



Notre Dame de Lorette Catholic Women's League



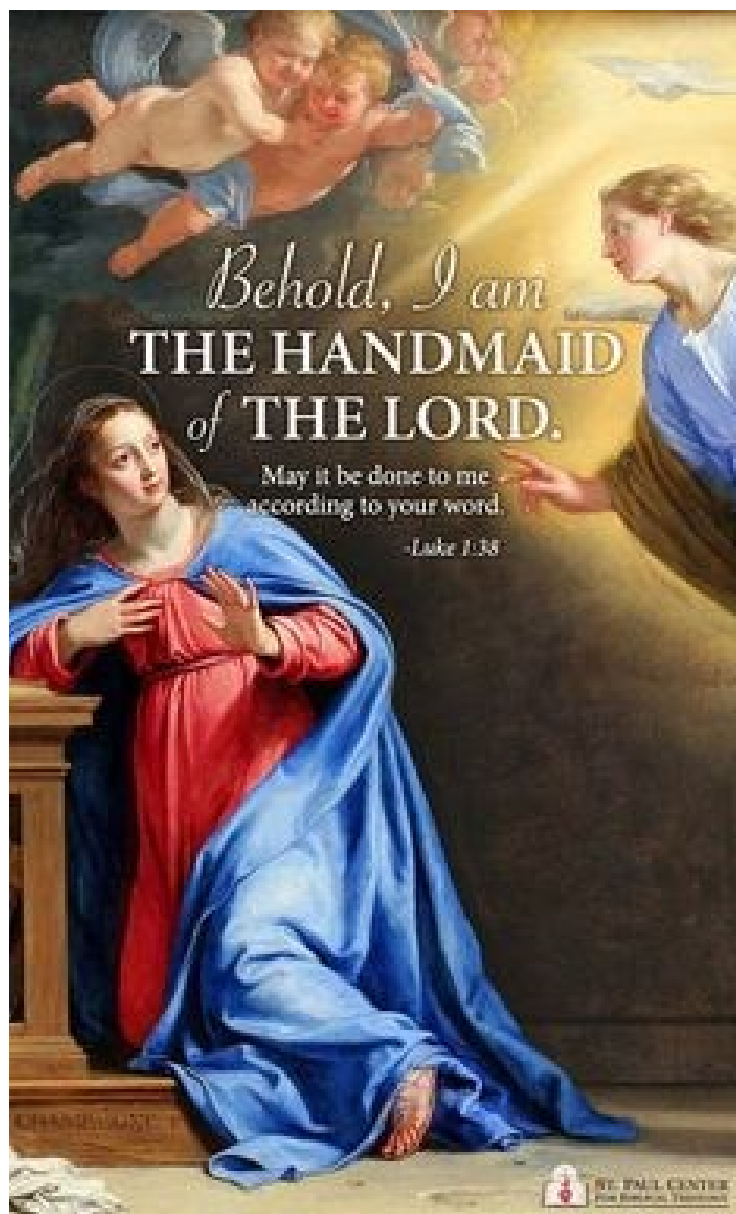
March 2020

Meeting:

**March 11, 2020 @ DTS
Staffroom**

Currently collecting:

*Tin for the Bin
Pill Bottles
Feminine Hygiene
Products & Toiletries
Tabs for Wheelchairs
Used Eyeglasses
Children's Sacramental
Clothing*



Our Spiritual Advisor
Fr. Jorge Mario de los Rios Londoño

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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Lucille Chay, *President-Elect, Chair*
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Janine Durand-Rondeau
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Constance Haas
Luana Hébert
Monique Jeanson
Sue Johannesson
Monique Johnson
Delaney Kolowca
Heather Kolowca
Nettie Lambert
Catherine Larson
Micki Maxwell
Marie McCall

Madelyn McConnell
Kathleen Messner
Suzanne Moore, *Chair, Secretary*
Carol Mravinec
Mary-Ann Novak
Agatha Olayiwola
Marcia Poirier
Jennifer Poitra
Marie-Ange Prevost
Mae Ross, *Chair*
Iris Swiderski
Cecilia Tsessaze
Joanne Touchette
Marilyn Toutant

Marriage Tip (Archdiocesan Weekly News Bulletin): What is something you've always dreamed of doing? **Make a bucket list with your spouse** and talk about how you can *fulfill those "someday" dreams.* ~ Spend a Holy Hour (or half hour) in adoration together as a family, this week.

March 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 <div>Prayers < Holy Mass Maryanne</div>	2	3  <small>PRAYER AND LIFE WORKSHOPS A New Evangelization</small>	4 	5	6 <div>Adoration 6:00-7:00 Carol M</div>	7
8 <div>Prayers < Holy Mass Suzanne M</div>	9	10  <small>PRAYER AND LIFE WORKSHOPS A New Evangelization</small>	11  CWL Mtg 7:00 pm At DTS Staff Room	12 	13 <div>Adoration 6:00-7:00 Marc ia</div>	14
15 <div>Prayers < Holy Mass MaryAnn</div>	16	17  <small>PRAYER AND LIFE WORKSHOPS A New Evangelization</small>	18 	19	20 <div>Adoration 6:00-7:00 Rolande</div>	21
22 <div>Prayers < Holy Mass Rolande</div>	23	24  <small>PRAYER AND LIFE WORKSHOPS A New Evangelization</small>	25  Annunciation of the Lord to the Blessed Virgin Mary Mass to our Intentions	26 	27 <div>Adoration 6:00-7:00 Marie</div>	28
29 7:00 pm Parish Lenten Reconciliation <div>Prayers < Holy Mass Lacey B.</div>	30  Rolande Chernichan	31 Maryse Chartier  <small>PRAYER AND LIFE WORKSHOPS A New Evangelization</small>	The CWL prays the rosary for Peace on Wednesdays 			



Lacey's Address

Hello Fr. Mario and CWL Ladies:

February seemed to go by in the blink of an eye for me. Even so, we were all able to squeeze quite a few activities in.

We started the month with several members attending the Provincial Day of Celebration on February 8th. We were all lucky to be able to meet and listen to our National President Anne-Marie Gorman.. She talked about her life growing up and how she came to decide on the theme "Care For Our Common Home". Following Anne-Marie, we had Father Paul as our Spiritual speaker, who as always gave us lots to think about.

We had our second Games Night with the Knights of Columbus on the 15th. Always a fun and entertaining evening. There will be one more event next month. After this date we will have to wait and see if it will continue.

The Prayer and Life Workshops have begun in our parish every Tuesday evening. We have approximately 7 members who are attending. It is a fifteen week program ending with a day at Light of the Prairies. we are learning a different form of prayer each week, with songs, readings and a themed message.

On February 14th, I was able to spend my Valentine's evening with a few CWL ladies. Father Joshua and Archbishop LeGatt. It was the Annual Potluck Supper that is hosted by the Archbishop for the CWL Diocesan Executive Council. Very pleasant evening and conversations.

This past Friday, the 28th, several members once again sang at the Villa Youville. They started the day off with lunch together at the Chinese Restaurant and then heading over to the Villa to

perform. I have been informed that there was a great turn out from the residents and their family members. Way to go ladies for continuing with this activity.

I would like to thank the members for sending me to the KIDS Initiative Fundraiser that also took place on the 28th. What an evening! Great live music by Sol James, local craft beer hosted by Torque Brewery and great company. The CWL again was well represented with five members and members from the parish at large. Please follow KIDS Initiative on social media to learn all they do and the projects they continue to work on.

A reminder to review the information that was sent out to all members about the Baby Shower recipient candidates. If you are unable to attend the next meeting, please email your choice to cwllorette@gmail.com. Also a reminder about our current fundraiser, C & S Garden Center Gift Cards. So let's get out there and sell!

With Lent upon us, continue to check the bulletin to stay updating about Lenten activities and masses. March 29th is the Parish Confessions.

There are 3 RCIA Candidates this year, Charles, Cary & Trevor Chilton. They will become Catholic at the Easter Vigil. Please continue to keep them in your prayers.

Dates to keep in mind:

- Games Night with KofC: March 15
- Confession: March 29
- Honour Guard: April 7
- Anniversary Celebration: April 15
- CSE Banquet: April 17
- Diocesan Convention: April 25

As a last note, if you no longer wish to receive a physical copy of the League magazine and would prefer to get a digital copy, please let Lucille know as soon as possible.

Thank you everyone for all your hard work in keeping this council so active and able to do all that we do!

Lacey

2020 Pope's Intentions

March

That the Church in China will find the strength to persevere when the faith is challenged.

Church In China



Fundraising Event February 28



Silent Auction Winners!!



