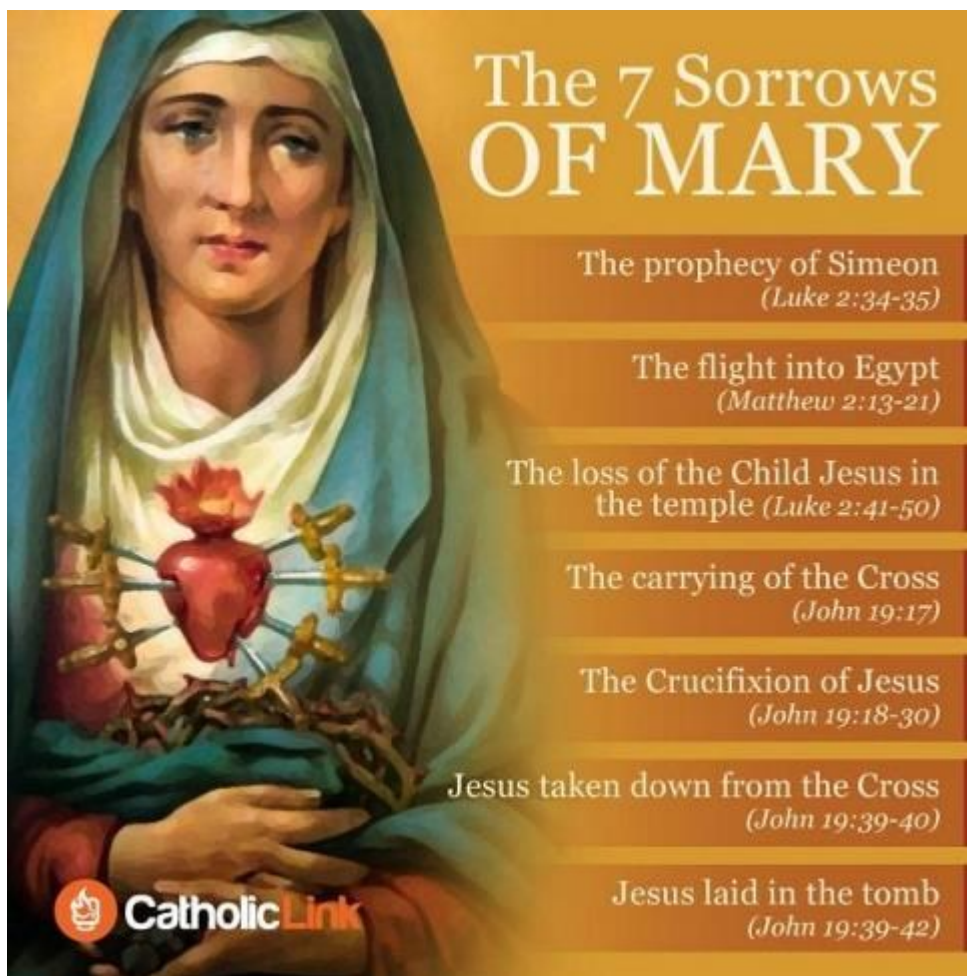




Notre Dame de Lorette Catholic Women's League

CATHOLIC
and **LIVING IT!**

HELLO
September 2023



Our Spiritual Advisor
Fr. Jorge Mario de los Rios Londoño

Our Members
Lacey Bernardin, *Past-President*
Megan Bernardin
Lynne Bernier
Susan Bernier
Irene Bialek
Valerie Bonnefoy, *Chair*
Jacqueline Bouchard
Lindsay Bouchard
Jolene Capina
Sr. Maryse Chartier, *CSC*
Lucille Chay, *President*
Crystal Chernichan
Monica Chernichan

Rolande Chernichan
Jaquelyne Cournoyer
Patricia Danylchuk
Adrienne Dennison
Suzanne Desmarais
Janine Durand-Rondeau
Gisèle Falk
Yvette Gregoire
Constance Haas
Chisom Omuruzua Ibeme
Monique Jeanson
Sue Johannesson
Monique Johnson
Delaney Kolowca
Heather Kolowca
Nettie Lambert
Marie McCall

