



Notre Dame de Lorette Catholic Women's League



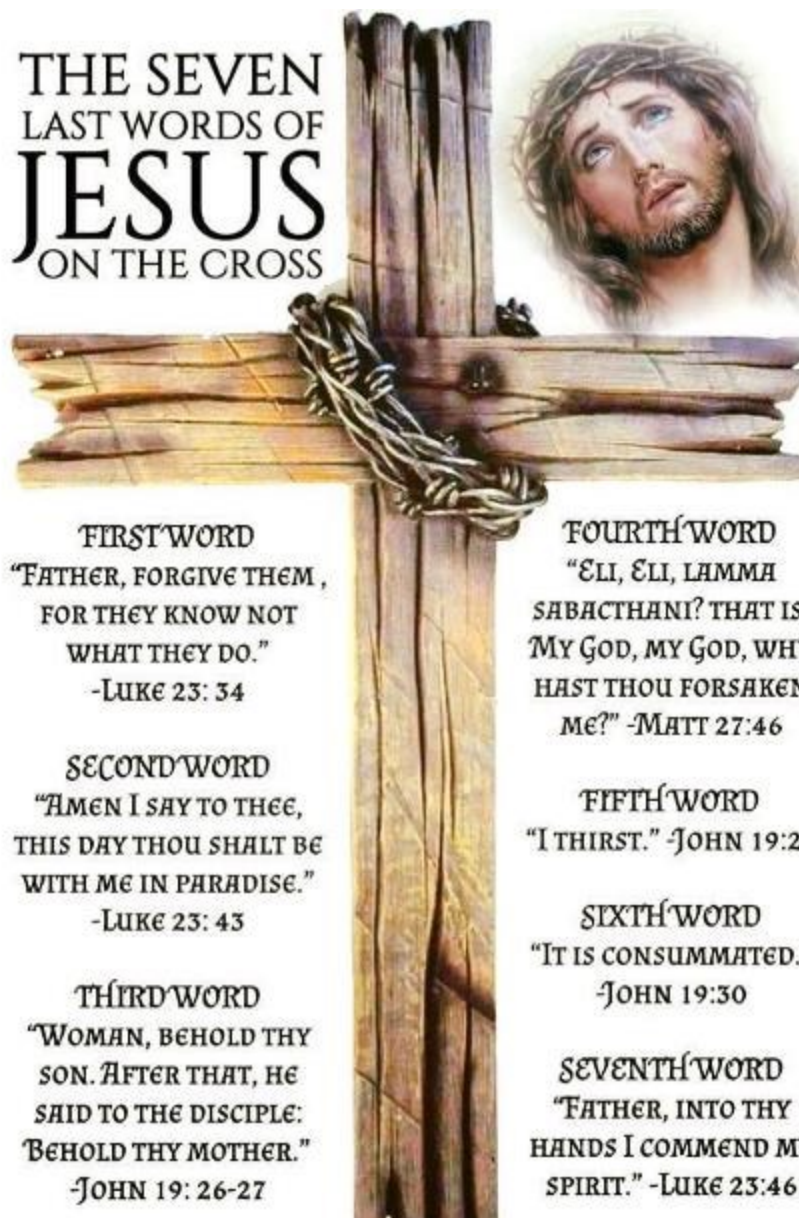
April 2019

Anniversary Celebration:

**April 10 @ DTS
Library, 6:30 pm**

Currently collecting:

**Plastic Grocery Bags
Pill Bottles
Feminine Hygiene
Products & Toiletries
Tabs for Wheelchairs
Used Eyeglasses
Tin for the Bin**



FIRST WORD
"FATHER, FORGIVE THEM,
FOR THEY KNOW NOT
WHAT THEY DO."
-LUKE 23: 34

SECOND WORD
"AMEN I SAY TO THEE,
THIS DAY THOU SHALT BE
WITH ME IN PARADISE."
-LUKE 23: 43

THIRD WORD
"WOMAN, BEHOLD THY
SON. AFTER THAT, HE
SAID TO THE DISCIPLE:
"BEHOLD THY MOTHER."
-JOHN 19: 26-27

FOURTH WORD
"ELI, ELI, LAMMA
SABACTHANI? THAT IS,
MY GOD, MY GOD, WHY
HAST THOU FORSAKEN
ME?" -MATT 27:46

FIFTH WORD
"I THIRST." -JOHN 19:28

SIXTH WORD
"IT IS CONSUMMATED."
-JOHN 19:30

SEVENTH WORD
"FATHER, INTO THY
HANDS I COMMEND MY
SPIRIT." -LUKE 23:46















Our Spiritual Advisor
Reverend Fr. Charles Fillion

Our Members
Lacey Bernardin, *President*
Lynne Bernier
Susan Bernier
Irene Bialek
Valerie Bonnefoy
Jacqueline Bouchard, *Vice Pres, Chair*
Lindsay Bouchard
Jolene Capina, *Treasurer*
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Carol Mravinec
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Marcia Poirier
Jennifer Poitra
Marie-Ange Prevost
Mae Ross, *Chair*
Iris Swiderski
Joanne Touchette
Marilyn Toutant

APRIL 2019

SUN	MON	TUE	WED	THU	FRI	SAT
 <p>The CWL Prays the Rosary for Peace on Wednesdays</p>	1	2	3 	4	5  <p>Susan Bernier</p>	6
					Adoration 6-7 Valerie B	
7	8  <p>Mae & Gil Ross</p>	9	10   <p>Anniversary Celebration (page)</p>	11	12	13
Prayers < Mass Rolande C.					Adoration 6-7 Nettie L.	
14 	15  <p>Crystal Chernichan</p>	16	17 	18 <p>Prayers < Mass Mae R.</p> <p>Adoration Sign-up after Mass</p>	19 <p>Easter Triduum</p> 	20
21  <p>ALLELUIA! CHRIST IS ALIVE!</p> <p>Prayers < Mass Suzanne M.</p>	22	23	24  <p>Jennifer Poitra</p> 	25	26 <p>Feast of Our Lady of Good Counsel, Mass to our intentions, 7:00</p> <p>Adoration 6-7 Gisèle F.</p>	27  <p>St. Boniface Diocesan Convention Fr. Charles Fillion</p> 
28	29  <p>Monique & Renald Johnson</p>	30	<p>When God said, "Let there be light," he brought finite creatures into existence. But when he says, "I absolve you of your sins," through the priest, he restores the uncreated, infinite Divine Life of God. —DR. SCOTT HAHN from <i>Lord Have Mercy</i></p> <p>God knows your sins far better than you do. You don't confess them to teach God anything new, you confess your sins so that God can show you something new: not only what you have done, but what Christ has done to set you free from your sins. —DR. SCOTT HAHN from <i>Lord Have Mercy</i></p>			
Prayers < Mass Charity McD.						



Lacey's Address

Welcome back ladies!

What wonderful weather we're having to usher in a new month and to celebrate the Lenten Season.