Provincial Day of Celebration



Singing at the Villa Youville



The Catholic Women's League of Canada

71st Annual Convention St. Boniface Diocesan Council April 25, 2020

*Hosted by St. Mary Parish Council
at St. Mary Church, 530 Atlantic Ave, Beausejour, MB*

Convention Business, Mass, and Banquet: **St. Mary Church – Lower Level**

National Theme: Care for Our Common Home

8:00 a.m.	Registration and Gathering
9:00 a.m.	Opening and Spiritual Program
	Business Session
12:00 p.m.	Lunch
1:00 p.m.	Keynote Speaker – Carol Bender <i>Beausejour Daylily Gardens</i>
2:00 p.m.	Resume Business
3:30 p.m.	Elections
4:00 p.m.	Closing of Convention (approximately) Installation of Officers
5:00 p.m.	Celebration of the Eucharist
6:00 p.m.	Gathering Time
7:00 p.m.	Banquet

Please send completed forms with payment by April 9, 2020 to:

Suzanne Moore
110 Harpin Ave
Lorette, MB R5K 0Y5

For questions, contact Suzanne at 204-878-3137 or Anne at 204-268-4529

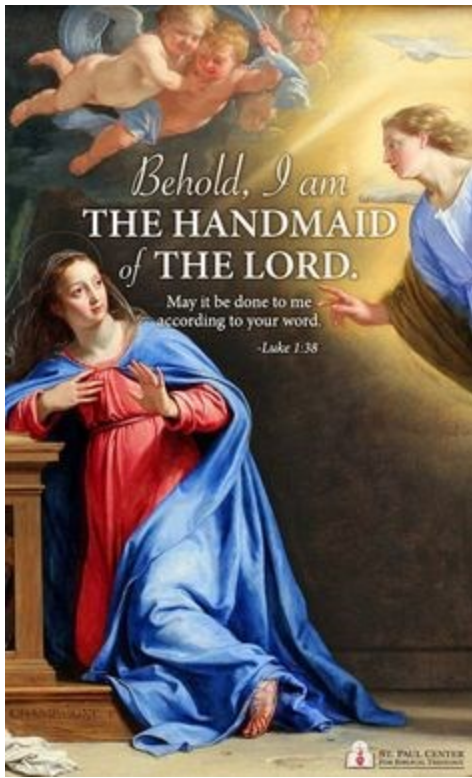


Scent Free Convention

Not Wheelchair Accessible but handicap assistance provided

Feast of the Annunciation of the Lord:

Mary's Yes Invites Our Response



When Mary spoke those few words, human history was forever changed

"What came about in bodily form in Mary, the fullness of the godhead shining through Christ in the Blessed Virgin, takes place in a similar way in every soul that has been made pure. The Lord does not come in bodily form, for 'we no longer know Christ according to the flesh', but He dwells in us spiritually and the Father takes up His abode with Him, the Gospel tells us. In this way the child Jesus is born in each of us." (St. Gregory of Nyssa)

The great event of the Annunciation reveals the path to salvation and to cultural recovery. The little Virgin of Nazareth teaches us how to live our real lives in a real world! When the Angel of the Lord appeared, bearing the message and calling her to a special mission, she said "YES." We must say "Yes" as well and believe that "nothing is impossible with God."

Let's consider her response to the message: *"I am the handmaiden of the Lord; let it be to me according to your Word."* It is in these words that we discover the heart of the Christian vocation. *"What came about in bodily form in Mary, the fullness of the godhead shining through Christ in the Blessed Virgin, takes place in a similar way in every soul that has been made pure. The Lord does not come in bodily form, for 'we no longer know Christ according to the flesh', but He dwells in us spiritually and the*

Father takes up His abode with Him, the Gospel tells us. In this way the child Jesus is born in each of us." Gregory of Nyssa

When Mary spoke those words, human history was forever changed. They came from a deep spiritual reservoir within the heart of a young Jewish girl who was in love with the God of her fathers - Abraham, Isaac and Jacob. Mary's "Yes" is called the *Fiat*: in Latin, "Let it be done." Mary's Fiat was spoken from a heart filled with love for God. In a Biblical context, "heart" is a word that means much more than the fleshy organ at the center of our chest cavity. It refers to our center, the core of each of us, the place where our deepest identity is rooted, and from which our fundamental choices about life are made.

Mary's words proceeded from a humble heart. This young woman was not full of herself, not self-protective, not cynical, she was emptied, in order to be filled. She was therefore able to completely surrender herself in love, to Love. Her initial assent to the Angel Gabriel's announcement reveals the very meaning of another Biblical word, "holy". holiness is not about looking pious. It is about being selfless. Mary was holy, and she shows us the way to become holy, too.

In saying Yes to God, as Mary did, we are able to discover the path to conversion, to holiness, to authentic spirituality. Our call to embrace the *Fiat* and to make it our own is not a formula for easy spiritual growth, nor is it the first in a series of steps that lead to solving the problems of life. The spiritual life is a path, a Way, and it involves a continuing, ongoing walk with the Lord.

He has invited each of us into an intimate, personal, exchange of love. This kind of intimacy with a living, loving God is the interior meaning of Mary's *Fiat*, her *Magnificat*, and her way of life. When we embrace Mary's Prayer and make it our own, we allow the Love that Mary bore in her body to be incarnated in and through us, too. Each of us can say **"Yes"** to God, right now, wherever we are. Each of us can respond with our entire being, with a *Fiat* of surrendered love. When we do so, our positive response marks the beginning of a

participation in the very life of the God who is Father, Son and Holy Spirit. We become sons and daughters of the Most High and enter into the life of the living God. In Him we find our deepest identity, our real selves, through our participation in the One who made us, who redeems us, and who transforms us by His continual grace.

Conversion begins when we say *Fiat* with our words and our deeds. It introduces to us a new and dynamic way of living with God, and in God. As we lose ourselves in Him, we find ourselves again, made new and completed. This holy exchange-our life for His-is the essence of the spiritual journey. It is not about power but powerlessness. It is not about increase but decrease. It is not about becoming greater but about becoming smaller. In short, true spirituality is about surrender.

Mary teaches us to stay afloat in the ocean of life, with all of its undertows. Mary's way is to become an ark within, where the same God who became incarnate within her takes up His residence in us. He comes to dwell in all men and women who say "Yes" to Him. Mary invites us to participate in the ongoing incarnation of God's Love, for the sake of world.

It is an invitation to live redemptively. The ongoing re-creative and redemptive work of God's love continues through us as we learn how to become arks, or dwelling places, through which Incarnate Love comes alive for all those around us. We enter into Christ's Incarnation as we respond the same way Mary did: "Behold the servant of the Lord. Be it done unto me according to Thy word."

Mary, in her selflessness, was open to the angel's visit. She recognized who was speaking. She listened, received and responded. In so doing, she shows us the way to respond to the Lord's call in our own lives. God initiates a relationship and we respond in surrender to Him. This dynamic, this heavenly road, leads to a dialogue, a conversation, a way of life. By saying Yes, through our own Fiat, we are set apart. Consecrated. Made holy. Mary shows us that way.

<https://www.catholic.org/lent/story.php?id=40820>

2020 Centenary Project



Care for our
Common Home

To commemorate the League's 100th Anniversary and in keeping with the national theme, every diocesan council across Canada is asked to plant a tree in a place of honour to help the environment and can be enjoyed by your community.

Take a picture of the tree planting event and send it to national office by July 1. The pictures will be placed on display at the 2020 national convention.

National President Anne-Marie Gorman will plant a tree along with a plaque in Montreal at the 2020 national convention to commemorate where The Catholic Women's League of Canada first began.

Join us in celebrating our "roots" from the past century while we look to the future as we "branch out" into the next century!



Ask St Joseph to be your protector with this prayer



Who better to protect us than the former guardian of the Child Jesus?

While God is always with us and stands by us as our ultimate protector, he also allows the saints and angels a unique role as intercessors, who can call upon his power to protect us in our time of need.

One of the most well-known and powerful protectors is St. Joseph, who was the guardian of Jesus when he was a child. He kept him safe from harm as long as he could, until he died a happy death in Jesus' arms.

Here is a short prayer from the *St. Joseph's Manual* (published in 1853) that chooses St. Joseph as your personal patron and

protector, asking him to daily intercede for you, while also pledging your own commitment to prayer and purity.

O Holy Joseph, virgin spouse of the Virgin Mother of God, most glorious advocate of all such as are in danger, or in their last agony,

and most faithful protector of all the servants of Mary, your dearest Spouse,

I, N., in the presence of Jesus and Mary, do, from this moment, choose you for my powerful patron and advocate, in order that I may obtain the grace of a most happy death.

I firmly resolve and purpose never to forsake you, nor to say or do any thing against your honor.

Receive me, therefore, for your constant servant, and recommend me to the constant protection of Mary, your dearest Spouse,

and to the everlasting mercies of Jesus my Saviour.

Assist me in all the actions of my life.

