

*Second Sunday  
of Lent  
February 25, 2018*



**MASS SCHEDULE AND INTENTIONS: FEBRUARY 24 TO MARCH 4**

(L) indicates a living intention

<b>Saturday</b>	<b>Feb. 24</b>	<b>Second Sunday of Lent</b>	
4:30 pm	Maria Miniaci		John & Maria Bastone
<b>Sunday</b>	<b>Feb. 25</b>		
9:00 am	Mabel Oliveira		The Oliveira family
11:00 am	Our Parishioners		
<b>Monday</b>	<b>Feb. 26</b>		
8:30 am	Joey Bastone		Frank & Linda Perri
<b>Tuesday</b>	<b>Feb. 27</b>		
8:30 am	Ida Bastone		Rina Reda & family
<b>Wednesday</b>	<b>Feb. 28</b>		
8:30 am	Giuseppe, Dorotea & Vito Marcario		Rina Della Rocca
<b>Thursday</b>	<b>Mar. 1</b>		
8:30 am	Jack Scimone		Connie
<b>Friday</b>	<b>Mar. 2</b>		
8:30 am	Conjetta Tilli		Estate
<b>Saturday</b>	<b>Mar. 3</b>	<b>Third Sunday of Lent</b>	
4:30 pm	Anita de Felice		husband & children
<b>Sunday</b>	<b>Mar. 4</b>		
9:00 am	Our Parishioners		
11:00 am	Maria Luisa Veldt		family

**SANCTUARY LAMP (Week)**

February 25: Peter Silas & family (L)

March 4: Fredrick Kray, requested by family

**LORD, GRANT MERCY AND LASTING PEACE** to those who have died recently and strength and comfort to those who mourn them:

*Zenon Soares*, husband of Edna

*Franciszek Banach*, father of Grayna Banach

*George Cook*, brother of Peter Cook

**THANK YOU FOR YOUR CONTRIBUTIONS FOR FEB 17/18**

Offerings \$5, 536.50

Ash Wednesday (Feb 14) \$1, 280.00

Next special collection: **March 11: Helping Others**

**THANK YOU** to everyone who came out in support of our Shrove Tuesday Pancake Supper. A **BIG THANK YOU** to all the volunteers who help make it happen.

**ST. PATRICK'S DAY PUB NIGHT**, parish fundraiser, Saturday, March 17, 5:30 pm. Tickets \$10/person includes dessert. Pub style food available for low cost. Beer, wine, soft drinks and Irish Coffee will be sold. Dancing, open mic and more. For info and tickets call Rina [514-915-7586](tel:514-915-7586). Net proceeds going towards new chairs for the parish hall.

**THE SIGN OF THE CROSS** is a very ancient practice and prayer. It is a confession of faith: when you make the sign, you are professing a mini version of the creed—you are professing your belief in the Father, and in the Son and in the Holy Spirit. When you say the words and pray in someone's name you are declaring their presence and coming into their presence. As a sacramental, it's a renewal of the sacrament of baptism: when you make the sign of the cross, you say again, in effect, "I died with Christ and rose to new life." The sign links



you to the body of Christ, and when you make it you remember your joining to the body with Christ as the head. The sign of the cross is a mark of discipleship. Jesus says in Luke 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It's a declaration that I belong to Christ. You are saying to the Lord, "I want to obey you; I belong to you. You direct all my decisions. I will always be obedient to God's law, Christ's teachings and the Church."

When suffering comes, the sign of the cross is a sign of acceptance. It's remembering that Jesus became a man and suffered for us and that we participate in Christ's suffering. The sign of the cross says, "I am willing to embrace suffering to share in Christ's suffering." When you are suffering, when you are feeling like God is not there, the sign of the cross brings him there and declares his presence whether or not you feel it. It is a way of acknowledging him at that time of trial. The sign of the cross is a declaration of defence against the devil. When you sign yourself, you are declaring to the devil, "Hands off. I belong to Christ; he is my protection." It's not a good-luck charm, but it's both an offensive and defensive tool. The sign of the cross is a way to put to death self-indulgence—those big problems we have, the stubborn things we can't get rid of. The Church Fathers say if you are angry, full of lust, fearful, emotional or grappling with fleshly problems, make the sign when tempted and it will help dispel the problem. Some make it to gain control with a problem with anger. Signing oneself is a way of destroying the anger, putting on patient behaviour, imitating Jesus' practice of virtue. In order to participate in the great sacrifice of the Mass, you need to be baptized. Using holy water to sign yourself is saying "I am a baptized Christian and I am authorized to participate in this sacrifice." When you make the sign of the cross when you leave, you say that the Mass never ends—your whole life is participating in Christ's sacrifice.