It's been quite the busy month and we also have many things in the works for April and May.

On March 10th, some of our members came out to help/participate in our parish's first ever games night. We all had a lot of fun and enjoyed some great snacks.

We were able to garner 135 signatures for the Petition Against Child

Euthanasia, which was sent to the Euthanasia Petition Coalition.

Many thanks to the ladies who spoke at mass regarding the Pornography Hurts Campaign and to those who handed out the postcards. We were able to hand out 208 sets of postcards to our parishioners.

Our Sacramental Clothing Drive was a huge success. Our council was able to collect: 5 baptismal gowns, 1 baby sweater, 5 baby boys' baptismal outfits, 8 boys' white shirts, 5 boys' pants, 13 girls' white dresses (sizes 24mo - 16) and 2 veils and 2 white blankets. Thank you to everyone who was able to donate. The clothes will be sent out at the end of the month.

For anyone who is selling the C&S gift cards, the orders are due April 5/6.

Coming up, our council is sending 14 members to the Diocesan Convention in Morden. Great numbers ladies!

Also coming up is the Provincial Convention in June, the information was sent out by email and is also included in this newsletter. Don't forget that there are limited spaces on the bus, so get your registrations in.

There is also the CSE Banquet on May 10. Suzanne Moore has purchased a table in the CWL's name and there is 1 spot left. The spot is \$44 and contact Suzanne if interested.

And of course it's our 30th Anniversary Celebration this April 10th at the DTS library. Hope to see you all there!!

Thank you so much ladies for all your support, and remember to keep our members who are going through a difficult time in your prayers and have a HAPPY EASTER!

Lacey Bernardin



COME CELEBRATE OUR CWL'S 30TH ANNIVERSARY

WEDNESDAY, APRIL 10 AT 6:30 PM

Dawson Trail School Library
495 Senez Street
Lorette, Manitoba



Pope's Prayer Intentions for April 2019

Universal: Doctors and their Collaborators in War-Torn Areas

For doctors and their humanitarian collaborators in war-torn areas, who risk their lives to save



Games Night, March 10 2019



Sacramental Clothing Drive 2019 is a Success!

5 baptismal gowns
1 baby sweater
5 baby boys' baptismal outfits
8 boys' white shirts
5 boys' pants
13 girls' white dresses (sizes 24mo - 16)
2 veils
2 white blankets



The Catholic Women's League of Canada

Pornography Hurts

Mandatory Age Verification for Adult Pornographic Websites

208 sets of 2 cards mailed to the Prime Minister and Minister of Justice from the parishioners!



Petition Opposing Extending Euthanasia to Include Children: 135 Signatures garnered!



The Catholic Women's League of Canada

NOTICE OF CONVENTION

71st Annual Convention

Manitoba Provincial Council

June 8th and June 9th, 2019

hosted by

Keewatin-The Pas Diocesan Council

and

St. Lawrence Parish Council

Mass - St. Lawrence Church, 114 Cree Rd, Thompson, MB

Banquet - Royal Canadian Legion Branch 244, 101 Elizabeth Dr., Thompson, MB

Convention Business - St. Lawrence Knights of Columbus Hall, 114 Cree Rd., Thompson, MB

Care for Our Common Home

June 7, 2019	9.00 a.m.	Transportation to Thompson (pre-register for charter bus or auto subsidy) Sight Seeing at Pisew Falls en route
June 8, 2019	9.00 a.m.	Pre-Convention Meeting Manitoba Provincial Executive
June 8, 2019	10.00 a.m.	Guided 'Spirit Way Tour' of Thompson (pre-register for bus)
June 8, 2019	5:00 p.m.	Eucharistic Celebration (Mass)
	6:15 p.m.	Gathering Hour
	7:00 p.m.	Banquet
June 9, 2019	8:00 a.m.	Registration and Gathering
	9:00 a.m.	Opening and Spiritual Program Business Session Strategic Plan Implementation – Jacqueline Nogier Guest speaker – Jims Alackel – Youth Mission Ministry
	12:00 p.m.	Lunch
	1:00 p.m.	Resume Business Guest speaker – Archbishop Richard Gagnon - CCCB Elections
	3:30 p.m.	Closing of Convention (Approximately) Installation of Executive
	4:00 p.m.	Charter Bus Transportation to Winnipeg



Care for our
Common Home

Scent Free Convention – Church and Parish Hall handicap accessible

Greetings!

I am pleased to provide more details regarding Manitoba Provincial Council's convention being hosted by St. Lawrence Council in Thompson, MB on June 8th and 9th, 2019. Please share this information with members and encourage their attendance.

Invitation to Bring:



Focus on Water – Convention attendees are invited to **bring their water bottles to all conventions**. Our national guiding theme with focus on water in 2019 serves as a reminder to write to federal government regarding the League's five active resolutions associated with the importance of safe water supplies for Canadians and the world. Councils are urged to act on ways to reduce use of water and to reduce their dependency on bottled water.



Care for Our Common Home - Diocesan and provincial conventions support your environmental action through the 5rs. Attendees to all conventions are invited to **bring pop can tabs for wheelchairs, and plastic wrapping and bags** to be made into recycled products. These will be donated on your behalf. Please refer to the attached Bag-Up Manitoba list of plastic wrap and types of plastic bags that can be recycled.



Support of Manitoba's Northern Missions – We continue our focus on 'Caring is Sharing'. Special request has been made for CWL members to **collect new and used rosaries, outdated catechism books and religious books**, etc. and to have the donations brought to diocesan and provincial conventions. The items will be donated to support our northern missions in Manitoba on your behalf.

Speakers:



Youth Mission Ministry - Jims Alackel, youth ministry leader for Keewatin-Le Pas Archdiocese, is our convention keynote speaker. Pope Francis' Synod on Young People in October 2018 and the recent World Youth Days in Panama in January 2019 give us added reason to hear from youth who are the future of the church. Come hear about the challenges and blessings encountered in bringing the Good News of Jesus Christ to the youth in remote regions of the north.



Canadian Conference of Catholic Bishops – Archbishop Richard Gagnon of the Archdiocese of Winnipeg will be our afternoon guest speaker. He will guide our understanding about the CCCB and its role in guiding the Church in Canada. He will touch on the CCCB's relationship with The Catholic Women's League of Canada, Development and Peace, etc. There will be a brief question and answer period following his presentation.



HUG Project and Support for the Less Fortunate - Caring is sharing ... our actions speak louder than words! Convention attendees are invited to **bring items in support of the League's HUG project for women's shelters**. Also bring hotel shampoo/soap products for missions. Donations collected at each diocesan convention will be distributed regionally. Donations brought to provincial convention will be distributed to women's shelters in the north.