I now offer them to the greater and everlasting glory of Jesus and Mary, as well as to your own.

https://aleteia.org/2020/02/10/ask-st-joseph-to-be-your-protector-with-this-prayer/?utm_campaign=NL_en&utm_source=daily_newsletter&utm_medium=mail&utm_content=NL_en

You're invited!

TO THE 2020 ANNUAL
CATHOLIC SCHOOL OF EVANGELIZATION
FUNDRAISING BANQUET

When

FRIDAY, APRIL 17TH, 2020
DOORS OPEN AT 5:30
DINNER SERVED AT 6:30

Where

PARISH HALL OF
STS-MARTYRS-CANADIENS
289 DUSSAULT AVE, WINNIPEG, MANITOBA

Tickets

TABLE (SEATS 8) - \$400
SINGLE TICKET - \$50

Inquires or ticket purchases

204.347.5396 - BRIANNE@CATHOLICWAY.NET

On vous invite!

AU BANQUET DE
PRÉLÈVEMENT DE FONDS ANNUEL 2020 DE
L'ÉCOLE CATHOLIQUE D'ÉVANGÉLISATION

Quand

VENDREDI 17 AVRIL 2020
PORTES OUVERTES À 17 H 30
SOUPER SERVI À 18 H 30

Où

SALLE PAROISSIALE DES
STS-MARTYRS-CANADIENS
289 AVE DUSSAULT, WINNIPEG, MANITOBA

Billetterie

TABLE (8 PLACES) - 400 \$
BILLET SIMPLE - 50 \$

Questions ou achats de billets

204.347.5396 - BRIANNE@CATHOLICWAY.NET



PRAYER FOR THE CSE

Remember, O most chaste spouse of the Virgin Mary, we never heard someone has invoked your protection and asked for your help, without being comforted. Inspired by this confidence, we come to you, and we commend the Catholic School of Evangelization and all of its works to you, with all the fervor of our souls. Do not reject our prayers, O you who are called the Father of the Redeemer but deign to accept them with kindness.

For the Outreach Program...pray for us

For Summer and Winter Camps... pray for us

For Emmaus Prayer Meeting... pray for us

For all the alumni of the CSE's different ministries... pray for us

For the CSE's Staff... pray for us

For the CSE's Board of Directors... pray for us

For the CSE's benefactors, volunteers and supporters...pray for us **AMEN**

DID YOU KNOW:

St. Joseph is the Patron Saint of the CSE. The CSE prayer was created with a specific desire to request the intercession of St. Joseph, who is also the Patron Saint of Canada.

Give Up the Good Things - Fr. Carlos Martins



I once gave a talk on Lenten fasting and mortification at a gathering of Catholic professionals. One of the attendees came up to me afterward, slightly annoyed, and said that fasting and mortification were not part of her spirituality. "I can follow Jesus perfectly well without them," she said. "I focus instead on doing good." (Ironically, that day was a Friday during Lent, and she had purchased fancy cupcakes for everyone.)

I responded with a question. "Then what did Jesus mean when he said, 'Whoever wishes to come after me must deny himself?'" (Matt. 16:24).

In recent years, many Catholics have taken on Lenten "self-giving" penances rather than engaging in those that are more explicitly acts of self-denial. Thus, rather than give up things such as sweets, coffee, eating animal flesh (even on Fridays), or some other good thing, there is an exhortation to do such things as pray an extra chaplet, visit a shut-in, devote more time to spiritual reading, or some other such activity. Or even to "fast" from vices such as unkindness.

Prayer and works of mercy are both wonderful and necessary Lenten practises. However, if we do not practise self-denial of things that are good, then we miss the point of Lent.

Two principles are relevant here. First, Jesus remains our model and exemplar. You can bet that Our Lord engaged in much prayer and intercession during his forty days in the desert. But he did so while engaging in rigorous and meaningful self-denial. Scripture states that Jesus fasted while in the desert (Luke 4:2). The *Catechism of the Catholic Church* reminds us, "By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert" (540). The Church has been fasting for 2,000 years. The legitimacy and moral authority of fasting speaks for itself.

Second, in neglecting to fast we could be inadvertently *feeding the beast*. One of the effects of the fall is an inordinate love of self. We often think too highly of ourselves. We allow our appetites to run amok. One of the purposes of the season of Lent is to attack this inordinate love of self.

Indeed, fantasizing about being more than what they were is how Adam and Eve were tricked by the devil into rejecting God. "'You will not certainly die,' the serpent said to the woman. 'For God knows that when you eat from the tree your eyes will be opened, and you will be like God'" (Gen. 3:4-5). It is worth noting that when the devil plied this temptation, Adam and Eve had not yet fallen. In other words, human nature was still as God had made it: intact and unbroken. It was by luring them to inordinate self-love that the devil got them to fall for his sordid trap. We've been paying the price ever since.

Our brokenness is a force to be reckoned with. It can easily bring us down into all sorts of dysfunction and sin. In his letter to the Ephesians, Paul gives a strong exhortation to attack that broken self, what he calls our *old self*: "You should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth" (Eph. 4:22-24). Paul identifies our old self as the source of our sinfulness, our disordered passions, our refusal to follow the Lord and, ultimately, our unhappiness. To allow it to exist is foolishness. We must declare war on it instead.

We put our old self to death

by *mortification*. Mortification comes from two Latin words, *mortem* and *facere*; together they mean "to bring about death." It consists of the practice of measured denial of our lower appetites and desire for sensual pleasure. To mortify ourselves brings liberation. Indeed, the *Catechism* calls self-denial one of "the preconditions of all true freedom" (2223).

One of the most basic and traditional forms of observing Lent is fasting: mandatory for all Catholics (except for those exempted by age or illness) on Ash Wednesday and Good Friday and encouraged throughout the season. It has the weight not just of ancient Christian practice behind it but that of all major religions. Even the ancient philosophers practised fasting. Plato, for example, fasted in order to achieve greater physical and mental efficiency.

Some people can fast quite rigorously. Others have more difficulty. For them, some creativity may be necessary.

I had a friend with very low body weight. For him to miss a meal, or not to consume his regular amount of food, meant virtual non-functionality. He couldn't do his job, he couldn't concentrate, he couldn't engage in conversation. This is certainly not what the Church desires when it prescribes fasting. Thus, rather than cutting down on the amount of food he ate (which was already only the amount he needed to function), he deprived himself of the things that made food enjoyable. He refused himself all condiments. Salt, pepper, hot sauce, ketchup, butter, and the like were emptied from his house prior to Lent.

Do you find it burdensome to fast? Try eating your hamburger without ketchup, mustard, cheese, and the other condiments you enjoy putting on it. Do not salt your fries. Do you need a cup of coffee to be alert and to function? Forego the cream and sweetener. In all these

(Continued on page 10)

practises you'll feel the deprivation, and you will live an authentic Lent. In fact, depriving ourselves of condiments is a great way to fast, since although they add pleasure to our eating experience, they possess virtually no nutritional value. For forty days, why not put them to death?

To be clear, practising penance is not an end in itself. The Church does not prescribe penance because it is sadistic; it prescribes it for two essential realities it brings about. The first is that it reminds us of our own mortality. The displeasure that comes with fasting makes us *feel* our

lack of self-sufficiency and our dependence on God. It makes our prayer that much more real and genuine because it is prayer made with both the body and the mind. That prayer, in turn, may fuel acts of charity.

The second is that a meaningful, sincere, and authentic Lenten observance makes Easter that much more of a celebration. When Lent is over it is time for glory, and we consume the good things we have gone without. And it is good to do so. They are a reminder of the glory that Christ has purchased for us and that awaits us in the next life.

Indeed, Scripture describes heaven as a banquet (Matt. 22:2), a wedding feast (Matt. 25: 10), a place devoid of hunger (Rev. 7:16). Although it is true that the Church takes seriously the observance of fasting, it is equally true that no one appreciates a feast like the Church. For 2,000 years she has been preparing for one. "Blessed is the one who will dine in the kingdom of God" (Luke 14:15).

May God bless us all in our Lenten observances.

https://www.catholic.com/magazine/online-edition/why-self-denial-is-part-of-lent?utm_source=Catholic%20Answers%20Daily&utm_campaign=3248bc6900-CADaily0212020&utm_medium=email&utm_term=0_6b4f9e3af2-3248bc6900-



Three Reasons Why We Fast by St. Thomas Aquinas

FASTING

1. We fast for three reasons.

First, To check the desires of the flesh. So, St. Paul says in fasting, in chastity (2 Cor. 6:5), meaning that fasting is a safeguard for chastity. As St. Jerome says, "Without Ceres, and Bacchus, Venus would freeze," as much as to say that lust loses its heat through spareness of food and drink.

Second, That the mind may more freely raise itself to contemplation of the heights. We read in the book of Daniel that it was after a fast of three weeks that he received the revelation from God (Dan. 10:2-4).