When professional athletes make the sign of the cross during games, it says that everything I do, I do in the name of Christ—even games can be played in the presence of God. We should feel confident in letting people know that we are Christians and that we belong to Christ.

~ by **Bert Ghezzi**

### HERE'S A QUESTION ON CREMATION

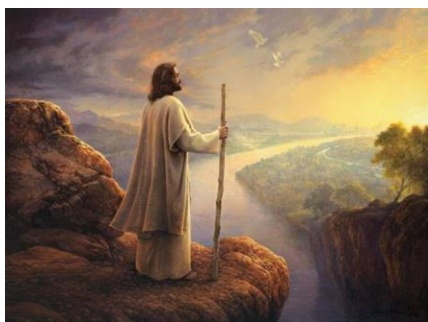


*What's wrong with keeping my late husband's ashes at home?*

The Catechism of the Catholic Church reminds us, "The bodies of the dead must be treated with respect ... in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy" (#2300). "The Church permits cremation, provided that it does not demonstrate a denial of faith in the resurrection of the body" (#2301). Concerning the treatment of cremated remains, the Church has strong feelings about the fact that this body has been a temple of the Holy Spirit and requires a proper burial as a result. Catholic . . . practice calls for . . . remains to be buried in an urn within a consecrated grave or placed inside a mausoleum. Keeping ashes at home or scattering them . . . is inappropriate to the Church's deep reverence for the body as a place where the soul has resided. When ashes are buried is a personal matter. Their burial should not be unnecessarily delayed, however, and so are often buried or placed soon after the funeral. When possible, the Church prefers the body present at the funeral.

~ **Father Reginald Martin**

## WHY DID JESUS FAST?



Because hunger never comes alone; hunger usually touches us very deeply, not just physically but deep in our heart. Hunger in a sense wounds us; it undermines something in us which up to that moment had been inviolable. It causes a kind of vacuum, tears open an old wound and even at times leads to dizziness. Precisely for that reason fasting and hunger can change something in us, can

even bring about a genuine transformation.

What is thus touched or kindled is not always honourable or satisfying . . . In order to be able to test us, the devil has to take advantage of our weakness, the hunger which torments us and makes us afraid of losing our life.

For along with hunger other desires and temptations immediately surface as well, even in the case of Jesus: the seductive challenge of easy success, the desire for earthly fame, the hunger for power in this world, sensuality in all its forms.

Fasting is meant to allow Jesus to take possession of our hearts.

Not to crush all desires and temptations, nor to conquer them honourably. The contrary is true. Fasting helps us to see how deep our attachments are to created things. . . Our fasting even today risks opening the door to the excitement of the desires it threatens to unleash, a door which looks out on the other shore of our desires, not on their dark but on their light side:

God within us; God who desires to be loved; God who hungers for us and we for him, passionately.

~ *Father André Louf, O.C.S.O.*



Every year during the 40 days of Lent, the Quebec Life Coalition organizes a peaceful & prayerful vigil at an outdoor location for the end of abortion. Where: weekdays corner of St. Catherine and Berri -weekends 30 St. Joseph Blvd. East, corner St-Lawrence. When: February 14 to March 25, every day between 8 am to 5 pm. What: you are invited to join the vigil and be a witness to life. For more information: 514-344-2686.

### **Prayer for the end of abortion**

*Heavenly Father, We pray that the scourge of abortion be lifted from our land; That those who promote it may be brought to a change of heart; That all who are tempted to abortion may be lovingly helped to protect the precious gift of life; and that all who have experienced an abortion may be comforted with the healing gift of love. We ask this through Jesus Christ Our Lord. Amen.*

**BECKET PANTRY NEEDS:** pork & beans, stew, Kraft Dinner, tinned ham, salmon and tuna, pudding, Jello, muffin mix, coffee, tomato sauce, pasta sauce, crackers, toilet tissue, Kleenex, shampoo, toothpaste, laundry detergent. Thank you for your generosity!