

St. Elizabeth of the Trinity Parish

Holy Family Church



52 Falkland St
Moncton, NB E1E 4S8
Tel: 854-6099

Holy Ghost Church



2 Church St
Riverside-Albert, NB E4H 3W8
Tel: 882-1123

Immaculate Heart of Mary Church



5 Fatima Dr
Riverview, NB E1B 2X8
Tel: 386-6178

St. Jude's Church



3062 Main St
Salisbury, NB E4J 2L5
Tel: 386-6178



Mass Times

Saturdays

4:00 p.m. at Holy Ghost
7:00 p.m. at Holy Family

Sundays

9:00 a.m. at St. Jude's
11:00 a.m. at Immaculate Heart of Mary

To meet with Fr. Phil, Fr. Charlie or for Confession, call to make an appointment - 386-6178



We pray to bring strength to those who are in need of prayer, including Inez Doiron (sister of Anne Griffin), Bill Morano, Gerald Melanson and his family, Thérèse Elward, Janet Robichaud and Christine Spykerman (sister of Siene Bos).

We also pray for those who have died, including beloved Eunice Cail, Bernice Purdy (aunt of Karen LeBlanc) and Lewis Frontain (brother of Jess Frontain).



Liturgies for February 13th to 21st, 2021

Holy Ghost Church

Saturday, February 13th 4:00 p.m. Fred Mercer – the late, Francis and the late, Clare O'Hara
Ash Wednesday, February 17th 2:30 p.m. Stancey Beck – Teresa O'Hara
Saturday, February 20th 4:00 p.m. For the People

Holy Family Church

Saturday, February 13th 7:00 p.m. Margaret McNeil – Roy McNeil
Ash Wednesday, February 17th 12:00 p.m. Lynn Whalen – Mary Helena Delahunt
Saturday, February 20th 7:00 p.m. Bernice (Curtis) Hayes – Kathleen and Eileen Dennis

St. Jude's Church

Sunday, February 14th 9:00 a.m. Marilyn DeAdder – Joyce, Nicole and André Amirault
Ash Wednesday, February 17th 5:00 p.m. In honour of St. Jude for blessings received – a parishioner
Sunday, February 21st 9:00 a.m. Special Intentions for Christine Spykerman – Siene Bos

Immaculate Heart of Mary

Sunday, February 14th 11:00 a.m. Margaret Comeau – Dan and Carol Lunney
Ash Wednesday, February 17th 7:00 p.m. Jack Connor – Alan and Anne Mongraw
Sunday, February 21st 11:00 a.m. Bessie and Earl Walsh (Anniv) – Marion Walsh

St. Elizabeth
of the Trinity

Food Banks



Holy Family Church-The need is great for personal hygiene items such as toothpaste, toothbrushes, soap, razors, toilet paper and deodorant and rice, pasta, cereal, paper towels.

Holy Ghost and Immaculate Heart of Mary Churches - We gladly accept whatever is offered but right now, there is a need for ladies' deodorant, shampoo, drinking boxes, pudding/fruit cups, baby food and diapers (larger than 14 lbs). Thank you!

Exploring Our Faith

IT'S ABOUT LOVE

Hearts, flowers, chocolate, wine, jewelry, poetry, love songs, romantic movies ... today is Valentine's Day and all around us attention is focused on love. But even when our attention is on love, even when we are contemplating extravagant acts of devotion, we often neglect the expressions of love to which today's readings call us. Perhaps that's because they point us toward sacrificial love rather than reciprocal love. Today's scripture readings aren't about the kind of extravagant Valentine's Day love that blesses both giver and receiver; they are about the kind of love that places all the attention on the receiver with nothing in it for the giver.



The Leviticus reading provides instruction for those with leprosy. These rules are often understood as a cruel rejection of those who are suffering, but they can also be understood as a call to communal love. Those who are ill are not simply cast out of the community; the community is not told what to do with the leper. Instead, the instructions are given to the ones who have leprosy, telling them what to do to protect the rest of the community. They are to move to the outskirts of the camp where they are to continue to show care for the others in the community by covering their upper lip, effectively blocking much of the airflow from their nose and mouth, and by calling out a warning of disease to any who came near.

In the gospel reading, Jesus cures a man of leprosy and instructs him to show himself to the priest and follow the rituals for reinstatement into the community but tell no one about how he had been cured. Jesus is instructing him to keep the focus on the care for the community that the gradual reinstatement of the rituals entailed. The man who was cured chooses instead to turn the focus away from the community and toward himself, and the result was that Jesus could no longer go into a town openly. The joyful celebration and the inability to contain his excitement are so easy for us to understand that we often overlook Jesus' request that he make the sacrifice of remaining unnoticed and unappreciated for the sake of others.