Third, To make satisfaction for sin. This is the reason given by the prophet Joel, Be converted to me with all your heart, in fasting and in weeping and in mourning (Joel 2:12). And here is what St. Augustine writes on the matter. "Fasting purifies the soul. It lifts up the mind, and it brings the

body into subjection to the spirit. It makes the heart contrite and humble, scatters the clouds of desire, puts out the flames of lust and the true light of chastity."

2. There is commandment laid on us to fast. For fasting helps to destroy sin, and to raise the mind to thoughts of the spiritual world. Each man is then bound, by the natural law of the matter, to fast just as much as is necessary to help him in these matters. Which is to say that fasting in general is a matter of natural law.

To determine, however, when we shall fast and how, according to what suits and is of use to the Catholic body, is a matter of positive law. To state the positive law is the business of the bishops, and what is thus stated by them is called ecclesiastical fasting, in contradistinction with the natural fasting previously mentioned.

3. The times fixed for fasting by the Church are well chosen. Fasting has two objects in view :

(i) The destruction of sin, and (ii) the lifting of the mind to higher things.

The times self-indicated for fasting are then those in which men are especially bound to free themselves from sin and to raise their minds to God in devotion.

Such a time especially is that which precedes that solemnity of Easter in which baptism is administered and sin thereby destroyed, and when the burial of Our Lord is recalled, for we are buried together with Christ by baptism into death (Rom. 6:4).

Then, too, at Easter most of all, men's minds should be lifted, through devotion to the glory of that eternity which Christ in his resurrection inaugurated.

Wherefore the Church has decreed that immediately before the solemnity of Easter we must fast, and, for a similar reason, that we must fast on the eves of the principal feasts, setting apart those days as opportune to prepare ourselves for the devout celebration of the feasts themselves.

Written by St. Thomas Aquinas

Prepared by Jonathan L. Stute, M.A. MaPhil

https://scottsmullivan.com/three-reasons-why-we-fast/?utm_campaign=aquinas-lent-

My uncle's (Venerable Fulton Sheen) generous reputation preceded him, and often people came right up to him on the street and asked him for money. He never refused them, even when I suspected that they weren't being honest about their needs and were taking advantage of my uncle. Sometimes I would ask, 'What if that person's not telling the truth?' His reply was always the same: 'I can't take that chance.' —Joan Sheen Cunningham- from *My Uncle Fulton Sheen*



BILL C-7 - An Act to amend the Criminal Code (medical assistance in dying)

FIRST READING, FEBRUARY 24, 2020

What the Bill Reads

SUMMARY

This enactment amends the *Criminal Code* to, among other things

- (a) repeal the provision that requires a person's natural death be reasonably foreseeable in order for them to be eligible for medical assistance in dying;
- (b) specify that persons whose sole underlying medical condition is a mental illness are not eligible for medical assistance in dying;
- (c) create two sets of safeguards that must be respected before medical assistance in dying may be provided to a person, the application of which depends on whether the person's natural death is reasonably foreseeable;
- (d) permit medical assistance in dying to be provided to a person who has been found eligible to receive it, whose natural death is reasonably foreseeable and who has lost the capacity to consent before medical assistance in dying is provided, on the basis of a prior agreement they entered into with the medical practitioner or nurse practitioner; and
- (e) permit medical assistance in dying to be provided to a person who has lost the capacity to consent to it as a result of the self-administration of a substance that was provided to them under the provisions governing medical assistance in dying in order to cause their own death.

To read the full text: <https://www.parl.ca/DocumentViewer/en/43-1/bill/C-7/first-reading>

Sign the Petitions

<https://www.campaignlifecoalition.com/petition/page/1/id/34>

<https://citizengo.org/en/177328-reject-bill-c-7>

What the Bill Means

- A person can be euthanized who is **NOT** actually dying. This includes anyone living with a disability, illness, or disease that is *treatable* or even *curable*. The only criterion is that the person experiences "physical or psychological suffering that is," according to his/her subjective perspective, "intolerable" (whatever that means). Section 241.2(3.1).
- A person whose death is "reasonably foreseeable" (whatever that means) can be **euthanized immediately** – on the spot – without being given any time to reconsider. This removes the former ten day "waiting period". Section 241.2(3)(g).
- Another person can sign your euthanasia request for you if you are unable to sign it yourself, **with only one witness required**. Two witnesses were required before to prevent abuse. Section 241.2(3)(c).
- If you try to kill yourself with euthanasia drugs, and the drugs only knock you out, **a nurse or doctor can finish you off**. They are not obliged to help you live, recover, or reconsider. Section 241.2(3.5)
- A person can be euthanized without asking for it if he/she is deemed "incapable of giving consent" (whatever that means) so long as he/she provided consent at some time in the past – even if it was years ago and even if there might have been a change of heart. Section 241.2(3.2)
- A person must not be euthanized if he/she demonstrates "by words, sounds or gestures" that he/she does not want a lethal drug. However, if the "words, sounds or gestures" are deemed "**involuntary**" (whatever that means), the person can still be euthanized. Section 241.2(3.3)
- A person cannot be euthanized for a specific "mental illness", but he/she may be euthanized if his/her "**psychological suffering**" is "**intolerable to them**" (whatever that means). Section 241.2(2)(c).
- A person only needs to be "informed of the means available to relieve their suffering, including, where appropriate, counselling services, mental health and disability support services, community services and palliative care." **However, he/she does not actually have to try out any of those life-affirming services before being euthanized**. Section 241.2(3.1)(g).

Campaign Life Coalition

Cure the Coronavirus:

Prayers to 2 Incredible Saints Who Miraculously Defeated Plagues

How can we end the world's coronavirus outbreak? These two saints might be the answer.

Two saints miraculously cured plagues: St. Roch and St. Rosalie. Below are their incredible stories, as well as prayers invoking their powerful intercession.

St. Roch

Born of a noble family, tradition says St. Roch was miraculously born with a red cross on his breast.

St. Roch gave all of his fortune to the poor at age 20 after his parents died. In 1315, he assisted plague victims in several Italian cities, miraculously curing people with the sign of the cross. While helping the sick, he also contracted the disease.

However, the saint survived after a dog helped him in the forest. The dog brought him food and licked his wounds. He was later mistaken for a spy and spent the rest of his life in prison.



According to tradition, an angel appeared in St. Roch's cell after his death. The angel said that **those who invoked his**

intercession would be cured of the plague.

Prayer to St. Roch

O Blessed Saint Roch,
Patron of the sick,
Have pity on those
Who lie upon a bed of suffering.

Your power was so great
When you were in this world,
That by the sign of the Cross,
Many were healed of their diseases.

Now that you are in heaven,
Your power is not less.
Offer, then, to God
Our sighs and tears
And obtain for us that health we seek
Through Christ our Lord.

Amen.

(Repeat the following 3 times)

Saint Roch, pray for us,
That we may be preserved
From all diseases of body and soul.



St. Rosalie

The Church knows little about St. Rosalie's life. Her story begins 500 years after her death.

In 1625, the city of Palermo in Sicily, Italy suffered a terrible plague. She appeared

to a hunter, telling him to find her remains in a cave. She asked him to bring her remains into the city, citizens processed three times with her relics through Palermo. The plague then miraculously ended.

St. Rosalie became the patroness of Palermo. A sanctuary stands where the hunter found her remains.

Wikimedia Commons, Public Domain

Prayer to St. Rosalie:

"Father in heaven, we thank You for the communion of saints so that we can draw near to You through the prayers of St. Rosalie. Through her prayers, help us to remember that our destiny is heaven.

As St. Rosalie gave up all things in this world for the sake of Your Kingdom, through her prayers, may we love more fully Your Son our Lord Jesus Christ, who together with You and the Holy Spirit are one God forever and ever. Amen.

O God, our Father, mercifully look upon Your people who come to You and grant through the intercession of St. Rosalie, who turned away from earthly delights to the joys of contemplation, that we may be delivered from all harm here on earth and one day be welcomed into the Kingdom of Heaven.

St. Rosalie, confessor and virgin, we pray to God for our families and friends. Through your powerful prayers, may we obtain health, life, and eternal salvation.

I also pray today for this special need and intention (make your intention known). O glorious virgin and confessor, St. Rosalie, I promise henceforth to remember and follow your example of faith and love. Pray for me and mine. Amen."

Sts. Roch and Rosalie, please pray for us and protect us from all disease!

https://churchpop.com/2020/02/28/cure-the-coronavirus-prayers-to-2-incredible-saints-who-miraculously-defeated-plagues/?_hsenc=p2ANqtz-8IXHwdce-xYrw4WAR130q7IXG9bfcS6zq3MvSHPiaLOQj6z0FuREy88BQb8wwwQHOyk3DMLp4pxFlkMD7xy_YqGGGwFQ&_hsmi=84075046



The 5 “C” reasons people stay Catholic

... and why all but one of them are not compelling enough.