Our provincial convention happens up north only every five years! St. Lawrence CWL Council has been enthusiastically planning with you in mind. Come be part of the Mass, the banquet, convention business and celebrating our sisterhood with our northern sisters in Keewatin-Le Pas Diocese

Rolande Chernichan, Provincial President

How I began to believe that the Eucharist really is Jesus

It actually was Bob Dylan who got me started ...

When friends told me in college that they believed that the Eucharist at Mass is not bread anymore but really Jesus Christ, truly present, I didn't understand them.

"You mean you believe the bread recalls Christ at his Last Supper, right?" I said.

No, they said. They didn't believe there was any bread there at all, after the consecration. There was just Jesus. He only *looked* like bread.

Once I understood what they were saying, I thought they were crazy. In all my years attending the Catholic church, I had never been taught anything of the kind.

So first, they had to convince me the Church actually believes this.

Today, the Catechism exists, and it makes this doctrine very clear. But there was no Catechism back then — and so no simple way

to find out if you were hearing real Church doctrine or someone's peculiar ideas.

I think they looked it up in Ludwig Ott's book to prove it to me. Whatever they did, I begrudgingly believed that the "Real Presence" was a real thing.

Stuff we Catholics did made more sense after that — genuflecting before getting into the pew, the priests cleaning the sacred vessels, and the many rules governing who can receive Communion.

Once I was convinced that the Real Presence was a real doctrine, however, I still thought it was crazy. Why would God want to take on the appearance of bread? Why would he want to be eaten?

Bob Dylan helped me understand.

After losing my faith in high school, I only became open to Christianity again because of Bob Dylan. I had bought all of his albums, and loved them all — even the Christian ones.



In the title song from his album *Saved*, Dylan concisely summed up his Protestant beliefs this way: "I was blinded by the devil / Born already ruined / Stone-cold dead / As I stepped out of the womb / By His grace I have been touched / By His word I have been healed / By His hand I've been delivered / By His Spirit I've been sealed / I've been saved / By the blood of the Lamb."

And then he repeated it: "Saved, by the blood of the Lamb."

I bought what he said — to a point. I saw how

(Continued on page 7)

Dylan could be “born already ruined.” We are all connected by blood to Adam, and so his decision to align himself with sin defined me just as one grandfather’s move from Kansas to Arizona and the other grandfather’s move from El Salvador to Mexico.

But how could Jesus’ blood get from Palestine two millennia ago to save Bob Dylan, or me, today?

It does so spiritually, the Protestants believe. But I couldn’t believe in that. God did things in a much more natural way than that in every other instance I knew of. If God wanted the blood of Jesus to reverse what I had inherited from the blood of Adam, I thought, that blood had to actually be in me.

And that’s when I got it.

“Unless you eat the flesh of the Son of Man and drink his blood, you do not have life with

in you,” Jesus said, “For my flesh is true food and my blood is true drink.”

He scared people with that kind of talk, reports John— but he meant it.

The apostles must have been relieved when they realized the role bread and wine would play in this ingestion of blood. St. Paul described it a couple decades after the Last Supper, in about the year 53.

That was it. You were saved by the blood of Jesus directly — not spiritually. Even Bob Dylan seemed to acknowledge it later in his career, when, after leaving his Christian sect, he sang, “I never could learn to drink that blood and call it wine.”

Scriptures filled out the picture for me. One in particular.

Lots of Scriptures suddenly take on new life, when you see that God is preparing the way for the Eucharist: Melchizedek’s bread and wine, the Manna in the desert, the Passover

Lamb and the multiplication of the loaves.

But one made the most sense to me for the first time: The supper at Emmaus. In the story, Jesus meets two of his disciples after his death. They don’t recognize him until he breaks bread — then he disappears.

That never sounded real to me. Again, I didn’t like spiritualizing Jesus. He did earthy miracles, with water and spit and mud. He didn’t do magician’s tricks like vanishing into thin air.

But I was willing to admit he would do something odd like that if he was trying to communicate something earthy. But what was he trying to communicate?

The Eucharist makes it clear: I am no longer with you in this form (my body) but in this form (bread).

And so, I believed. And still do.

<https://aleteia.org/2018/02/20/how-i-began-to-believe-that-the-eucharist-really-is-jesus/>

Why do Roman Catholics kneel at Mass?

The physical posture is an ancient one, used by Christians since the very beginning.

For Roman Catholics, kneeling is one of the most distinctive physical gestures of prayer during the celebration of Mass. In fact, for many centuries the lay faithful of the Roman Rite would kneel for almost the entire duration of Mass.

Why is that?

While it’s true that standing during prayer was a common posture of the early Christians (and is currently maintained by many Eastern Christians during the Divine Liturgy), kneeling was also part of early Christian tradition.

According to Cardinal Joseph Ratzinger (Pope Benedict XVI), kneeling was something highly disfavored by both Greek and Roman culture. Ratzinger writes in his book *Spirit of the Liturgy*, “If we look at history, we can see that the Greeks and Romans rejected kneeling ... kneeling was unworthy of a free man, unsuitable for the culture of Greece, something the barbarians went in for. Plutarch and Theophrastus regarded kneeling as an expression of superstition ... Aristotle called it a barbaric form of behavior.”

Ratzinger claimed that, “Kneeling does not come from any culture — it comes from the Bible and its knowledge of God.” In particular, “Saint Luke, who in his whole work (both the



Gospel and the Acts of the Apostles) is in a special way the theologian of kneeling prayer, tells us that Jesus prayed on His knees. This prayer, the prayer by which Jesus enters into His Passion, is an example for us.”

Catholics kneel because Jesus kneeled during prayer.

Additionally, kneeling is typically seen in the Gospels as a way to express supplication and adoration. Often in the New Testament kneeling is preceded by an act of faith, “I do believe, Lord,” and completed by an act of adoration at the majesty of God (cf. John 9:35-38).

Elsewhere, like in many of the healing narratives, the person is presented kneeling in supplication, asking to be healed.

For these reasons the Roman Rite instructs the faithful to kneel during Mass specifically when Jesus is made present on the altar. According to the *General Instruction of the Roman Missal*, “In the Dioceses of the United States of

America, [the faithful] should kneel beginning after the singing or recitation of the Sanctus (Holy, Holy, Holy) until after the Amen of the Eucharistic Prayer.”

This physical posture is meant to express a spiritual attitude of adoration before the triune God, truly and substantially present in the Holy Eucharist. It is an act of humility, recognizing our own littleness before the Creator of the world. The act of kneeling prepares our hearts to receive God within our souls, striking down our pride with a physical reminder of what our soul should be like spiritually.

How I began to believe that the Eucharist really is Jesus

In this way, kneeling in the context of the Roman liturgy is directly tied to Jesus’ presence in the Eucharist.

While not officially part of the Rite, it is a common custom in some churches to maintain a kneeling posture until the consecrated hosts are placed back within the tabernacle.