Today's call to make choices that benefit others more than they benefit us, is expressed most clearly in Paul's letter to the Corinthians when he instructs them to imitate his choices to seek the advantage of others rather than his own advantage. "Give no offense to Jews or to Greeks or to the Church of God." Paul spoke these words to a community that was frequently polarized, like much of our society today. In such a community, the only way to avoid giving offense to one group or another is to set aside one's own need to be "right" and to try to see from the perspective of the other.

This week we will enter the season of Lent. I find myself wondering, how different my world would be if, between now and Easter, each time I found myself wondering how to get someone to understand my perspective, I changed the question to: what could I understand if I tried to see the world from their perspective? And what would change, if each time I was upset because someone did not recognize or understand my needs, I asked myself: do they have needs that I am not seeing or understanding? It seems like it would be a lot easier to just show love by giving chocolate and prepare for Easter by giving up chocolate, but maybe easy is not the goal.

Pam Driedger

Did You Know? Lent cannot be separated from Easter. It is a time to prepare our hearts and reflect more deeply on our baptismal call to continuing conversion. Two formulas for the distribution of the ashes offer insight into the meaning of the season. (1) 'Remember that you are dust and to dust you shall return' a remembrance of the reality of death. (2) 'Repent and believe in the gospel' is a call to repentance, urging us to turn away from sin and toward the Good News. Every Lent, as we deny ourselves, repent of our own sinfulness and recall our baptism, we open ourselves anew to the power of God's healing, transformative grace and receive it as the entirely unearned gift that it is.



(Pg 97, 98, Sourcebook 2020)

Daily Readings (Week of February 15th – 21st, 2021)

Monday	Genesis 4:1-15, 25	Mark 8:11-13
Tuesday	Genesis 6:5-8, 7:1-5, 10	Mark 8:14-21
Wednesday (Ash Wednesday)	Joel 2:12-18	Matthew 6:1-6, 16-18
Thursday	Deuteronomy 30:15-20	Luke 9:22-25
Friday	Isaiah 58:1-9	Matthew 9:14-15
Saturday	Isaiah 58:9-14	Luke 5:27-32
Sunday (1 st Sunday of Lent)	Genesis 9:8-15	1 Peter 3:18-22
		Mark 1:12-15

A word about ASHES.....

Wednesday coming is Ash Wednesday. When we received ashes last, none of us could have predicted the kind of year that was ahead us. It is good we do not know the future; it saves us from being preoccupied and forces us to walk in faith. As far as ashes are concerned, they are to be distributed only on Ash Wednesday.



For many Catholics, not to receive ashes on Ash Wednesday is akin to not receiving palms on Palm Sunday; without these symbols it just feels like something is missing from our Lenten journey. While many of us will not be able, due to COVID, to receive the ashes this year, it should not prevent us from living the disciplines of Lent—prayer, fasting, and alms giving—as we would any “normal” year. Those who are registered for Mass on Ash Wednesday will notice that the imposition of ashes will be done differently. Instead of speaking the words, “Repent and believe in the Good News” to each individual who comes forward to be marked, the priest will speak these words only once over everyone. Also, the ashes will not be traced on each individual’s forehead, but sprinkled over them. These are guidelines passed on to us by Rome (and our diocese) in order to

keep us safe. While we have to minimize so many of our ritual actions during these COVID days, we should—and must—make an effort to keep the spirit, the intention of the ritual as meaningful as possible. The first use of ashes by the Church was to sprinkle people with ashes as a sign of their enrollment into the “order of penitents.” When you saw someone with ashes on their body, you knew this was someone giving public witness that they had sinned and were not hiding that fact. The ashes, moreover, spoke of that person’s willingness to do public penance as a condition of being reconciled (usually at Easter) to the faith community. They were willing to endure public humiliation because the drive for communion with their brothers and sisters was so strong and so worth it. (Note: their confession was private with a priest, but their penance was public). By the Middle Ages, the order of penitents was dropped in favor of having everyone receive ashes on Ash Wednesday because we are all in need of forgiveness. The older ritual of the Church seems to be sprinkling with ashes rather than marking the sign of the cross on the forehead. (At the end of our lives our remains will be sprinkled with earth marking our final dying and rising). What is most important is not how we receive the ashes, but that we take our Lenten journey seriously. Lent is about dying to who we think we are and rising to our new identity in Christ, and of course, with that new identity, becoming more Christ-like for others. It’s about living in solidarity with everyone who is preparing to be received into the Church through baptism—their own necessary form of dying and rising. Lent is also about being in solidarity with those who experience a form of death day in and day out: those living with chronic illness, those in war-torn countries, refugees, the abused, the poor, and those facing their immanent deaths. When we say yes to the ashes, we say yes to the whole mystery of death and resurrection, not only as it was lived out in Jesus, but also as it’s being lived out in us.