Madelyn McConnell
Kathleen Messner
Suzanne Moore, *Treasurer*
Carol Mravinec
Mary-Ann Novak
Agatha Olayiwola
Jennifer Opara
Marcia Poirier, *Secretary*
Jennifer Poitra
Marie-Ange Prevost
Mae Ross, *PPC rep*
Faith Suttorp
Jaclyn Suttorp
Iris Swiderski
Joanne Touchette
Marilyn Toutant
Sr. Anna Marie du Sacré Coeur de Jésus



Lucille's Letter

Dear Fr. Mario & Sisters in The League

Welcome to another CWL year! I hope that our planned activities for the year resonate with you and that you will be eager to participate. We always appreciate feedback as to how we are doing as an executive so, please, whether you find your CWL exciting, spiritually fulfilling, demanding, boring or whatever, we want to hear from you.

I hope that you have all had a wonderful summer. I can truthfully say that my summer was most enjoyable but it flew by much too quickly and I find it hard to believe that September starts this week. (I'm afraid that time flying by is also a product of getting old.) I won't be sorry to see the first frost, however, as I am getting really tired of watering my flowers.

We have many CWL Sisters and/or their family members in need of ongoing prayers. Please remember Lacey, Marilyn Toutant, Clarence Bialek, Bob Chernichan and Crystal & Darrin Reiter.

Two of our Sisters celebrated their 50th wedding anniversaries this summer: Irene & Clarence Bialek and Faith & Ralph Suttorp. Sincere congratulations to



Congratulation to Jennifer Poitra on acquiring her dual citizenship!



both couples and may God bless you with many more years of togetherness and happiness.

Congratulations also to Jennifer Opara who is expecting for December!

Our first general meeting of the new CWL year will be on September 13th. Holy Mass will precede the meeting and be followed immediately by the spiritual program for the evening which will take place in the front yard of the church grounds. We will be dedicating our painted rocks from the Kindness Rock Project to our ongoing reconciliation efforts.

Other activities in the offing are: a community breakfast Sunday on September 24th (in conjunction with the K of C); fall highway clean up on September 30th and a fall fundraiser tentatively scheduled for October 21th. More information will be provided about each of these at the general meeting.

From Faith Anderson: **Orange Shirt Day**

Orange Shirt Day is also commemorated on September 30th, and individuals are encouraged to wear an orange shirt to promote the concept of "Every Child Matters." The orange shirt has become a symbol of the stripping away of culture, freedom and self-esteem experienced by Indigenous children over generations.

Faith Anderson, Community Life Communique #11, September 15, 2022

I'm looking forward to seeing all of you soon.

Lucille Chay

NATIONAL DAY FOR
**TRUTH AND
RECONCILIATION**

SEPTEMBER 30

ORANGE SHIRT DAY
Every Child Matters

September

2023 Pope's Intentions

For people living on the margins

We pray for those persons living on the margins of society, in inhumane life conditions; may they not be overlooked by institutions and never considered of lesser importance.



September 2023

Sun

Mon













Tue

Wed

Thu

Fri

Sat

					1	2
3	4	5	6	7 	8	9
				Jaclyn Suttorp	Feast of Nativity of our Lady	
10	11	12	13 	14	15 	16 
			Mass, 6:15; General Mtg to follow at hall		Solemnity of Our Lady of Sorrows; Mass to CWL Intentions	Nettie & Ray Lambert Lucille  Chay
17 	18 	19	20	21	22 	23
Marie & Edward McCall  Angel Prevost	Gisele & Wally Falk				Faith & Ralph Suttorp	
24 	25	26	27	28	29 	30 
CWL & Knights Community Breakfast					Delaney Kolowca	Highway Cleanup National Day for Truth and Reconciliation

