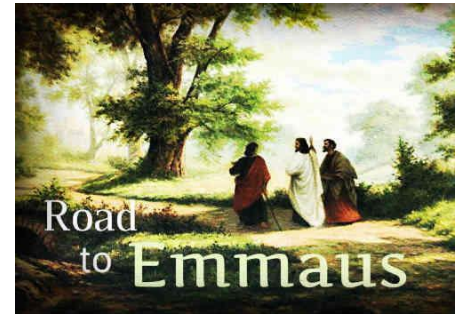


April 18, 2021

Third Sunday of Easter



MASS SCHEDULE AND INTENTIONS: APRIL 17 TO APRIL 25

(L) indicates living intention

	Apr 17	Third Sunday of Easter
Saturday		
4:00 pm	Gerry Emsley	
5:15 pm	Families in need	
Sunday	Apr 18	
9:00 am	Our Parishioners	
11:00 am	George Dziarmaga	His wife & daughters
Monday	Apr 19	
8:30 am	Teresa Angeline Samuel	Cynthia Arulanandam
9:30 am	Kitty Flynn	Nora & Paul Mongeau
Tuesday	Apr 20	
8:30 am	Guy Taillon	Nicole & Terry Muise
9:30 am	Romualdo Galano	Rico & Mar
Wednesday	Apr 21	
8:30 am	Guy Taillon	Lise Emsley
9:30 am	Families in difficulty	
Thursday	Apr 22	
8:30 am	Stella Szuskowski	Linda & family
9:30 am	Sick of the Parish	
Friday	Apr 23	
8:30 am	Maureen Kelly	Barbara & Nicole Percival
9:30 am	Assunta Rosal	Pat & Yolanda Di Marco
Saturday	Apr 24	
4:00 pm	Atwell & Ida De Souza	D'Lima Family
5:15 pm	Kathleen Rush Heald	Charlotte Martin
Sunday	Apr 25	Fourth Sunday of Easter
9:00 am	Genowefa Latkowska	Matowski family
11:00 am	Our Parishioners	

SANCTUARY LAMP (Week)

April 18: Brenda Fitzpatrick, requested by Geraldine Zemanovitch

April 25: Julie Belanger (L) requested by Joan Hopkirk and Anna Donald

THANK YOU FOR YOUR CONTRIBUTIONS

Holy Thursday: \$995.00 Good Friday: \$1,190.00 April 3&4 Offerings: \$8422.00
--

April 10&11 Offerings: \$3,238.00 Religious Education: \$485.00

Next special collection - April 25 Building Maintenance Fund

THANK YOU...

... to those who have donated procedure masks to the parish that we are able to distribute as needed.

THE FAITH OF CHRISTIANS

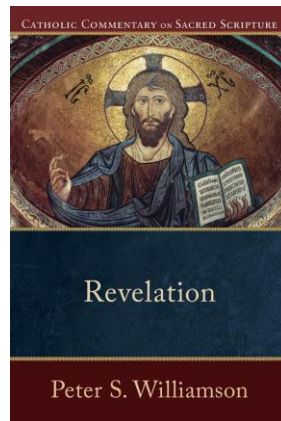


There are men — we see this in the phenomenon of suicide bombers — who die for a misguided or even evil cause, mistakenly retaining, but in good faith, that the cause is a worthy one. Even Christ's death does not testify to the truth of his cause, but only the fact that he believed in its

truth. Christ's death is the supreme witness of his charity, but not of his truth. This truth is adequately testified to only by the Resurrection. "The faith of Christians," says St. Augustine, "is the resurrection of Christ. It is no great thing to believe that Jesus died; even the pagans believe this, everyone believes it. The truly great thing is to believe that he is risen." Keeping to the purpose that has guided us up to this point, we must leave faith aside for the moment and attend to history. We would like to try to respond to the following question: Can Christ's resurrection be defined as a historical event, in the common sense of the term, that is, did it "really happen"? There are two facts that offer themselves for the historian's consideration and permit him to speak of the Resurrection: First, the sudden and inexplicable faith of the disciples, a faith so tenacious as to withstand even the trial of martyrdom; second, the explanation of this faith that has been left by those who had it, that is, the disciples. In the decisive moment, when Jesus was captured and executed, the disciples did not entertain any thoughts about the resurrection. They fled and took Jesus' case to be closed. In the meantime, something had to intervene that in a short time not only provoked a radical change of their state of soul, but that led them to an entirely different activity and to the founding of the Church. This "something" is the historical nucleus of Easter faith.