The Pew Research Center recently found that the decline of Christianity is continuing at a rapid pace in the United States, especially among young people. Over the past decade, the number of self-identified Christians has fallen from 77% to 65%, while the number of nonreligious adults has risen from 17% to 26%.

But Catholicism has been hit particularly hard by the decline. For every one new convert walking into the Church’s door, 6.5 Catholics are leaving. Only 20% of adults still identify as Catholic, while an earlier study found that 13% are former Catholics. If present trends continue, those two percentages should meet or even switch very soon.

The reasons people are have for leaving the Catholic Church are, of course, multiple and varied. But their reasons all have one thing in common: they outweighed their reasons for *staying*.

What are those reasons? Here are what I’ve come to think of as five classic “C” reasons Catholics have for staying Catholic. They all represent good and important aspects of Catholic life. But are they good enough reasons, ultimately, to stay?

1. Culture

The first reason is that Catholicism is bound up with your culture—whether that be Irish-Catholic, Polish-Catholic, Mexican-Catholic, etc. Your culture’s saints and hymns are as much a part of the furniture of your mind as its dishes. Church activities overlapped with family, school, and neighborhood gatherings growing up. And while the sacraments approach a mere rite of passage, they are still approached—because that’s “what you do.” Catholicism is the warmth of home, and to break away from it would be to break from your history.

Anyone raised in this way, even to a lesser degree, understands its appeal. But is this still a compelling reason to remain Catholic today—or at least identify as one? As the West becomes increasingly globalized and

industrialized, family and neighborhood networks have frayed, and local culture no longer carries the same weight or force it once did. For many young people today, there are no necessary connections between their self-

expression, their culture, and their Catholicism—and therefore, nothing to break by breaking away.

2. Community

Another classic reason is that Catholicism offers community. This could mean connecting with other locals through a young adult group, meeting other families after Mass or through parish functions, serving the local community through volunteer efforts, etc.

The Catholic Church offers these wonderful things, and they play a key role in building and enriching the kingdom of God. But if community is your ultimate aim, countless other local churches and organizations offer them as well—often in more innovative ways. What’s more, the internet has allowed people to break out of their local communities and connect with others around the world based on personal interests and passions. If what you’re really looking for is community, the Church is just one option among many.

3. Comfort

A third reason is that Catholicism offers a reliable source of comfort in an uncertain world. Faith life—so often bound up with the support of a culture and community—offers positive psychological benefits, something science and polls have both confirmed. It carries with it pleasures of well-being, familiar experiences, and a sense of security.

Countless people, of course, have leaned on their faith during times of darkness and trial; I wouldn’t want to minimize that for a second. But if comfort is what you’re *finally* after, why not go to another denomination that offers this to a greater degree? In fact, why not drop faith altogether, and turn to alcohol, food, sex, travel, entertainment—you name it? These comforts don’t simultaneously come with great demands of self-sacrifice and self-control; Christianity does. As C.S. Lewis put it, “If you want a religion to make you feel really comfortable, I certainly don’t recommend Christianity.” In the same vein, Benedict XVI said: “The world offers you comfort. But you

were not made for comfort. You were made for greatness.”

4. Conduct

A fourth reason is that the Church offers a sure guide for you and your family’s conduct—a “scaffolding” to structure your life. The world may be a confusing place, and moral relativism may be spreading like a dictatorship, but Catholic parishes and schools still inculcate traditional values: selflessness, service, discipline. And Catholics have the great relief of the Magisterium, a living teaching authority that offers clear guidelines for what is right and wrong.

This too is indispensable. But as with comfort, if your Catholicism ultimately amounts to a counterbalance to the world’s immorality, you will always get more than you bargained for. The Church doesn’t just promote traditional values; it makes strict demands that, particularly in the sexual arena, increasingly look to the average 21st-century person to be just too different and too difficult. And the Church doesn’t simply enjoin us to be moral; it commands that we relentlessly *love*—which as Dostoevsky pointed out, can be a “harsh and dreadful thing.” It doesn’t just want good citizens but holy saints.

5. Catholicism

The fifth “C” reason for staying Catholic is Catholicism itself. The sacraments, saints, liturgy, art, theology, philosophy, history—all of the beauty and goodness and truth draws you in, nourishes you, and sends you back out to the world to proclaim the Good News, even in the midst of what is undoubtedly a dark period for the Church.

And at the center of Catholicism is another “C”: Christ. The Church’s glory is not a function of its frail and fallen members, but of their membership in the glory of the one who commissioned it. The Church, as Paul put it, is the Mystical Body of Christ.

In Conclusion

The first four “Cs” are valuable and important indeed; they can even be powerful draws to people on the fence about Catholicism. But *on their own*—even as a collective—they are simply no longer enough for any one person to lean on. The secularization of society, the rising tide of disaffiliation, and the Church’s own scandals have greatly upped the ante on Catholics still seated at the table. And without

(Continued on page 14)

(Continued from page 13)

that deeper, stronger reason for staying—the fifth “C”—Catholics will almost invariably find more compelling reasons to walk away.

The implications are clear. A Catholic family or parish that is solely or primarily about expressing culture, building community, providing comfort, or guiding conduct is bound to fall short. Instead, a Catholicism oriented around the one thing necessary

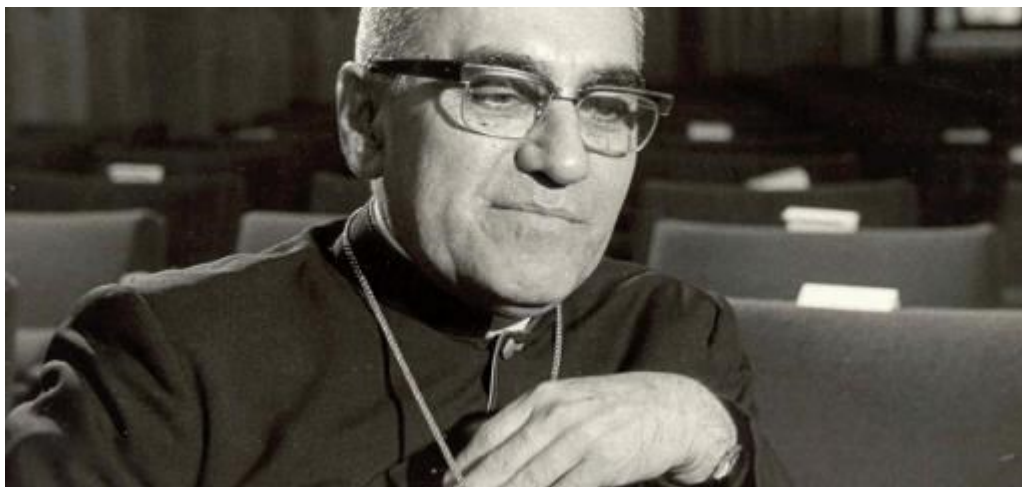
(Luke 10:42)—the treasures of its birthright and the person of Christ—remains as compelling as ever.

But that doesn’t leave us in an abstract, spiritualized space—far from it. To paraphrase C.S. Lewis, Catholics aiming at Catholicism will get all the other aspects of Catholic life thrown in: a vibrant culture that flowers around the Church’s life; a lively community rooted in its truth; deep consolations poured out from the Sacred Heart of Jesus; and the

grace to build our lives around the Fire of his Love. Perhaps we will even get them even in exciting ways we never expected—the sort of unintentional Catholic innovations that shape, rather than simply ape, the wider world.

The great challenge of our age is to risk it.

https://aleteia.org/2020/02/25/the-5-c-reasons-people-stay-catholic/?utm_campaign=NL_en&utm_source=weekly_newsletter&utm_medium=mail&utm_content=NL_en



Saint Oscar Romero March 24

Giving to serve others

Bishop and Martyr (1917-1980)

His life

+ Born in El Salvador in 1917, Oscar Romero was a carpenter’s apprentice during his youth before entering seminary and worked in a gold mine to help support his family. He was ordained a priest in Rome in 1942.

+ Romero spent several years serving as a parish priest and working with various apostolic groups, helped introduce Alcoholics Anonymous in El Salvador, and promoted devotion to Our Lady of Peace. He was eventually appointed rector of the seminary in San Salvador.

+ He was appointed auxiliary bishop of San Salvador in 1970 and, in 1974, he became bishop of Santiago de María, a poor, rural diocese.

+ In 1977, Romero was named archbishop of San Salvador. Initially a political conservative, the murder of a priest-friend inspired him to become an advocate for the poor and oppressed in El Salvador. He fought against the human rights violations of the Revolutionary Government Junta and he eventually became a target of the government.

+ Archbishop Romero was murdered while celebrating Mass in a hospital chapel on March 24, 1980. Hailed as a martyr and saint, he was canonized in 2018.