Kneeling during Mass is an ancient posture, one that expresses a deep spiritual truth that is connected to the Real Presence of Jesus on the altar.

https://aleteia.org/2019/03/31/why-do-roman-catholics-kneel-at-mass/?utm_campaign=NL_en&utm_source=daily_newsletter&utm_medium=mail&utm_content=NL_en

How to Make Your Day Holier as a Busy Person

Pray the Liturgy of the Hours

What better way to bring the liturgy into your home than the prayers that were created to extend the liturgy into your day?

The oldest form of prayer in the Church is called the Liturgy of the Hours (also known as the Divine Office) and it's prayed devoutly by priests and religious — and by many lay people. The Liturgy of the Hours perfectly follows the liturgical year and provides meaningful reflection even on non-feast days. It's a way of encountering Christ throughout the day and is meant to sanctify all human activity.

You might commit to praying at least one of the hours (I usually pray morning prayer), as it's a great way to start, or end, your day and a unique way to pray together as a family. You can buy a breviary or find the prayers free online or using apps like [iBreviary](#).

Keep the Sabbath holy

Having a day set aside for the Lord is an idea that dates back to the very beginning, as the Sabbath is the sign of God's covenant with Adam in Genesis. It's a day each week that reminds us that we are daughters and sons made in the image and likeness of God.

In order to make Sunday a day of rest and prayer, a little preparation and planning helps. I tend to look at my week as having only six days. That's six days to get bigger projects done around the house or to run errands. In doing so, I find myself being more productive earlier in the week, and therefore, able to truly savor my Sundays.

Make a list of the things that seem to detract from your day of rest. Are these things you can do earlier in week? If so, reschedule them. For example, if you're a student, plan to get your homework done *during the week* so you can make Sunday a work-free day. Some people choose to take their Sabbath from sundown on Saturday to sundown on Sunday to allow themselves preparation time for the week on Sunday night.

Prioritize beauty

We live in a culture that considers beauty impractical rather than a necessity, something superfluous rather than life-giving. Prolific writers and Church Fathers alike have written on the subject of beauty and all of them agree

that beauty points us to the Divine. For this reason, our places of worship, including our homes and daily lives, should be beautiful.

But that doesn't mean you have to run out to the store and pick up a ton of new home goods. You can prioritize beauty by decluttering, placing a vase of fresh flowers on the kitchen table, or personalizing your space with more meaningful items. You can also do it by filling your home with quality art and good books and learning to appreciate the beauty in the ordinary parts of the day.

Making a "liturgy" of your day

Living liturgically is also about order. And ordering our homes and our daily lives is the best place for each of us to start. Setting a



schedule is something uniquely human and therefore, uniquely divine. In creating an ordered schedule, we are in some way imitating God, who is the ordainer of all time and space.

Some saints like Josemaria Escriva have spoke about the importance of setting a routine bedtime. Going to bed at a reasonable time makes it possible for us to get up and pray before we dive into the craziness of work, school, and errands. Try setting a bedtime and a rising-time and order your day around that. At the very least, set aside little times of prayer in your day that are manageable, such as [praying the Angelus](#) at noon, grace before meals, or [making an examination of conscience](#) in the evening.

There are many ways to grow closer to God by living more liturgically. Start small to make it doable. It's not so much about adding more work to your day, but finding ways to sanctify the moments of the ordinary moments of our day.

https://aleteia.org/2019/03/28/how-to-make-your-day-holier-as-a-busy-person/?utm_campaign=NL_en&utm_source=daily_newsletter&utm_medium=mail&utm_content=NL_en



Many people still don't know the secret to making every moment count.

Life has never been busier, and even though we may want to bring our faith more into our everyday lives, it's hard to know exactly how to do that. This is where the liturgical calendar comes into play.

We're all used to the secular calendar; we all follow it. But the Church also provides us with a calendar — the liturgical calendar, which is meant to help us sanctify time. It, too, is made up of 365 days and it has four distinct seasons. The liturgical year helps us to more fully enter into the life of Jesus, beginning with His incarnation and birth, and ending after His Ascension into Heaven, celebrating saints' feasts and other holy days in between.

There are a multitude of ways in which each of us can live liturgically, right in our own homes. Here are five tips to do that every day:

Create a sacred space



Creating a sacred space in your home is the perfect way to start living liturgically! Make a space in your home that fosters prayer and contemplation. It doesn't have to be elaborate; the simplest things can add beauty and peace.

When my husband and I were first married, our prayer corner was a small altar table with candles and a large ornate Bible. Now that we have a mobile 8-month-old, we needed something more baby-proof so we hung up our marriage crucifix and bought two small wall shelves on which we placed statues of Our Lady and St. Joseph, and some candles. It's simple, but it really helps focus our mind and attention on God when we pray.

Protecting Minors from Sexual Abuse



There have been four Press Conferences, coinciding with the four days of the Meeting. Each one has provided a synthesis of the day's discussions and reflections and allowed journalists an opportunity to engage with participants and speakers in what was often a lively Q&A session.

One implicit (and explicit) question underscored the concluding press briefing on Sunday: "What now"? Expectations were high, especially given Pope Francis' mandate to participants, at the start of the Meeting, to come up with "concrete" initiatives to help the Church in protecting minors.

Pope Francis: Protecting children. Eradicating abuse

Concrete initiatives

It fell to Fr. Federico Lombardi SJ, as Moderator of the Meeting on the "Protection of Minors in the Church", to announce three such initiatives:

1. The imminent publication of a *Motu proprio* by the Pope, providing rules and regulations to safeguard minors and vulnerable adults within Vatican City State.
2. The distribution of a "vademecum" (or rulebook) to Bishops around the world, explaining their juridical and pastoral duties and responsibilities with regard to protecting children.
3. The creation of an operative "task force", comprising competent experts, to assist those Bishops' Conferences that may lack the necessary resources or expertise to confront the issue of safeguarding minors, and deal with abuse.

There was a fourth response to the "what

now" question: the fact that the Organizing Committee will be meeting with heads of Vatican Curia departments to discuss follow-up and reflect on a related question: "What next?"

Media relationships

The "Protection of Minors" Meeting in the Vatican has received extensive coverage throughout the media over the last few days. The Prefect of the Vatican Dicastery for Communication, Paolo Ruffini, acknowledged as much when he thanked journalists for their work. He stressed the role of journalists as that of "searching for and reporting the truth". He spoke of the importance of "listening without prejudice", and confirmed how "there can be no communication if everyone is talking and no one is listening". Ruffini, and others on the panel at the Press Conference, praised Mexican journalist, Valentina Alazraki, for her "courageous" contribution to the Meeting on Saturday, when she addressed the Bishops on the theme of transparency: "**Communication to all people**".

Addressing the Press Conference, Valentina Alazraki encouraged "working together with the Church" on this issue, but reminded the Bishops never to say "no comment", and to be sure to provide media with "timely and fair information".