HIGHWAY CLEANUP TIME

Hwy 207 from McDougall Rd to Junction of Hwy 206

Saturday, September 30, 2023

Raindate: October 7, 2023



Bags & Rides
provided

Meet 9:00 a.m. at Lorette Parish Hall Parking Lot

Sponsored by the Notre Dame de Lorette Catholic Women's League



Winter Clothing & Toiletries Drive

For the Homeless and Needy
at Union Gospel Mission

What We Need

Jackets-adults & children	Blankets & Sleeping bags
Toques	Tooth brushes & paste
Mittens & Gloves-all ages	Shampoo
Boots-all sizes	Soaps
Warm socks	Deodorant/Antiperspirant
Long johns	

Deadline: November 15

Drop-off:

261 Carson Park Drive
Lorette, MB

Pick-up:

Nettie Lambert
204-481-5824

**Collecting Rosaries
And Monetary Donations
For Northern Missions
September 1–May 28**



**To be used for sacramental
preparation in the Diocese**

**An initiative of the CWL of the
Keewatin-The Pas Diocese**

CWL National Convention, August 14-16, 2023

St. John, New Brunswick



The Catholic Women's League of Canada

11m · 📍

Introducing our new National Executive! The names of the new executive members that correspond with the image are as follows:

Back row, left to right: B.C. & Yukon Provincial President Catherine L'Heureux, Alberta Mackenzie Provincial President Mary Hunt, Prince Edward Island Provincial President Karen Rossiter, Manitoba Provincial Vice-President Lucille Rossington, Military Ordinariate Provincial President Theresa Schopf, New Brunswick Provincial President Madonna Clark, National Chairperson of Social Justice Glenda Carson.

Middle row, left to right: National Chairperson of Service Joline Belliveau, National Chairperson of Faith Rolande Chernichan, Nova Scotia Provincial President Jessie Parkinson, Saskatchewan Provincial President Connie Crichton, Newfoundland and Labrador Provincial President Linda Corbett, Ontario Provincial President Linda Squarzo, Quebec Provincial President Alice Noble.

Front row, left to right: National Secretary-Treasurer Dorothy Johansen, National Past President Fran Lucas, National President Shari Guinta, National Vice-President Betty Colaneri, National Spiritual Advisor Most Rev. Wayne Lobsinger (Hamilton).

Missing: Manitoba Provincial President Crystal Reiter

CORE PURPOSE

Uniting Catholic women to grow in **faith**, and to promote **social justice** through **service** to the church, Canada and the world.

Faith Service Social Justice

Objects of the League

The Objects of the League shall be to unite Catholic women of Canada:

- to achieve individual and collective spiritual development
- to promote the teachings of the Catholic church
- to exemplify the Christian ideal in home and family life
- to protect the sanctity of human life
- to enhance the role of women in church and society
- to recognize the human dignity of all people everywhere
- to uphold and defend Christian education and values in the modern world
- to contribute to the understanding and growth of religious freedom, social justice, peace and harmony.

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord, Amen.

New CWL Placemat





GROWING IN FAITH

FREE ONLINE WORKSHOP

EXPLORE RESOURCES
ON SPIRITUAL
DEVELOPMENT

SAT. OCTOBER 14th, 2023
1:00 PM - 2:00 PM CST



We are a people of God and are women who seek to deepen our faith in all ways. Join us to explore the resources created by two working groups on the topic of spiritual development. Topics will include:

- a look at copyright free prayers and prayer services that all members have access to.
- a review of a workshop that teaches members how to create their own copyright free prayers and prayer services.
- a review of the newly released Faith toolkit.

Join us to find ways to grow in faith by exploring these resources:

<https://register.gotowebinar.com/register/2320405373618310997>



North Americans send over

10 million tonnes

of clothing to landfill every year.

95%

of which could be

Reused

or

Recycled¹



2023.01 Combating Textile Waste in Canada

Resolved,

that national council of The Catholic Women's League of Canada in 103rd national annual meeting of members assembled, urge the federal government to establish new programs and to expand established subsidies aimed at reducing textile waste in Canada.