Worth knowing

The United Nations General Assembly declared March 24 to be “International Day for the Right to the Truth Concerning Gross

Human Rights Violations and for the Dignity of Victims” in honor of the life and witness of Saint Oscar Romero.

For reflection

“You have heard in Christ’s Gospel that one must not love oneself so much as to avoid getting involved in the risks of life that history demands of us... whoever out of love for Christ gives themselves to the service of others will live.”—Blessed Oscar Romero

Prayer

God of power and mercy,
who have granted to Bishop Oscar Romero
to give his life
while celebrating the Eucharist,
in a supreme act of love for you,
grant us, we ask you,
that as you gave him the grace
to imitate Christ’s suffering by his death,
may we, by following in your martyr’s footsteps,
gain eternal life.
Through Christ our Lord. Amen.

(Unofficial translation of the Collect for the Commemoration of Blessed Oscar Romero approved for use in El Salvador)

Saint profiles prepared by Brother Silas Henderson, S.D.S.



How the Eucharist led St. Elizabeth Ann Seton to become Catholic

St. Elizabeth Ann Seton was fascinated by the Eucharist and how Catholics placed such an emphasis on it.

Born and raised in a prominent Episcopal family in the United States, Elizabeth Ann Seton had no intention of becoming Catholic. However, when she traveled to Italy and was immersed into a thriving Catholic culture, she began to have second thoughts about her faith.

While there were many factors that led to her conversion to Catholicism, one of them was her fascination with the Eucharist.

In the book *Lives of the Catholic Heroes and Heroines of America*, published in 1880, author John Murray relates several stories from Seton's life that highlight her curiosity with the sacrament.

For example, one time she attended Mass with a few friends and was struck by the solemn act of consecration, which was irreverently interrupted by one of her friends.

A young Englishman who was present

called their Real Presence!" "My very heart," says Mrs. Seton, "trembled with pain and sorrow for his unfeeling interruption of their sacred adoration; for all around was dead silence, and many were prostrated. Involuntarily I bent from him to the pavement, and thought secretly on the words of St. Paul with starting tears, 'They discern not the Lord's Body;' and the next thought was, how should they eat and drink their own damnation for not discerning It, if indeed It is not there?"

She knew there was something special about the Eucharist and wondered to herself if it was true that God himself was present under the appearance of bread and wine.

Slowly she became even more acquainted with the teachings of the Catholic Church and her heart started to believe them.

"When they carry the Blessed Sacrament under my window, while I feel the full loneliness and sadness of my case, I cannot stop my tears at the thought. 'My

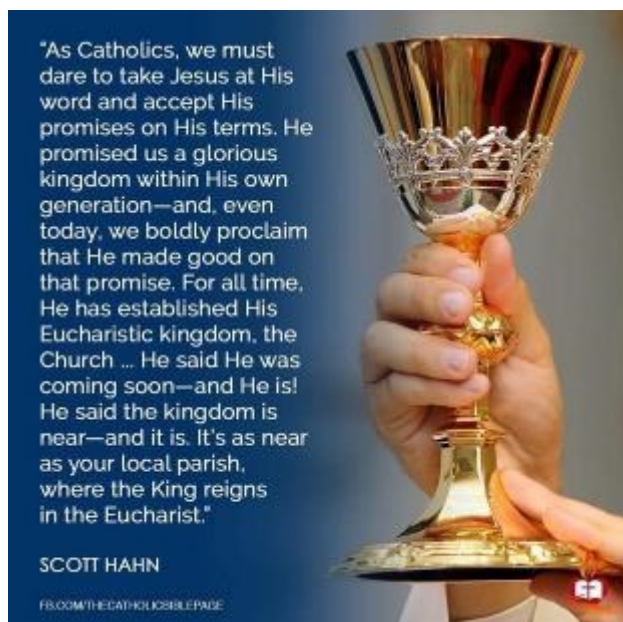
God, how happy I should be, now so far away from all so dear, if I could find You in the church, as they do (for there is a chapel in the very house of Mr. Filicchi). How many things I would say to You of the sorrows of my heart, and the sins of my life! **The other day, in a moment of excessive distress, I fell on my knees, without thinking, when the Blessed Sacrament passed by, and cried in an agony to God to bless me, if He was there; that my whole soul desired only Him.**"

Furthermore, she was struck by the fact that many Catholics would attend daily Mass, while most other Christian churches would close their doors between Sundays.

Many other events and conversations contributed to her ultimate conversion to Catholicism, which was completed in 1805 when she returned to New York.

She would go on to become a pivotal leader in the Catholic Church in America and would feed her faith through daily reception of Holy Communion.

https://aleteia.org/2020/01/04/how-the-eucharist-led-st-elizabeth-ann-seton-to-become-catholic/?utm_campaign=NL_en&utm_source=daily_newsletter&utm_medium=mail&utm_content=NL_en



St. Gregory the Great tells a charming story about Benedict and his twin sister, Scholastica, a woman deeply devoted to God. As was her annual custom, Scholastica came to visit her brother in a small building just outside the monastery.

The two of them engaged in intense theological conversation long into the night. When Benedict announced that it was time for him to go, Scholastica begged him to stay. When he continued to insist that he return to the main house, his sister bowed her head in prayer. Immediately, a terrific storm blew up, which prevented Benedict from leaving.

"God Almighty forgive you, sister!" Benedict said. "What have you done?"

"I asked you to stay," she said, "and you would not hear me. So, I prayed to God and he heard me."

Smiling knowingly at Scholastica, he remained, and the two of them spoke of divine things until dawn.

Bishop Robert Barron <wof@wordonfire.org>

How the Satanic Black Mass Proves the Truth of Catholicism



There have been a number of stories in the news lately of small Satanic groups publicly performing so-called “Black Masses.”

These rituals are based on the Catholic mass but are inverted toward Satan and often involve the desecration of a Eucharistic host.

This sort of thing is evil and should not be taken lightly. It’s also occurred to me, though, how these Black Masses offer a powerful argument for the truth of Catholicism.

The Eucharist is either Jesus or Evil

The Eucharist is either Jesus or mere bread and wine.

If the Eucharist is Jesus, everyone should be at Mass, worshipping Our Lord. If the Eucharist is Jesus, there should be no such thing as Protestantism, Mormonism, Islam, atheism, etc. But if the Eucharist isn’t Jesus, then for two thousand years, the would-be followers of Jesus Christ were actually idolaters. If that’s the case, nobody should be Catholic.

So those are the stakes. Everyone who encountered Jesus of Nazareth was faced with a crucial question: is this God, in some mysterious guise, or not? The early Christians called this the “*aut Deus aut malus homo*” (“either God or a bad man”). Everyone encountering the Eucharist is faced with the same question: either God or idolatry.

And of course, if the Eucharist is pagan idolatry, it’s demonic. As 1 Corinthians 10:20 says, “what pagans sacrifice they offer to demons and not to God.”

The whole world hangs on this point: is the Eucharist Jesus or an idol? Is the Sacrifice of the Mass being offered to God, or to demons?

Satan Hates the Eucharist

The satanic Black Mass is a ritual inversion (and mockery) of the Holy Sacrifice of the

Mass performed by Satanists. Now, there are two types of Satanists: “LaVey Satanists,” and “theological Satanists.” LaVey Satanists are atheists who don’t believe in Satan, and use “Satanism” as a tool to harass and provoke Christians (unlike “theological Satanists,” who believe in Satan and worship him). But whether the practitioners are playing at the occult, or serious, there’s no question that they’re tapping into some seriously dark spiritual forces. Satan is at work here.

And it’s worth pointing out that when Satanists (of both kind) want to mock a religious ritual, you can bet that it’s going to be the Holy Sacrifice of the Mass that they target. How often do you hear about Muslim or Hindu or Jewish (or even Protestant) services being subjected to such intense Satanic mockery?

Nor is this Satanic targeting of the Mass anything new. As far back as the fourth century, St. Epiphanius of Salamis described a sect of Gnosticism performing a perverted mockery of Mass. I won’t go into the details, but it was graphic enough that the members of this sect became known as “Borborians” (“filthy ones”).

Satan Doesn’t Drive Out Satan

So the Eucharist is either Jesus or evil (since if it’s not Jesus, it’s idolatry) and since the devil hates the Eucharist, we can cross “evil” off the list.

For some additional Biblical support, consider Matthew 12:22-28:

“Then a blind and dumb demoniac was

brought to him, and he healed him, so that the dumb man spoke and saw. And all the people were amazed, and said, “Can this be the Son of David?” But when the Pharisees heard it they said, “**It is only by Be-el’zebul, the prince of demons, that this man casts out demons.**”

“Knowing their thoughts, he said to them, “**Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out**

Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Be-el’zebul, by whom do your sons cast them out? Therefore, they shall be your judges. **But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.**”

This passage is important: it shows, for example, that Catholic exorcists are operating by the Spirit of God when they drive out demons. But it also means that if Satan hates the Mass, we can be sure that the Mass isn’t evil.