Last impressions

Asked for his take-away on the "Protection of Minors" Meeting, Cardinal Oswald Gracias, Archbishop of Bombay, called it "timely, useful, and necessary". He and his brother Bishops, he said, came away with a universal understanding and consciousness that confronting the problem of abuse is "a priority

for the Church". He also praised the contribution of women at the encounter, highlighting the value of their "feminine insights and perspectives".

Archbishop Charles Scicluna of Malta provided his own "flashbacks of these four days". He said he was struck by the Holy Father's **concluding speech** and his clarity, defining both abuse and cover-ups as "egregious crimes". "There is no going back", said the Archbishop. He also said that the presence of victims-survivors was a vital part of the experience. "We cannot not listen to victim-survivors", he added. Archbishop Scicluna stressed how "at the end of the day, it is a change of heart that is important". We need the right motivation and, for that, we need to listen to different voices – including those of women, who (in the case of this Meeting) provided a "breath of fresh air".

Jesuit Father Hans Zollner, is a member of the Organizing Committee and Head of the Centre for Child Protection at the Pontifical Gregorian University. He spoke of a "qualitative and quantitative leap along a decade-long journey that will continue". Attitudes have changed, he said, and people have been transformed: they are determined to "go back home and do something about it".

Right now, concluded Fr. Zollner, "we need to focus on what we have done here" at this Meeting in the Vatican, and to tackle "the systemic roots of the problem". These, the themes of the three days of the Meeting, reflect both the problem and the solution: Responsibility, Accountability, and Transparency.

<https://www.vaticannews.va/en/vatican-city/news/2019-02/protection-minors-press-briefing-concrete-initiatives-vatiab.html>

Most of our contemporaries know nothing about acedia. Few people are aware that this is what tradition identified as the famous 'noonday devil' feared by those who are going through the well-known 'mid-life crisis'.... The very expression 'noonday devil' ought to catch our attention. Usually, indeed, the demon is associated with the night and not with broad daylight! Could it be precisely this unexpected character of a demon who comes to attach in the middle of the day that makes acedia a particularly terrible evil? Although the midday sun comes to bathe everything in its dazzling light, acedia, like an obscure malady, plunges the heart of the person that it afflicts into the gray fog of weariness and the night of despair. —Dom Jean-Charles Nault, O.S.B. from *The Noonday Devil: Acedia, the Unnamed Evil of Our Times*

The Eucharist is an event that transcends time. In some mysterious way, just as the old covenant, Passover, brought the Jewish people back in time to that first Exodus, so, too, the new Passover of the Eucharist takes us back to the night when Jesus died for us. It takes us back to the night of the Last Supper. It takes us back to his Passion and all the way to the Cross. -- Dr. Brant Pitre, from *Jesus and the Jewish Roots of the Eucharist*

WHAT SHE SAW CHANGED EVERYTHING

UNPLANNED

IN THEATERS EVERYWHERE MARCH 29



There is one reason for the uproar and controversy over the release of *Unplanned*, which will show on 1,000 screens on Friday, March 29.

Unplanned is the definitive movie on abortion that has sparked more pre-release controversy than any film in a while. The explanation is not complicated. The reason for all the drama and speculation is not because of the R rating. It's not because it exposes Planned Parenthood and how they operate. And it's not because we currently have governors, senators and presidential candidates casually supporting infanticide (although the timing for such a movie couldn't be more perfect).

The uproar is for the person who inspired the movie but will never be able to see it: the 13-week-old baby boy who was aborted right before the eyes of Planned Parenthood director Abby Johnson on September 26, 2009. He changed her heart. He is the reason this movie exists. And by portraying his short life, this film validates that this baby had a life.

The scene is short but powerful. To create the abortion, the filmmakers, Chuck Konzelman and Cary Solomon of *God's Not Dead*, took actual ultrasound footage of a 13-week-old baby boy, like the one Abby witnessed. Then, using CGI technology, they created the abortion. It is powerful--and something the viewer needs to see and will never forget.

And you should recognize his short life by buying a ticket this weekend. **(Note: Abby and her team are working to get the rights to show this movie in Canada. Presently, you can view this movie in East Grand Forks at the Moore Family Theatres, 211 Demers Avenue)** He represents not only himself, but all aborted babies who have no voice and are hardly ever known or seen.

I knew Abby the entire time she worked at Planned Parenthood. She was a very hard-working person who defended "choice" better than anyone else and truly thought she was helping women. Then, she came face-to-face with the baby boy on the ultrasound. He humanized all unborn children for her because he fought. He was alive. He didn't care whether we thought he could feel pain or whether he should get to be born or who his parents were. He just fought for his life right before Abby's eyes.

It was a fight he had no chance of winning, and, as a result, he changed the heart of an abortion facility director. Look at his impact. Abby has helped 500 abortion workers leave the industry. How many babies has Abby Johnson saved from abortion as a result? How many babies are alive because of that baby boy's short life?

40 Days for Life has helped 186 abortion workers leave their job; Abby was the

26th. She managed the Planned Parenthood where 40 Days for Life began; it was right next door to my office where we offered free pregnancy tests and alternatives to abortion. This peaceful prayer campaign has now gone to 816 cities in 56 countries. Abby's story is unique because of Joseph--because she witnessed his abortion.

There are many good reasons to see *Unplanned* this weekend. Yes, it's the beautiful story of Abby Johnson--her courage, her wonderful family, and her willingness to put her life out there like no former abortion worker ever has. The movie is also accurate and the best education on abortion of any film. A good (but not great) reason to see *Unplanned* is to stick it to Hollywood and help other movies like this get made.

But the real reason you should see this--and why Planned Parenthood does NOT want you to see it--is because of that 13-week-old baby boy. He had no voice and now he has a movie.

Honor his short life. Pay homage to those who have gone through the same barbaric death as he did, a death that Hollywood rated R, but a death that will not be forgotten. Abby has been his voice, and you can be one too by commemorating him, his movie, and his life.

Shawn D. Carney, President/CEO, 40 Days for Life

Come, O Holy Spirit!

Come, giver of gifts! The greatest of comforters!

You are my soul's refreshment! Her rest in toil; her shelter in heat; her solace in woe!

O most blessed Light!

Water our dryness; heal our wounds; bend our stubborn will; warm our cold hearts; guide our straying steps.

Give to thy faithful, who hope in thee, thy holy seven gifts. Give them endless joy. Amen.



Villa Rosa, Winnipeg



Villa Rosa is a safe haven for single young pregnant women. The majority of our residents are in their teens but there is no age restriction for our services. Women live at Villa Rosa free of charge. Our funding comes from the Province of Manitoba, the United Way, First Nation communities, and many other foundations and donors.

We provide a place to live, individual counselling, life skills, education and community follow-up to 300 women every year. Last year we were able to accommodate 87 expectant mothers, and each of those was given the chance to finish her high school education as well as access to scholarships for post secondary education. Occupancy is generally over 90% capacity of our 25 spaces. An average stay is 3 – 4 months.