Brief Combating Textile Waste in Canada

It is estimated that 176,343 tonnes of textile waste in Canada are disposed of annually (Weber, 1). "Good Samaritans flood noble ventures, including the Salvation Army Thrift Stores and Goodwill Services, with their worn textiles... [yet] only a fraction of the donated items will find their way onto other people's backs, while another minuscule sum replenishes the country's supply of polishing cloths and carpet fibres. Most of the time, the used garments are landfilled" (Gray). Gray further states, "For context, landfilling claims 85% of the wearable textiles and 99% of non-wearable ones, such as shoes and towels. Donations that are packaged in bulk and either sold in local thrift shops or abroad are usually of poor quality and are promptly thrown out." The federal government can play a more active role in this issue by expanding established subsidies aimed at reducing textile waste in Canada.

"Approximately 93% of plastic textile waste ends up in landfills" (Canada, Canadian). Although there is limited collection and recycling of textiles, Drennan states, "There is enough material to feed multiple textile recycling facilities in Canada, if the material can first be separated from the waste stream, and if there are sufficient recycling opportunities available in Canada."

"The fashion industry... contributes to around 10% of global greenhouse gas emissions due to its long supply chains and energy intensive production" (UN). A report from the Ellen MacArthur Foundation cautions that without change, the industry "could use more than 26% of the carbon budget" by 2050. Textile waste also affects water systems as synthetic textiles produce 35% of all microplastics in the ocean (These). These factors, including textiles in landfills, make the fashion industry a significant global polluter.

"In 2018, 58,895 tonnes of textile waste were diverted from going to landfills and incinerators" (Unravelling). There has been a move towards greater sustainability in Canada. Vancouver-based Textile Lab for Circularity "developed a proven method for collaboration, pooling [research and development] costs, accessing economies of scale and building the fabric of connections necessary to make circular fashion business models mainstream practice" (Thorlakson). Federal government initiatives such as fostering sustainability by assisting companies with monetary or tax-based incentives and promoting broader based and better textile recycling systems would help Canada fulfil its commitment to reducing carbon emissions. A recent study looked at incorporating a graded labelling system to improve the process of textile recycling (Weber, 8-9). In March 2021, three Canadian based companies received up to \$150,000 to further develop various ways to address plastic textile waste: CACITH Inc., Met-Tech Inc. and Singular Solutions Inc. (Canada, Government).

Textile waste is a concern in Canada. Various textile industry and waste reduction companies have been working on creating solutions to address plastic textile waste. Waste reduction and management responsibilities are shared between the federal, provincial, territorial and municipal governments. A Canadian feasibility study offers many recommendations to address textile waste by all levels of government (Drennan). We urge the federal government to expand established subsidies to combat textile waste in Canada.

Sr. Maryse Charter, CSC visits her home parish of Notre Dame de Lorette



I want to thank you and the women from the CWL for the lovely welcome you gave us at Maryse's Thanksgiving Mass last week. Your warmth and caring for Maryse was obvious. The goodies at the reception were amazing too. I think you all must have perfected your recipes!! Thanks for sending me the recipe for the Neapolitan Squares. They are soooooo good! Maryse returns to Peru today -

together, we accompany her in prayer. Thank you again.

Norma
Sr Norma McDonald csc
Sœurs de Sainte-Croix
Ouest canadien
Sisters of Holy Cross
Western Canada

Hola, Thank you to all those who have been able to participate at the August 23rd Thanksgiving Mass, by their attendance, thoughts or prayers. I truly feel blessed. A very special thank you to the Notre-Dame-de-Lorette Parish and all those who contributed to the organization of this celebration! I am heading back to Peru on Tuesday, August 29, first to Lima, then on to a new mission in Tacna, on the border with Chile. Once again, a huge thank you for your support and affection. Maryse Charter, csc

Kafui Sevi Sends Her Thanks for Our Support With The CCBR This Summer in Western Canada



Hello Dear Family and Friends!
I hope you are doing well!
Firstly, I would like to thank you all again for your support (both monetary support and prayers)! It meant so much to know that I have people cheering me on and supporting my work with CCBR (Canadian Center for Bio-Ethical Reform).

With this email, I would like to tell you what has happened during the past 2 months and what your support has allowed me to do!



When I arrived in Calgary on July 1st, it was honestly very scary. I was in a new place with new people. It was going to be a whole new

life experience, but one that I am certain I will never forget!