Of course, if the Mass isn’t demonic, if it isn’t idolatry, that really only leaves one option: that the Eucharist is Jesus Christ, and that the Sacrifice of the Mass is presenting Jesus to the Father. This (and as far as I can tell, this alone), accounts for the Satanic mockery.

The Target of Satan

Even if the only thing you knew about Catholicism was that its central form of worship, the Mass, was the target of Satanic ire, you would already have good reason to believe that Catholicism was the true religion.

But taken with all of the other evidence for the truth that the Eucharist is Jesus, that the Mass is a Sacrifice instituted by God, and that the Catholic Church is the Church founded by Christ, Satan is just one more (unwitting) witness for the truth of Jesus Christ and His Church.

<https://churchpop.com/2016/01/19/satanic-truth-catholicism/>

Moments of Grace

When we have a headache or a backache, we run straightaway to the medicine cabinet and pop open a bottle of pills. But when we're lost, confused, or in need of spiritual healing, so few of us run to the nearest tabernacle with the same confidence. We forget that the small white Host contains a healing power infinitely greater than the healing power in any pill. But it does. There is greater grace in Christ's Eucharistic presence than our created minds can begin to fathom. — [Emily Stimpson Chapman from *The Catholic Table*](#)

Food isn't just about calories and fat, vitamins and minerals, additives and preservatives. It's about God. It's about community. It's about life. Food is one of God's most precious gifts, a sign of the Lord's goodness, abundance, creativity, and love. Most important, it's the very thing that God becomes for us in the Eucharist. — [Emily Stimpson Chapman from *The Catholic Table*](#)

That the Eucharist—and thus the whole of Christian life—is a meal shows us that we do not have life in ourselves. We must receive it, eat it. We become what we receive. If we refuse to receive, refuse to eat and drink him, we remain without life. — [Fr. Wilfrid Stinissen from *Bread That Is Broken*](#)

The Eucharist is a school of thanksgiving. There we learn again to give thanks, not only for the beautiful and delightful, but also for the difficult, for suffering and death. United with Jesus, we give thanks for his death, which has become our salvation, and thereby we give thanks also for our own death. To celebrate the Eucharist is like saying with Thomas: 'Let us also go, that we may die with him' (Jn 11:16). — [Fr. Wilfrid Stinissen from *Bread That Is Broken*](#)

We want to rend our hearts this Lent and see what is in them, dismissing from them, with the grace that will be given to do this, what does not belong in the heart of a Christian. Rend the heart with prayer, with penance, with love, to see, admit, and confess in the daylight of

God's love what is there. ...[L]et us rend our hearts and get rid of these things with the power of Lenten grace which will be given to us. — [Mother Mary Francis from *A Time of Renewal*](#)

The danger is quite real that souls habituated to constant technological stimuli will never be silent with themselves, never alone in a receptive manner, and so never able to discover God in a personal encounter of prayer. — [Fr. Donald Haggerty from *Contemplative Enigmas*](#)

When you are at prayers or adoration, be before the tabernacle like an angel if it was clothed with a human body. If you could always remember your good angel's watchful care to catch your prayers and thoughts which must be presented to God by him, how many distractions it would save you! — [St. Elizabeth Seton from *A Year with the Mystics*](#)

Faith is an act of submission—a loving surrender of self to Christ who is present within the Church. If we don't renew that self-surrender every day of our lives, we're going to become a part of the problem, not the solution. — [Dr. Scott Hahn from *The Splendor of the Church*](#)

We must make a conscious effort to surrender our entire life over to Jesus Christ. In order to do that, you must stay in contact with Jesus Christ 24 hours a day, 7 days a week. Everything you do has to go through and be approved by Jesus Christ. — [Jesse Romero from *The Devil in the City of Angels*](#)

We have a job to do. We have to get the Faith into our heads and into our hearts—not just for the information, but to let it sink in deeply—so that we can go out and rescue a culture that has rejected God and does not know who they are as human beings. — [Tim Staples from *Why Be Catholic?*](#)

For love of your children, guard the faith. For love of your grandchildren, transmit the faith, whole and entire. For the love of Christ, study the faith. Read it. Learn

it. Live it. And fall in love with it. — [Dr. Scott Hahn from *The Splendor of the Church*](#)

Science—the very instrument that's being used by modern atheists to say that there is no God—is screaming at us that there's a God! The discoveries of thermodynamics, the Hubble Space Telescope, and Einstein's Theories of Relativity have exploded in the scientific world and have led untold numbers of scientists to faith in God. — [Tim Staples from *Why Be Catholic?*](#)

In St. Joseph, his holiness stems from his very high calling to be the father of Jesus Christ, the husband of our Blessed Mother. Courage and fortitude exemplify this great servant of God, the servant of He that is the suffering servant of Isaiah: Jesus Himself. Joseph was able to put his own reputation on the line, willing to forego his most obstinate of doubts, willing to forego all the temptations and allurements of the flesh and the devil. — [Fr. Clement Machado from *St. Joseph: The Church's Best Kept Secret*](#)

The Holy Hour. Is it difficult? Sometimes it seemed to be hard; it might mean having to forgo a social engagement, or rise an hour earlier, but on the whole, it has never been a burden, only a joy. I do not mean to say that all the Holy Hours have been edifying, as for example, the one in the church of St. Roch in Paris. I entered the church about three o'clock in the afternoon, knowing that I had to catch a train for Lourdes two hours later. There are only about ten days a year in which I can sleep in the daytime; this was one. I knelt down and said a prayer of adoration, and then sat up to meditate and immediately went to sleep. I woke up exactly at the end of one hour. I said to the Good Lord: "Have I made a Holy Hour?" I thought his angel said: "Well, that's the way the Apostles made their first Holy Hour in the Garden, but don't do it again." -- [Archbishop Fulton Sheen from *Treasure in Clay*](#)

Medieval Lent was Harder than Islamic Ramadan

by Dr Taylor Marshall

I have been told that medieval Christians would ridicule the Islamic season of fasting called Ramadan as weak, effeminate, and easy when compared to the austere Christian season of fasting during Lent or Quadragesima.

The Catholic Church has decreased the austerity of Lent over the centuries so much that Islamic Ramadan now appears as more challenging than Lent. Let's take a look at Ramadan compared to Medieval Lent.

Rules for Islamic Ramadan:

Duration? 29-30 days during the entire month of during the entire month of Ramadan.

Fasting rules? Fasting completely from the break of dawn until sunset:

- food (zero calories and no food intake)
- drink (including water)
- sexual intercourse
- Smoking

Rules for Medieval Quadragesima or "Lent":

Nota bene: I'm using the standards of the Roman Church. The Eastern Churches have had various disciplines by jurisdiction. For this article, we are focusing only on the Roman rules. Perhaps we'll study the Eastern fasting rules in a future post.

Duration? 46 days. 40 Days plus 6 Sundays in the Roman Church.

Fasting rules? Medieval Lenten rules (as described Saint Thomas Aquinas) were as follows:

- Ash Wednesday and Good Friday were black fasts: no food at all.
- No food from waking until 3pm (the hour when Christ died). This practice of fasting till 3pm goes back to the 5th century.
- No animal meat or fats (no lard).
- Fish was allowed.
- No eggs.
- No *lactinia* or "dairy products": milk, cheese, cream, and butter. However,



Catholics of the British Isles before the arrival of Saint Augustine of Canterbury were still consuming dairy products and perhaps eggs during Lent. Roman influence brought this to an end.

- Wine and beer were allowed.
- Medieval Europeans during Lent subsisted on bread, vegetables, and salt.
- No sexual intercourse between spouses. Pagan kings were pretty pissed to learn about this after they married hot Catholic princesses.
- No Sundays off. All these rules apply for 46 days. The 6 Sundays in Lent were relaxed liturgically (less penitential), but the fasting and abstinence were not relaxed on Sundays.
- For the Good Friday black fast, many would begin fast from Maundy Thursday night till about noon on Saturday. The Easter Vigil was usually celebrated about noon on Saturday and this ended the Lenten fasting officially.

Was it Changed?

- Breaking the no food fast before 3pm began to creep in as early as AD 800. The reason we English speakers call 12pm "noon" is because the liturgical recitation of *nonas* ("ninth hour" or 3pm in Latin) was moved up by hungry monks more and more until *nonas* (3pm) was celebrated as early as 12pm so that they could break fast and eat lunch!)
- In Germany, dispensations were given for consuming *lactinia* or dairy products based on payment or performing good deeds. In honesty, wealthy people simply paid a fee to the diocese, and were allowed to serve and eat dairy in their homes during Lent. It was a popular "fundraising technique" by (German!)

bishops.