**Ash Wednesday - February 17th, 2021
Mass Schedule**

Noon	Holy Family Church
2:30 p.m.	Holy Ghost Church
5:00 p.m.	St. Jude’s Church
7:00 p.m.	Immaculate Heart of Mary



The Word Among Us-Lenten Daily Devotions is available by calling the parish office at (386-6178). It includes daily meditations based on the Mass readings of the Catholic Church, essays of inspiration, testimonies and stories of the saints and other Christian heroes. This little publication is meant to help you as you seek to make the most out of this Lenten season. We have limited copies at the office, so please don’t wait to call. If you can, we ask for \$3.00 to help offset the cost of the booklet.

Please remember that if you come to the church/parish office for any reason, you must wear a mask.



To watch the live-stream Mass, on Sunday morning go to:

- our website at www.setmoncton.com and click on the link or
- go directly to our Facebook (Saint Elizabeth of the Trinity parish) page.

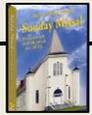
Immediately after Mass, the video will be uploaded to YouTube. (SET Moncton)

Mondays at the Movies (via Zoom)



Everyone is invited to join our film discussion series this Lenten season designed to connect popular films to our faith. On **Monday, March 8th at 6:30 p.m.** we will meet via Zoom to discuss the film, *My Sister's Keeper* (2009), based on the novel by Jodi Picoult. On **March 29th, we will meet via Zoom at 10:00 a.m.** to discuss the film *Forrest Gump* (1994), based on the novel by Winston Groom. For each session, participants will have watched the film ahead of time. Contact Karen for more information and to register at 387-7379 or ihmccatechism@rogers.com.

Mondays at the Movies is a collaborative effort between St. Elizabeth of the Trinity Pastoral Unit and the Archdiocese of Moncton Office of Youth Faith Development.



Holy Ghost Church

These Missals are \$5.00 each. There are copies at Holy Ghost Church and we have one left at the Parish Office. Please call 386-6178 if you'd like one.

Immaculate Heart of Mary Church

I CAN, YOU CAN, WE CAN



40 Cans for Lent!

We are going to 'COVID-change' our Lenten Project this year so that we **can** still help those in need, but we want to do it safely and securely in the midst of the pandemic. So:



1. **You CAN** donate to the cause through e-transfer, collection basket (once we're back to Mass), mail in your cheque, any which way you wish, and each week we'll translate that money into 'virtual' cans!
2. **You CAN** still buy your cans while you do your grocery shopping but please keep those cans at home throughout the Lenten Season. Tuck them away, adding to your pile over the 40 days and the Knights will be 'out-and-about' at the end of March for pickup!

Each week, we will show the 'virtual can count' in the bulletin, translating donations into number of cans and then at the end of March, after the community pick-up, we'll add in the actual cans that were picked up.

Together, we CAN do this – and not let COVID-19 derail this much-needed Lenten project!



Knights of Columbus Council 9270 is offering 4 bursaries of \$500 each to graduates of Riverview High School who are children and/or grandchildren of fellow Knights. Applications must be received no later than **May 3rd**. Also, do not forget about the \$800 Knights NB State Council bursary application, due by **March 1st**.



In these COVID times, please call the office and we will email these applications to you or put a copy of each form in the church mailbox for you to pick up.



From the Offices of Faith Development, Liturgy and Youth Faith Development

Ellen - 857- 9952 or ellen.diocesemoncton@gmail.com

Trevor - 857-4879 or trevord.diocese@gmail.com



PLEASE NOTE..

Catechetical Gatherings:

Until we return to Yellow Alert Level, children's catechism will be held virtually. Please arrange with Karen to have the necessary supplies for the sessions.

Faith Experiments Express (via Zoom)



Learn about faith using science experiments! Designed for young people in grades 1-6, participants will be guided step by step through various fun and simple science experiments that will help them to learn more about faith and scripture. The next sessions will take place at 6:30 p.m. on February 22nd, and March 22nd.

Contact Karen at 387-4198 or ihmccatechism@rogers.com to register.