Pre-natal residents have a private or semi-private room and share meals prepared by our cook. After delivery residents spend 3 or

4 weeks with us. We have an apartment block next door for those who need to learn independent living skills in a supported environment. Occupancy remains at 100% of its 8 apartments. Residents there continue to attend school at Villa Rosa and attend independent living skills and parenting programs for an average of 6 months.

Research that Villa Rosa and others have done on young single parents is that the most significant predictor of future success is to stay in school. Some of the women who come to Villa Rosa have never had a positive experience in school. The combination of one-on-one support and the individual learning environment in our classroom is one that is not duplicated anywhere else.

Villa Rosa is making a life long impact on women by being able to provide schooling

within an environment that can also offer them a combination of counselling, care for their babies, parenting programs as well as nutritious meals. All residents at Villa Rosa are required to be in school and follow-up programs.

Once our residents have delivered their baby, their child is cared for on-site while they attend classes. Our Parent-Child Centre offers them the opportunity to learn and model parenting based on examples set for them by our staff and volunteers, as well as individual and group instruction. Our social workers, teachers and early childhood educators work in teams. This has been found to be the most beneficial approach to young women seeking our services.

On average Villa Rosa provides service to 300 residents each year through the residence, post-natal house and the follow-up programs.

Since its inception Villa Rosa has served over 14,000 women and their children.

<https://www.villarosa.mb.ca/about-us-1>

New & Used Donations Gratefully Accepted by Villa Rosa

Due to an overwhelming response by our caring community, Villa Rosa will not be accepting donations of gently used clothing until further notice. We are filled to the rafters and do not have room for anything else. We appreciate your generosity and understanding.

However, Villa Rosa is always in need of basic household items for our residents as they move out into the community on their own:

- Dishes
- Glasses
- Cutlery
- Bakeware
- Cooking utensils
- Coffee maker
- Toaster
- Pots and pans

Villa Rosa is fortunate to be surrounded by a supportive Winnipeg community that donates a variety of necessary items that we pass on free of charge to our moms and babies. We do not have the capability to pick up donations, but are happy to receive them between 8:30 and 4:30 weekdays. Unfortunately we can no longer accept donations evenings and weekends unless you call ahead so we can be prepared. We often receive so many after hours donations that our entranceway is blocked and it can be a fire hazard! We appreciate all that is donated but are trying to manage



the donations in the safest way possible. We always can use items such as:

- Diapers and baby wipes
- Baby clothes
- Bibs, receiving blankets, quilts
- Personal items for Moms such as body lotion, deodorant, shampoo, conditioner, makeup, body wash, soap
- Casual maternity clothes
- Nursing bras
- Nursing pads
- Maxi pads
- Baby slings
- Strollers, cribs (purchased After 1989)
- Household items such as utensils, glassware, cookware, baking supplies, casserole dishes, etc.
- Laundry baskets, wastepaper baskets
- Hangers
- Blank calendars for current or next year
- Clock radios
- Fans, heaters

We also, on occasion, gladly accept **gently used furniture** to pass on to our moms moving out into the community. However, as we do not have a large amount of storage space, **please call ahead to (204) 786-5741 ext 226 to make arrangements.** We often try to have furniture delivered right to the young woman's new apartment on moving day, so that storage is not an issue.

<https://www.villarosa.mb.ca/new--used-donations>



HOLY NAMES HOUSE OF PEACE



When Sister Lesley Sacouman and Sister Vera Hoelscher settled in at the Holy Names House of Peace, in downtown Winnipeg in September of 2004, she didn't know exactly what the mission of the former residence of the Franciscan Friars would turn out to be.

"It simply unfolded, notes the Executive Coordinator of the House of Peace. We had financial support from the Sisters of the Holy Names and from Bob Dick, a volunteer from the community who bought the building and allowed us to rent it at a low price. But we had no specific dream, although we knew there was space for people to live with us.

"What we did have in abundance was faith. God works for us and with us. We leapt out into the dark, trusting that the net would unfold beneath us. And it did. Within a month of our arriving, a woman in need asked to live with us."

Since then, the House of Peace has been a home for some 145 immigrant and refugee women, 18 years and older, who have each stayed at the facility for up to two years. At any given time, 20 women live at the House of Peace, while learning English, gaining employment and getting their footing in a new country.

"The women are from everywhere. They are Sikh, Hindu, Catholic, Orthodox and Protestant. And we have many Muslims too. House of Peace is a community, with all the women contributing to that community. I live here with them. Our home is beautiful. We're an extended family. We celebrate each other."

Are there cultural challenges in creating that extended family?

"To me, they're opportunities, not challenges. Every woman comes to the House of Peace with a personal and cultural richness. Even when several women are from the same country, say in Africa, they can be from very different tribes. There's plenty of cultural diversity to go around. And of course, as a Canadian, I have a richness too. We all have something positive to contribute. We learn from one another. And learn to compromise on certain things.

"For instance, my culture says that we should all have dinner together, to share each other's

company. That's not possible here. These women are trying to learn English. They're in school all day, they come home to eat and then run out because they have jobs, many of them cleaning offices. Their lives are so fragmented that they're exhausted.

"So, people eat at different times. Some eat with their hands, others with a fork and a spoon, or with a fork, knife and spoon. There are all sorts of bread. And different spices. Some that would eat right through me! We make sure we have the types of foods that help them feel at home. We all have foods whose aroma and tastes bring us comfort. For our women, that's important. May have been through a lot of trauma. So, when they cook, it's therapeutic.

"Just like work. The women work hard. Often, the work is physical. I've learned that this can also be therapeutic. The physical activity helps work out some of the trauma, all that nervous energy that they've carried since the initial traumatic events in their home countries. Our women work with a purpose. They want to bring their children or their husbands over to Canada. The hardest is when they can't get work. The long hours of inactivity can make them dwell on their sufferings. On war, trauma and being separated from their families."

At the House of Peace however, the residents support each other emotionally. For Sister Lesley Sacouman, "that's a real positive".

"Many of our women speak multiple languages. I can't. I can try to provide a positive atmosphere, but I'm not always the one who is doing the encouraging and the supporting.

"And that's good. I spent 30 years at Rossbrook House, helping street kids. I learned lessons there and continue to learn and grow at the House of Peace. There's an Aboriginal saying: If you've come to help me, go home. But if your liberation is tied up with mine, then let's work together. That's key. There's no one-upmanship here. I don't say to our residents I know how to do things and you don't. I accept each woman where she is at and focus on her strengths. And by doing so, I've become a much nicer person than I was before!"

The House of Peace has grown since 2004. In fact, in 2008, it raised two million dollars to

add two floors to the building. "This was in the middle of a recession, notes Sister Lesley Sacouman. And still we were able to raise that capital. There are other miracles to ponder. We didn't have a cent in 2004. We operated with volunteers for seven years before we hired our first employee. I don't have a salary. Nor does our financial advisor. We operate 13 hours a day, seven days a week. We have 27 tutors to help our women go beyond what they are learning in their English classes.

