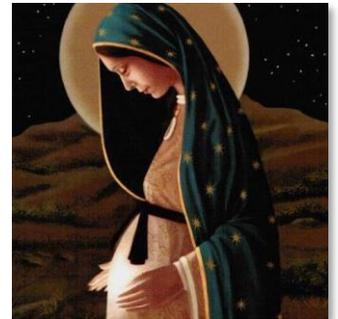
At the Annunciation, fear gave way to trust as you embraced the mysterious and loving plan of God, who through his providence, care and concern brought about newness of life in you and through you. Intercede, we pray, on our behalf as your children, Virgin most faithful. Grant us faith, hope and perseverance, 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



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