- Dinner snacks were allowed at the time of reading Cassian's book *Collationes* and so this snack became known as a "collation" – the term we still use today for a snack during fasting.
- With the advent of tea and coffee, it became allowable to have tea or coffee in the morning and this was considered as not

violating the fast before *nonas*.

- Over time, papal indulgences allowed meat on Sundays and then to other days of the week until only Friday remained "meatless."
- Pope Paul VI's 1966 Apostolic Constitution of *Paenitemini* changed *Lenten practice to what it is today*:
- No meat (only fish) allowed on Fridays in Lent.
- 1 meal and 2 collations (snacks) allowed on Ash Wednesday and Good Friday.

Ramadan vs Medieval Lent:

1. Both have no food at all until 3pm (Catholic) or sundown (Muslim).
2. Both have no sex allowed at all, but the Muslim is allowed at night.
3. Only the Catholic is restricted on kinds of food (no meat, dairy, eggs), whereas the Muslim can eat steak every night.

Muslims may not drink even water during the daylight, but Christians may.

Conclusion: Medieval Christians were Tough

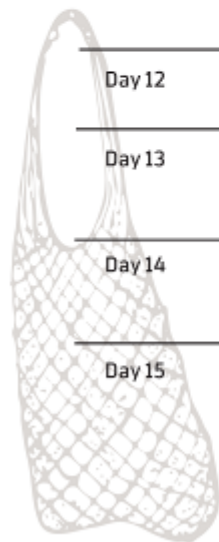
For the Medieval Christian, he would have seen the chief difference between Lent and Ramadan as the Muslims having a "reset" every single night with refreshment with food and sex every 24 hours. Whereas the Christian had to wait until Easter. The Muslim had daily sprints. The Medieval Christian had a marathon that ended on Easter.

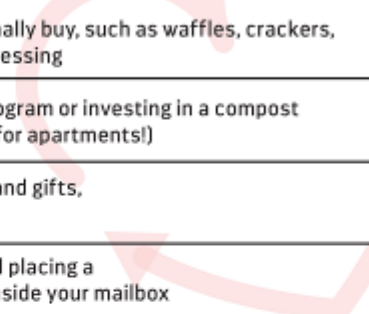
<https://taylormarshall.com/2018/02/medieval-lent-harder-islamic-ramadan.html>

31 days to low waste

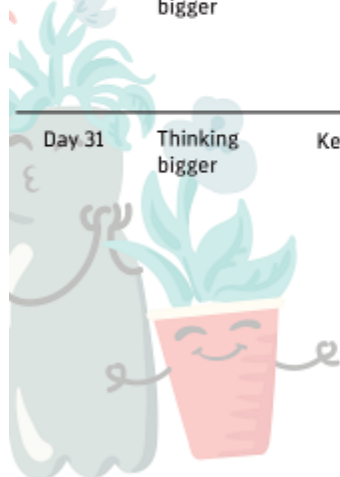


DAY	CATEGORY	ACTION	CONSIDER ...
Day 1	Planning	Define your goals	› writing down what you'd like to achieve and why
Day 2	Planning	Learn your recycling rules	› researching your municipality's system (everywhere is different) so you can responsibly deal with waste that you do obtain and know how to choose the best options for packaging based on your unique situation
Day 3	On-the-go	Make an on-the-go kit	› a reusable straw, cutlery, napkin/cloth, chopsticks, travel mug, and water bottle (no need to buy new—use what you have on hand!)
Day 4	On-the-go	Prepare your lunches and snacks	› packing in reusable pouches, jars, lunch kits, or divided stainless steel containers
Day 5	On-the-go	Say no!	› practising your refusal skills: say no to shopping bags, receipts, straws, free promotional items, and anything else you do not need
Day 6	Bathroom	Choose ZW bathroom products	› cotton swabs made from organic cotton and paper, or going without altogether › recycled paper or bamboo toilet paper that comes in a box (or use a bidet attachment) › solid soap or liquid refills › a metal safety razor with recyclable blades
Day 7	Bathroom	Choose ZW skin care	› natural and nontoxic products that come in glass, metal, or paper tubes, or refills › a DIY facial serum made out of your favourite skin care oils › shampoo and conditioner bars or liquid refills
Day 8	Bathroom	Choose ZW hair care	› natural and nontoxic styling products that come in glass, metal, or paper tubes, or refills
Day 9	Bathroom	Choose ZW cosmetics	› natural and nontoxic products that come in glass, metal, or paper tubes, or refills
Day 10	Bathroom	Choose ZW period products	› cloth pads, a menstrual cup, or period panties
Day 11	Bathroom	Choose ZW oral care	› biodegradable bamboo toothbrush › compostable silk or corn floss › toothpaste powder or tabs
Day 12	Kitchen	Choose ZW food storage	› wax food wraps or cloth bowl covers instead of plastic wrap › cloth bags instead of plastic
Day 13	Kitchen	Evaluate your diet	› if possible, reducing your intake of meat, dairy, and seafood, as these are typically very resource intensive › local and organic products
Day 14	Kitchen	Choose unpackaged produce	› bringing your own cloth bags when needed › choosing single bananas and "ugly" produce, which often don't get purchased and are thrown in the garbage
Day 15	Kitchen	Go bulk shopping	› finding a refill store near you or choosing unpackaged foods from the bulk section, bakery, and deli section/butcher › bringing your own containers (such as glass jars for wet items and cloth bags for dry items)





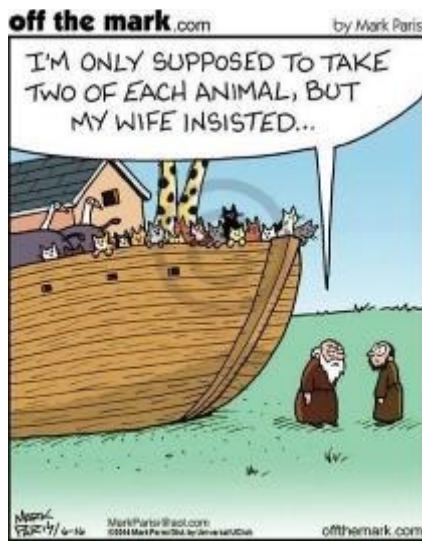
Day 16	Kitchen	Cook/bake something	› making a food staple you'd normally buy, such as waffles, crackers, bread, salsa, granola, or salad dressing
Day 17	Kitchen	Compost	› using your city's green waste program or investing in a compost system (there are even options for apartments!)
Day 18	Others	Rethink gifts	› giving experiences or second-hand gifts, or contributing to a cause
Day 19	Others	Refuse junk mail	› cancelling unnecessary mail and placing a "no junk mail, please" note on/inside your mailbox
Day 20	Others	Choose ZW cleaning products	› DIY dishwashing detergent, glass cleaner, and more (or buy unpackaged in refill form)
Day 21	Others	Go ZW with laundry	› DIY laundry detergent, soap nuts, or refills › hanging laundry to dry
Day 22	Others	Visit your library	› making use of the free resources, services, programs, and content
Day 23	Others	Rethink paper products	› handkerchiefs instead of tissues › cloths/rags instead of paper towels › cloth napkins instead of paper
Day 24	New skills	Grow something	› planting a garden (even a small balcony garden or a small indoor potted herb such as parsley or basil)
Day 25	New skills	Repair something	› sewing or needlework (darn socks, fix a button, try visible mending) › fixing a small appliance (learn from a pro!) › taking shoes to a cobbler
Day 26	New skills	Shop second-hand	› clothing, toys, vintage home goods, and more › looking at thrift stores, online groups, and consignment shops
Day 27	New skills	Trade, barter, or borrow	› trading skills with a friend or neighbour › checking out your local online "swap & shop" group › organizing a neighbourhood kids' clothing or toy swap
Day 28	New skills	Build your skills	› knitting or sewing › gardening › canning or fermentation › woodworking › urban beekeeping › soapmaking
Day 29	Thinking bigger	Tell others	› speaking to friends and family about what you're doing › posting on social media › sharing a produce/bulk bag with a fellow grocery shopper
Day 30	Thinking bigger	Help your community	› donating ZW menstrual products to women's shelters › making and giving away cloth produce/bulk bags › organizing a litter pickup or shoreline cleanup › finding an environmental cause and donating your money, time, or talent › helping your school or workplace reduce waste
Day 31	Thinking bigger	Keep learning	› educating yourself about intersectional issues and how everything is related: race, class, poverty, accessibility, disability, and more



Daughter: Alexa play Let it Go.

Me: when I was your age I had to call the radio station, wait on hold for 30 mins to request a song, then sit by my boom box for an hour with a blank cassette tape for my song to play so I could record it.

Daughter: I don't know what that means.



I had to zoom in cuz I swear I saw ALF in this picture