The End is Nigh of an Era: Exploring the Book of Revelations, Part 2

Can you provide further explanation of the many symbols in the Book? What is some liturgical imagery found in the Book? What does it all mean?



This is your last chance to register for this second session of the *Book of Revelations* with Dr. Fiona Black and Dr. Andrew Wilson. We meet virtually on Tuesday, February 16th from 7:00-9:00 p.m. when Andrew and Fiona will respond to questions which surfaced during the first session and dig a little deeper into the end of the world images we see in Revelation passages. Join us this time even if you couldn't the first.

Contact Ellen to register and you will be sent the appropriate link during the day Tuesday.

"We're All in this Together": Exploring Pope Francis' encyclicals, *Laudato Si'* and *Fratelli Tutti*

Lent – a season of repentance and conversion. Pope Francis continuously calls us to see the world through a



different lens, a lens which emphasizes the unconditional and unending love of God for all God has created; a lens which highlights the connectedness of all God has created. In *Laudato Si'*, written in 2015, he writes the earth "cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her." (LS#2) In his most recent encyclical, *Fratelli Tutti*, released in 2020, he writes, "It is my desire that, in this our time, by acknowledging

the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity." (FT#8) Pope Francis says that each encyclical was inspired by St. Francis of Assisi, a saint who "did not wage a war of words aimed at imposing doctrines ... [but] simply spread the love of God." (FT#4)

Let us attempt to spread that love of God, as we discern the message contained in these two encyclicals and reflect on how we are called to respond. Join Sr. Denise Lirette, fj and Dr. Andrew Wilson on February 18th, March 4th and March 18th from 7:00 to 8:30 p.m. While it is our intent to offer a hybrid of these sessions, given the fluidity of the COVID-19 challenges, we are uncertain at this time, whether in-person gatherings will be able to happen, so it may have to be all virtual. We'll keep you posted. For now, register with Ellen.

Adult Faith Commission meeting has been rescheduled yet again – darn COVID – to Tuesday, Feb 23rd. We will keep our fingers crossed that by that time, Zone 1 will be out of red alert, out of orange alert and back to yellow alert. Meeting time, 6:30 p.m. at 45 York Street.

Weekly Offerings for all Churches - February 6th/7th, 2021

Holy Family & Peoples Park Tower (incl PADs)
Church Support \$1774.80 (25)
Maintenance Fund \$34.50 (4)

St. Jude's Church (incl PADs)
Church Support \$50.00 (1)

Holy Ghost Church (incl PADs)
Church Support \$0.00

Immaculate Heart of Mary Church (incl PADs)
Church Support \$5060.50 (119)
Property Upkeep \$197.50 (12)
Youth \$65.00 (6); Social Action \$209.00 (14)





World Day of Prayer 2021

The painting, by Juliette Pita, is entitled "Cyclone Pam II: 13th of March, 2015". It shows a mother bending and praying over her child. The waves crash over her but a palm tree bends protectively over them.

Build on a Strong Foundation

Please join us for the World Day of Prayer, a prayer movement that invites us to enrich our faith experience with the experience of Christians from other countries and cultures and to bring hope to women touched by injustice. Service written by the World Day of Prayer Committee of Vanuatu.

Service will be online this year and available from February 15th to March 15th at wicc.org. Choose "**World Day of Prayer**", then "**Service Locations**". Then scroll to the bottom of the page and you will see "**Women's Inter-Church Council of Canada**". Look to the right and you will see "**Stay Connected**".....choose "**YouTube**". The service will only be available on the dates noted above.

If you don't have access to the internet, a DVD is available from Pam Coughlan at 386-5451.

This service is organized by:
Immaculate Heart of Mary Ladies Society. Donations can be made online or mailed to the address below.



The World Day of Prayer is coordinated by the
Women's Inter-Church Council of Canada
47 Queen's Park Crescent East,
Toronto, ON M5S 2C3
Tel: (416) 929-5184
Fax (416) 929-4064
Email: wicc@wicc.org; Website: www.wicc.org;
www.facebook.com/WICCanada



World Day of Prayer 2021

Women in Scripture - A Personal Bible Study

Please read Genesis 16: 1-16, 21: 8-21

Then read the reflection provided below and take some time to consider the questions at the end of the reflection.

After your own meditation, perhaps you can reach out to friends or family and have a discussion about their thoughts on this remarkable part of the Bible.

If you have time, you can read some of the other Bible stories listed below.