July 4th was the first day of the internship, and that whole week was intensive training. I was taught everything from the history of social reform, to the science of embryology, to how to defend pro-life views depending on which arguments people bring up, and so much more!

I will admit that I did have quite a few information overloads ;)

On the Friday of week 1, we went to do a "Choice" Chain at the Calgary Stampede. "Choice" Chain is when we stand, usually on street corners, with our large AVP (Abortion Victim Photography) signs and then we ask the passersby about their thoughts on the issue of abortion and proceed to have a conversation with them about it. Therefore, during that specific "Choice" Chain, I was able to have quite a few good conversations.

For instance, I approached this young man and asked what he thought about abortion. He answered that he thought that abortion was justifiable only in the circumstances of rape or incest.

I agreed with him that that is one of the hardest circumstances and that no one deserves to be put in that situation. I also told him that as a society we need to do better to protect women and that guilty rapists should be punished to the fullest extent of the law.

Then I asked him to imagine that there was a woman who had a 2-year-old son. Her husband unfortunately loses his job and

becomes abusive and she has to leave to protect both herself and her child. However, now every time she looks at her son she sees her ex-husband and she is reminded of the traumatic experience she had to go through. We would never suggest that she kills her 2-year-old because he reminds her of the trauma of that experience, and so if it's not okay for her to kill her 2-year-old why is it okay to kill that same child just a few years earlier when he's still in the womb for the same reason?

After thinking for a few seconds, he exclaimed that that made sense! That



abortion should never be okay no matter how difficult situations can be. After he became fully pro-life, we chatted for a few more minutes and he signed up for our apologetics workshop, which is a free hour-long workshop on the basics of defending the pro-life stance.

That following week, we went to Vancouver for the Face of Abortion Tour. It's a tour that CCBR was bringing over the summer to Canadians about the victims of abortion.

That was a pretty insane week in the sense that it was really busy and we did a lot but it was amazing!

Going back to BC after having lived there for a while was honestly the weirdest feeling because some of the places that we went to were familiar places.

During the trip, that's when I was able to meet the 4-month interns because they had already been in BC for a week when the 2-month interns (myself and 3 others) arrived.

When we came back from Vancouver, we had two "normal" weeks which consisted of postcarding in the morning from 9 am to 11 am, "Choice" Chain from 12 pm to 1 pm followed by lunch from 2 pm to 3 pm and then either door-knocking or Vehicle "Choice" Chain from 3:30 pm to 5 pm.

On a different week, we had the opportunity

to have a seminar with Jonathon Van Maren, author of "The Culture Wars". During that time we also held a Highschool Pro-life Bootcamp which was amazing! I witnessed seeing over a dozen teenagers grow so much in their pro-life conversational skills. It also brought back fond memories of my boot camp experience back in the spring of 2023 where my passion for pro-life work began.

One day as I was door-knocking with one of the bootcamp participants, a young woman opened the door. We asked her what she thought about abortion and she told us that it was up to the woman because it's her body.

I agreed with her that having control over what happens with our bodies is important and that we are privileged to live in a country where we have a right to bodily autonomy. Then I asked her, "Would we ever agree that it is right for someone to use their bodies to harm or even kill a 2-year-old? And if we obviously can't use our bodies to harm or kill a 2-year-old, then why is it okay to use our bodies to kill that same child a few years earlier when he or she is still in the womb?"

After a few moments of thinking about what I had just said she was still a bit hesitant so the girl I was with went through the human rights argument which is; Do you believe all humans should get human rights? And if something is growing, isn't it alive? And now if this living organism has human parents, isn't it human? So if abortion intentionally and directly kills a



human being, wouldn't that make abortion a human rights violation?

Then the young women agreed that abortion would be a human rights violation and became fully pro-life.

This past week, we went back to BC but this time to the Okanagan Valley. That was also an amazing experience because not only did

(Continued on page 10)

we continue the Faces of Abortion Tour but we were helping build up pro-life groups there. We spent some time in Salmon Arm, Kamloops, Vernon, and Kelowna.