"Plus, the deaf community has made the House of Peace its church. Our chapel is open seven days a week, with mass and confession. What other church can say that? As well, we've opened the House of Peace to programs like Cocaine Anonymous and Al Anon. And there's a domestic violence group that meets here too. Clearly, there's a need for this space downtown. People recognize this and are generous with their donations.

"The coming together of all these volunteers, all these people working together for the betterment of others is the embodiment of Catholic social justice. It's also a miracle."

"The House of Peace is my family. At Christmas, I didn't go anywhere because I'm loved here. And I know it!"

Born and raised in Winnipeg, Lesley Sacouman has been a Sister of the Holy Names of Mary and Jesus since 1963. In 1970, she moved to Winnipeg's inner city. In 1976 she co-founded Rossbrook House with Sister Geraldine MacNamara. Sister Lesley also taught for 17 years at Holy Cross School, St. John Brebeuf School, Sir Maurice Roche in Flin Flon, St. Ignatius School and Hugh John Macdonald School. In 1990, she helped start Anishinaabe Oway-Ishi, an educational, employment training program for Indigenous youth and in 1997 helped found Esther House, a safe home for women recovering from addiction. Most recently, Sister Lesley helped launch Marie Rose Place, affordable apartments for newcomer women and their children.

- Go to www.houseofpeace.ca and donate on line or
- Send your gift to: House of Peace, 211 Edmonton Street, Wpg., MB, R3C 1R4



15th Annual Walk with L'Arche on May 5th

The 15th annual **Vickar Automotive Group's Walk with L'Arche** will take place on Sunday May 5th, 2019 at Oxford Heights Community Club, 359 Dowling Ave. East in Transcona.

We hope many of you will join us for this year's walk and bring your family members and friends along. The walk not only raises funds for L'Arche, it is also about bringing together people with and without disabilities who can share an enjoyable afternoon together.

Check-in tables open at 12:30 p.m. on May 5th and the Walk starts at 2:00 p.m. sharp. You can walk either 1 km or 5 km on the walking trail, and then return to the Club for food, music, and many prize draws.

Event Registration & T-Shirts

Registration forms and fees can be dropped off at the L'Arche Winnipeg office, or register online through L'Arche Winnipeg's website. You can qualify for a free Walk T-shirt if you submit your registration form & fees to the L'Arche office by **Friday, April 5th**, along with a minimum of \$50.00 in raised pledges. You can still continue to raise pledges until May 5th, the day of the Walk. No additional T-shirts will be ordered after the April 5th deadline.

Walk as a Team

Create a team by asking your friends and family to walk with you (minimum of 5 people required to be considered a team). Choose a team captain and a team name. You can request a T-shirt with your team name on it. Each team member needs to raise their own minimum \$50.00 of pledges to get the T-shirt, and must submit that amount with their registration form & registration fees to the L'Arche office by **Friday, April 5th**.

Volunteers

Many volunteers are needed to make the walk a success. Please contact our volunteer coordinator Liz Gauthier by phone at 204-237-0300 ext. 20, or at volunteer@larchewinnipeg.org if you would like to volunteer at the Walk. Volunteers help to ensure that 100% of your raised pledges will be



used to improve the quality of life of our L'Arche members with developmental disabilities and their assistants.

Prizes

The prizes at the walk are donated by the business community, organizations and individuals. If you have a prize that you would like to donate for the walk please contact Diane Trudering at 204-237-0300 ext. 1, or dianetrudering@larchewinnipeg.org. All registered walkers are eligible for the many prize draws, and there is also a special prize for the top individual fundraiser, as well as for the top fundraising Team.

Come and join us for this family fun event on May 5th. More details are available in our walk brochure and on our website. If you would like to obtain more brochures, pledge forms and registration forms, or require more information, please call the L'Arche Winnipeg office at 204-237-0300 ext. 0. Registration forms and pledge forms can also be printed directly from our website. We look forward to seeing you on May 5th!



Accidental Friends - Stories from my life in community

This is the title of a new book by **Beth Porter**, a 40-year member of L'Arche Daybreak in Toronto. Please save the date of June 4th, 2019 as Beth Porter will be in Winnipeg for her book launch at **McNally Robinson** (Grant Park), as part of the 50th anniversary celebration of L'Arche in Canada this year.

Why do Catholics use crucifixes that show Jesus on the cross?



The use of crucifixes by Catholics follows an ancient tradition that honors the supreme sacrifice of Jesus.

While the empty cross is a common Christian symbol shared by all Christian churches, Catholics stand out for their frequent use of the crucifix, a cross that shows the tortured body of Jesus Christ.

Why is that?

The Catholic Church has honored the supreme sacrifice of Jesus Christ on the cross from the earliest days of Christianity. Initially this was done in a veiled way, using symbolic figures to represent Jesus on the cross. Initially the Greek letters *tau* (T) and *rho* (P) were interposed and created an abstract image that looks like someone on the cross.

Also, the early Christians were known to use a dolphin twisted around a trident, symbols borrowed from Greek mythology that were applied to Jesus' sacrifice on the cross.

However, once Christianity was legalized, artists were able to be more realistic and open, and Christians freely depicted Jesus on the cross.

One of the inspirations behind this artistic expression comes from St. Paul's letter to the Corinthians, where he writes, "We proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23).

The purpose of the crucifix has always been to display the immense love Christ has for all humanity and to remind us of the hope of the Resurrection won by that victory of Jesus' Passion.

St. Augustine in the 4th century offered a perfect summary of why Catholics use a crucifix.

The death of the Lord our God should not be a cause of shame for us; rather, it should be our greatest hope, our greatest glory. In taking upon himself the death that he found in us, he

has most faithfully promised to give us life in him, such as we cannot have of ourselves.

He loved us so much that, sinless himself, he suffered for us sinners the punishment we deserved for our sins. How then can he fail to give us the reward we deserve for our righteousness, for he is the source of righteousness? How can he, whose promises are true, fail to reward the saints when he bore the punishment of sinners, though without sin himself?

Brethren, let us then fearlessly acknowledge, and even openly proclaim, that Christ was crucified for us; let us confess it, not in fear but in joy, not in shame but in glory.

In the end, the crucifix reminds us that there is no resurrection without the cross, and that we are called to pick up our own crosses and follow after Jesus. He has shown us the example of true Christian living and we are to imitate him and his great love for all humanity, willing to do anything, even if that means giving up our lives for another person.

https://aleteia.org/2019/03/22/why-do-catholics-use-crucifixes-that-show-jesus-on-the-cross/?utm_medium=aleteia_en&utm_campaign=english_page&utm_source=Facebook#Echobox=1553234447



Prairie Wildlife Rehabilitation Centre urges people to donate used brushes

Yazhi the saw-whet owl has his feathers cleaned with a mascara brush. (Trevor Brine/CBC)

1 comments

A Winnipeg animal rescue is looking for donations of used mascara wands, which it says work like magic helping to clean gunk stuck in the feathers and fur of rescued creatures.