(Excerpt from a 2007 Easter homily given by Cardinal Raniero Cantalamessa, Preacher to the Papal Household)

WORTHWHILE READING



Revelation by Peter S. Williamson

"Peter Williamson's commentary on the book of Revelation is well balanced and judicious on issues of the book's authorship, date, composition, and structure, thus aiding readers in making well-informed decisions that draw on Williamson's familiarity with modern scholarship and the patristic discussions of Revelation. His explanations of the various images throughout Revelation, set within a clear, sensible presentation of the structure of the whole book, allow the pieces of the puzzle of this book to fall into place and enable the reader to better understand its first-century background and its vision of the final victory of God and his

Church over Satan and his kingdom. Throughout the book, the author draws out the ongoing significance of Revelation for the life of the Church in every era between the time of its writing and its ultimate fulfillment. I highly commend this commentary." ~ Fr. Mitchell C. Pacwa, SJ, Senior Fellow, St. Paul Center for Biblical Theology, Steubenville, Ohio

Peter S. Williamson (STD, Pontifical Gregorian University) holds the Adam Cardinal Maida Chair in Sacred Scripture at Sacred Heart Major Seminary in Detroit, Michigan. He is the author of several books, including Ephesians in the Catholic Commentary on Sacred Scripture.

WHY MAKE THE SIGN OF THE CROSS?



We make the Sign of the Cross before meals, before prayers at bed. In my travels, when in an airplane, before we take off I'll look around and see two or three people making the Sign of the Cross as the airplane makes its ascent into the sky. It's not because they're suspicious or scared, but they want to entrust themselves completely to God. So what are we doing exactly when we make the Sign of the Cross? Well, there's the action of doing it, and also the words-which are a way of calling upon God. When we call upon God, and call upon that beautiful name of Jesus, we're

present with him. Jesus said: "For where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20). The Mass is the greatest presence of God on earth. It's the real presence of God on earth. What takes place is that bread and wine become the Body and Blood, the Real Presence. And so when we begin the Mass with the "name of the Father, and of the Son, and of the holy Spirit," we are actually gathering in his name and he is with us. Just the act of making the Sign of the Cross is very powerful. The Early Church saw it as a prayer in itself. When we make that sign, we are reminding ourselves of several things:

1) We are identifying and reaffirming our baptism in Jesus. In our baptism, sin was dealt with, original sin was taken away. We were also introduced into the family of God, the Church. So every time we make the Sign of the Cross, we are reaffirming our relationship with Christ as covenant partners with Christ and members of his household.

2) We call upon the name. In antiquity, in pagan cultures, they would have temples in their cities and they would have priests working in that temple. The key to each temple was the name of the god for whom it was erected. The priest would keep that name, and whoever had access to that name had access to that god. That's the beautiful thing about the Mass. When we start, "In the name of the Father, the Son, and the Holy Spirit," we're reminded of the fact that we have access to God. God is inviting us into a relationship. No longer are we alone. No longer do we need to feel abandoned in the world with all of our problems, but God is inviting us into communion. In the Mass we're going to experience a real Communion. A real sacrifice is going to take place, a Real Presence of God with us.