The More Things Change, The More They Stay The Same

In the Roman Catholic tradition, and in many other traditions who follow the Common Lectionary, we would not hear this story on a Sunday morning at church. We would have definitely heard of Abram and Sarai, who later become Abraham and Sarah, and their struggles to have a child and how God eventually blessed them with Isaac. If you only knew that part of the Abraham and Sarah story from Genesis, it would not give you much of a glimpse into what life was like in 20th Century BCE.

As we pick up the story, we are presented with the fact that Sarai and Abram have no children. In the culture of the time, Abraham could have legally left Sarai because she had not given him any children. She was in a precarious spot indeed, as being a divorced woman at the time would have placed her quite low in the social pecking order. With that in mind, Sarai comes up with a plan and decided to offer Abram her Egyptian slave girl, Hagar, to be a surrogate and provide Abram with a much-wanted heir. The old saying, "be careful what you wish for", seems to be appropriate in this circumstance. When Hagar becomes Abram's wife and then becomes pregnant, the relationship between the two ladies takes a nasty turn.

Now let's remember that for Hagar, this could have been a way to better her lot in life. Being chosen to bare a child for a wealthy man could have made her life easier. Even if Abraham didn't care for her, she would have been protected by her son, who would be Abraham's heir. In many ways, Sarai and Hagar are similar as they are both women with very few options. The childless Sarai is failing at the one thing that her society expected of her: being a mother. Hagar is a woman who is also disadvantaged in the culture because she is a foreigner from Egypt, and a slave.

For Hagar, this is like a reverse Exodus story, as after she runs away from Sarai, who was making her life miserable, she is told by the angel to return to her oppressor and to submit to her. She does as she is told with the promise that "God would multiply her offspring that they cannot be counted".

When we pick up the story in chapter 21, Hagar and Ishmael have been disadvantaged even more by the birth of Isaac. So much so, that Sarah wants rid of them both. She tells Abraham to cast them both out to avoid any confusion as to who Abraham's true heir would be. Abraham is very distressed by this, yet the angel comes to him with a rather heartless (in my view) message for him to listen to Sarah and send them away. Once again, this is done with the promise that God would look after them.

At this point, I am putting myself in Hagar's shoes and it's not a good place. All she has done is exactly what she was told to do; first by Sarai, then by the angel and now by Abraham. And where has it left her? A single mother with no home, wandering in the wilderness, with nothing more than a little bit of bread and a skin of water. I am thinking that the promise made to her by the angel that there would be a great multitude descend from Ishmael must seem like a dream and not at all attainable. So much so that she finally gives up and lays the child in the bushes and walks away so she doesn't have to witness his death.

This takes place in the 20th century BCE, as we have mentioned earlier, but how much of this do we still see today? I know that in today's world, events would not have unfolded in the same manner as they did in our story, but yet the outcome can still sound familiar. How often do young women end up as single mothers on the street with no permanent place to call home and at their wit's end? How many times is this a result of circumstances, or events beyond their control? Like Hagar, it can be hard

for these ladies to believe that in spite of everything currently happening, God has big plans for them.

How many times do we miss the chance to be the angel that delivers this message to someone who needs to hear it? We need to move past the judgment seat, and move into the seats of compassion and understanding. We need to realize that not one of these women, when asked in elementary school what they wanted to be when they grew up, answered with, "a single mom living on the street". This was not the plan. And while it is true that some bad decisions may have contributed to where they find themselves, that is not a reason to turn our back on them. We have all made bad decisions; we are just fortunate that our bad decisions didn't have more dire outcomes.

Our story has a wonderful ending with God fulfilling the promise made to Hagar by the angel. Just reading the newspaper or watching the news will tell you that not all of our modern day stories have such favourable results. Although we are 4000 years removed from the time of Abraham and Sarah and many things have changed for the better, we still need to be aware that there are many things that still need to change. Women in our society are still fighting for things as basic as equal rights and equal pay. In many cases, they bare the lion's share of child care and care for the home.

On this World Day of Prayer, may we all seek God's guidance in how we can be instrumental in the changes that need to happen. How can we be the messenger of a new and better world? And most importantly, we would ask God to help us follow through on the hard work that needs to be done to make these changes reality.

Mark Mahoney
Pastoral Associate
Saint Elizabeth of the Trinity

Questions to Consider

What do you imagine Hagar's life was like up to the point where the story begins?

Name the power imbalances you see in this story.

Who are the Hagar's of today and how are they treated?

What are the similarities and differences between our societies?

How could this story be used in a worship service?

Other Scripture stories about women:

The Story of Jephthah's Daughter

Judges 11: 1-11, 29-40

The Story of Tamar

2 Samuel 13: 1-22

The Story of the Unnamed Woman

Judges 19