I was talking to this teenage boy, and I asked what he thought about abortion. He told me that he had never really thought about it so I went through the human rights argument but when I asked him the final question; "Wouldn't that make abortion a human rights violation?" He told me that it depended on my definition of what's right and what's wrong because what's right for him could be wrong for me and what's right for me could be wrong for him. FYI, conversations in which people bring in relativism annoy me so much! But anyway, I asked him, "Do you think it's ever okay to kill an innocent human being?" He agreed that it wasn't so then I asked, "So if abortion



intentionally and directly kills an innocent human, wouldn't that be wrong? And dare I say, murder?" He gave me a funny look and said, "I guess so" and after making sure that abortion was wrong in all circumstances, he walked away

completely pro-life!

I could honestly go on about the wonderful conversations I've had the opportunity to have over the summer with people who started off being extremely pro-choice and walked away fully pro-life. But I can also talk about some harder experiences that come with doing this work. When I was in Vernon I talked to this young woman, and during the conversation, she told me about her sister who had had an abortion when she was in an abusive relationship with her boyfriend at the time. My heart ached for her sister because she went through that, but it ached even more when I found out that after she had had the abortion, pro-lifers were accusing her of murder, and were telling her that she was going to hell and that she was possessed by the devil. Her sister



is now in so much fear that she doesn't leave her house. I made sure to let that

woman know that that was unacceptable, that

her sister should not have been treated like that and even if I obviously think abortion is wrong, I'm not the one to condemn women who have had abortions. During that conversation, she also shared with me some of her personal struggles like the fact that she had to go through the foster care system over 3 times and she would never want any child to go through that because of how horrible it is. During the whole conversation, I made sure to show her compassion and love and even if she didn't walk away fully pro-life, I left her with resources for post-abortive women that she could give to her sister and she left the conversation feeling heard and cared for and that's all that really mattered to me at that moment.

There's definitely so much more I could say but overall, this summer was amazing and I can't imagine what my summer would have looked like if I hadn't done this internship.

Now I know I did say that I was planning on joining the staff after this summer but I had a few changes of plan that I would like to update you on. This fall I am going to Our Lady Seat of Wisdom College (SWC), formerly Our Lady Seat of Wisdom Academy (OLSWA), which is a



private Catholic liberal arts college located in Barry's Bay, Ontario. I will be spending the year there and I'm planning on doing the internship again next summer as either a return-intern or as a team leader and

depending on what the Lord has planned for me afterwards I might still apply for staff.

A few last things that I would like to say before I end this email is, this summer our team, with your support, and God's grace, accomplished an incredible amount of work. There are several ways we quantify the volume of work/reach we accomplish, and three of the primary numbers we look at are: first: individual, in-person views of abortion victim photography, second: total number of conversations, and third: the outcomes of those conversations.

Here are the numbers for this summer's worth of work, done by our Calgary internship teams:



61 649 Postcards delivered.

95 "Choice" Chains, for a total of 129 941 views.

57 Vehicle "Choice" Chains, for a total of 335 364 views

1800 Doors Knocked

For a total of 526 954 views of abortion victim photography!

Not only did we expose the hidden injustice of abortion for hundreds of thousands of people, but we also spoke with many people. This summer, we recorded 2706 conversations! Of those conversations, 805 people were already pro-life. Of the 1901 people remaining, who were pro-choice, **30%, or 571 people, became**



fully pro-life in the span of one

conversation! 17%, or 327 people, became more pro-life than they were. And the remaining 53% showed no noticeable change. These are fantastic results!

We spent a lot of time on the road as we took this outreach to cities all across Western Canada. We reached **19** different communities with the reality of abortion and with a message of hope: Calgary, Edmonton, Victoria, Vancouver, North Vancouver, Burnaby, Surrey, Langley, Abbotsford, Regina, Okotoks, Strathmore, Airdrie, High River, Cochrane, Salmon Arm, Vernon, Kamloops, Kelowna.

These numbers are incredible; thank you for being part of this life-saving work!