Prairie Wildlife Rehabilitation Centre put out a call on Facebook, asking anyone with spare wands lying around to drop them off at either their 24-hour emergency clinic on Pembina Highway or at Wild Birds Unlimited on Reenders Drive.

Winnipeg wildlife rescue says mascara wands work like magic on little animals

"We use them as little brushes. The end of the mascara wands are really good for removing anything that's stuck in baby fur or feathers," said Simone Brandson, education co-ordinator at the centre.

They are especially useful on songbirds, as well as baby bunnies and squirrels.



The wands can be used to remove glue and other substances. (Trevor Brine/CBC)

The wands will be especially useful come

springtime, when there are lots of baby birds and animals, Brandson said. The wands can remove glue and other substances, as well as small insects like fleas.

The trick of the wands isn't something that was discovered by the Prairie Wildlife Rehabilitation Centre. Brandson says it's common knowledge among those in the rescue community and shared in their regular newsletters.

The centre has been using the technique for about two years now, Brandson said.

The centre is looking for other donations, including heating pads without an off switch, so that they stay on overnight to keep animals warm; pens, pencils and writing implements; nuts and berries for food for the animals; wild meat and organ meat for food as well.

<https://www.cbc.ca/news/canada/manitoba/birds-mascara-wands-1.5044556>

Canada: Euthanasia deaths increase by more than 50%, to 4235, in 2018 and 7949 total euthanasia deaths.



The Canadian euthanasia/assisted suicide (euphemistically known as Medical Aid in Dying (MAiD) data has been missing. I have received multiple inquiries asking how many Canadians have died by MAiD, now we have some data, but not from the government.

On March 15, 2019; Jocelyn Downie, Canada's



leading "academic" pro-euthanasia activist spoke at a lunch lecture for the Royal Society of Canada in Ottawa. In her presentation Downie stated that 7949 people have reportedly died by MAiD in Canada as of December 31, 2018. Downie clearly has access to euthanasia data that is otherwise unavailable.

Since the Third Interim report on MAiD indicated that there were 3714 reported assisted deaths up until December 31, 2017, Downie's data indicates that there were 4235 assisted deaths in 2018, up from 2704 reported assisted deaths in 2017.

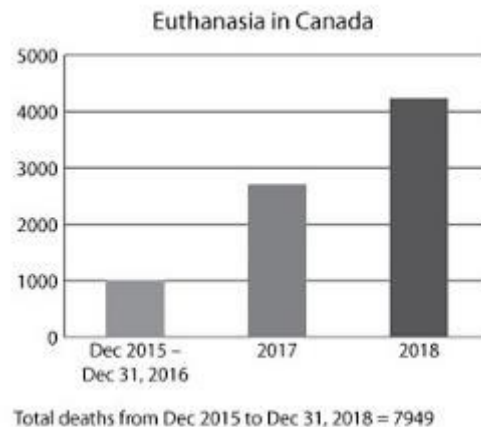
Based on Downie's data, in 2018, the number of reported assisted deaths increased by more than 50% and assisted deaths represented more than 1.5% of all deaths.

I refer to reported assisted deaths because there have been 142 unaccounted assisted deaths in Québec and approximately 23% of the Netherlands assisted deaths are not reported.

Last December Québec published euthanasia data indicating that 1664 people died by MAiD from December 2015 to March 31, 2018. The data also indicated that there were 171 missing

reports and 142 assisted deaths that were unaccounted.

What else did Downie say? Downie stated that 99% of the assisted deaths are euthanasia, 1% assisted suicide, 95% are done by physicians, 42% occur at home and 41% occur in a hospital.



Downie stated that no ineligible persons died by MAiD. I guess that Downie didn't read the Québec Interim report which stated that: 3% (19 cases) did not comply with the eligibility criteria and safeguards, including: 5 cases – Person did not have a "serious and incurable illness"; 2 cases – The person was not at the end of life.

According to the Downie data there were 4235 reported assisted deaths in 2018, 2704 assisted deaths in 2017 and 1010 reported assisted deaths (Dec 2015 - Dec 31, 2016). Similar to the Netherlands and Belgium, nearly all of the assisted deaths are euthanasia (done by lethal injection) rather than assisted suicide.

<https://alexschadenberg.blogspot.com/2019/03/canada-euthanasia-deaths-increase-by.html?>



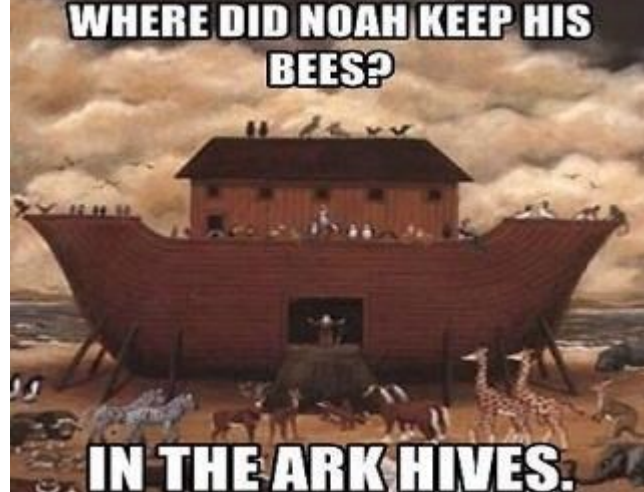
Did you know
it takes 3 sheep
to make a sweater?



I didn't even know
they could knit!



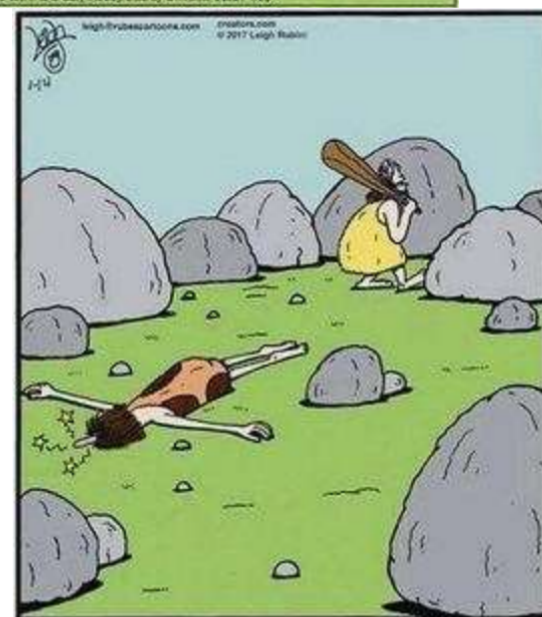
COFFEE AND JELLY BEANS



4,000 years later, and we're back
to the same language...



Me at age 98 fondly remembering that
one time I made a meal and all three of
my kids ate it



Happy
Easter



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