So saying "In the Name of the Father, and of the Son, and of the Holy Spirit" is imperative. Isn't it a beautiful thing that God has not kept his name from us? He has not given access to him to just a few people, but he makes himself available to all of us. So at the very beginning of the Mass, when you say, "In the Name of the Father, and of the Son, and of the Holy Spirit" you are moving from a menial world of problems and headaches out there to a very special time, a very special place in the Mass, kind of a sanctuary in time where you can focus on what's really important. You can ask God to help you address the problems in your life. But before you even do that, you need to get to Mass on time, because if you miss that very beginning you're late. One of the first things we need to do is focus on getting to Mass on time. Then, right during that processional, say to yourself, "I am actively involved. I am engaged. I'm going to put my problems aside, and I am going to take in this moment. And all of this is "In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

~By Jeff Cavins

JOB OFFER Paroisse St. Raphael-Archange is seeking a temporary Secretary (12 months). Fluency in written and spoken French required. Some knowledge of Catholic religious practice (sacraments, cemetery, tithing, etc.) would be an asset, as well as residence in the West Island. Training provided. Info: Fr. Jacques Gilson at 514-626-3775.

PARISH INFORMATION

All telephone numbers are in the 514 area code unless otherwise indicated.

PARISH WARDENS

The Fabrique of the parish administers all parish properties and assets, and consists of the Pastor and six wardens elected by parishioners at an Annual General Meeting.

Janet Arts (2021)	620-6643	Siro Di Marco (2020)	620-6788
Peter Cook (2022)	620-2019	Michelle Figueredo (2021)	694-8879
Norman Cousineau (2020)	624-8753	Michael Sciotto (2022)	626-9550

LITURGICAL MINISTRIES

Altar Guild:	Anna Donald	620-2258
Altar Servers:	Fr. Peter Sabbath	626-4111
Baptism Preparation Team:	Parish Office	626-4111
Children's Liturgy	Parish Office	626-4111
Eucharistic Ministry Coordinator:	Rosemarie Della Rocca	620-1930
Greeters:	Norma Cook	620-2019
Ushers:	Joe Ojeda	941-7914
Lectors:	Tobias Koikaran	693-5514
Liturgy Team:	Rosemarie Della Rocca	620-1930
Weekday Sacristan:	Anna Donald	620-2258
Music Ministry Coordinator:	Lino Viegas	626-0750
Choir Director	Brendan Kelly	944-7220

PARISH ORGANIZATIONS

Sycamore	Elsa Rivera	626-4111 Ext. 222.
Angels of Mercy	Sarah Sajedi	827-6408
Becket Pantry:	Parish Office	626-4111
Catholic Women's League:	Catherine Lee Jude	463-5991
Couples for Christ:	Francis & Aurora Apgao	630-6586
Healing Ministry	Elsa Rivera	626-4111 Ext. 222
Helping Others:	Parish Office	626-4111
Knights of Columbus:	Joe Ojeda	941-7914
Marriage Course:	John & Nathalie Bondyra	695-7896
Pastoral Home Care:	Ailsa Lee Loy	626-7265
Prayer Group: (Thursday 9:15 a.m.)	Louise Eberwein	825-5198
Prayer Line:	Christine Charron	694-3958
Seniors:	Audrey Cassidy	626-3586
Social Club:	Rina Callard	695-6995

RESOURCES AND SERVICES

A.A.	376-9230
Al-Anon (Families of Alcoholics)	866-9803
Archdiocese, Marriage Tribunal, English Pastoral Services	931-7311
Episcopal Vicar - Fr. Raymond Lafontaine	931-7311
Quebec Life Coalition: Pregnant? Worried?	344-2686
Tel Aide (listening line)	935-1101
Violence S.O.S. Hotline	1-800-363-9010
West Island Women's Shelter	620-4845

Sacrament of Reconciliation: (Confession) before all Masses or by request.

Anointing of the Sick: upon request

Eucharistic Exposition & Adoration: First Friday of the month

Benediction: Fridays after morning Mass

Baptism: Please contact the office.

Marriage: Please contact the office well in advance.

Vocations: Please contact Fr. Peter Sabbath or Fr. Jaison Joseph

R.C.I.A.: Fr. Peter Sabbath