The countless people I've reached this summer are thanks to your willingness to partner with me. I am grateful that together we could make such an impact in such a short period of time. My internship may be wrapping up for this year but I am glad to know that the projects I participated in continue throughout the year by CCBR staff and volunteers. I continue to be passionate about ending abortion and would like to invite you to continue to partner with this continued life-saving work. If you are open to partnering with CCBR financially, endthekilling.ca/donate provides various giving options; and if you would be interested in hosting a presentation in your home or church I'd love to connect you with one of the staff.

God Bless, Kafui Sivi

Reasons to Talk About the CWL!

TRUTH

- 47 We are more than sandwich makers! Yes, service is part of our ministry – as we feed many in sadness, friendship and celebration – but we are so much more. Did you know members of the Catholic Women's League donate more than a million dollars to charities across the country per year as well as thousands of volunteer hours? Truth be told – we can do more – with you on our team!

UNITY

- 48 The core purpose of the Catholic Women's League is to unite Catholic women to grow in faith, and to promote social justice through service to the church, Canada and the world. Did you know members celebrated the 100-year anniversary in 2020? We are a nation of unified women – one voice, one heart, one mission, and there is always room for you!

VALUES

- 49 The Catholic Women's League is an organization built on Catholic values, embracing all aspects of Christian family life. Standing together, members grow in faith and witness to the love of God through ministry and service. To be the cornerstone for women who believe helping one another is a call for all. If you believe – your place is with us!

VISION

- 50 The Catholic Women's League's envisioned future is to be an inclusive and engaged community of Catholic women – inspired by faith. Its vision is to ensure that it remains a vital participant in the church, a valued partner for social justice, a respected advocate at all government levels, and connected to the world. Come and see!

VOICE

- 51 If you only knew... the Catholic Women's League has a 'voice' to create change! Backed by thousands of Canadian Catholic women - it meets with government and influences laws, stands up for social justice and speaks up for those who do not have a voice. Is there a cause or issue you would like to see brought to the attention of government? Your voice matters – we can help!

WELCOME

- 52 My Catholic Women's League is a place of comfort as I share a seat with like minded women of faith and purpose. With councils across Canada – I am confident of a warm welcome no matter where I visit. Our sisterhood spans the nation. Come be a part of our family!



New Pro-Life Diaper Company Celebrates Every Baby as a “Miracle From God”

Pro-lifers donate millions of diapers every year to moms in need.

But one group of concerned parents began to wonder how major diaper companies use their profits. When they learned that many support pro-abortion causes, they decided to begin a company of their own: EveryLife.

EveryLife advertises high-quality, affordable baby diapers and wipes, centered around the belief that “every child is a gift from above that deserves to be loved, protected and

celebrated — every single day.”

Last week, the company released its first ad highlighting its pro-life mission and products, [according to the Catholic News Agency](#).

“While so many companies are promoting what is wrong, we choose to celebrate what is right,” the ad says. “Life. Every miracle from God. Boy or girl. Black, tan, and white. Planned and unplanned. Gifted and special.”

The ad shows one mother hearing her unborn baby’s heartbeat for the first time and another holding her crying newborn for the first time. It highlights the valuable role that fathers play in their babies’ lives, too, with one dad preparing a crib and another holding his child while brushing his teeth.

“Shift your dollars to the high-performing, supremely soft, affordable diapers and wipes that protect and celebrate every miraculous life,” the ad continues. “Change your diapers. And help us change lives.”

On its website, the company says a group of parents got together to create EveryLife after learning that many diaper companies spend their money on anti-life and anti-family causes. Among its founders are parents who

chose life for their unborn babies in difficult circumstances and pro-life advocates who work with struggling moms and dads through pregnancy resource centers.

“We were tired of supporting companies that don’t understand or respect us, tired of having agendas pushed on us and our youth, and tired of watching millions of innocent gifts from above be wiped away under the guise of equity,” their website states.

EveryLife has an “unapologetically” pro-life mission that includes helping families in need. In partnership with Save the Storks, Live Action and other pro-life organizations, the company offers a “[Buy for a Cause](#)” program that allows people to donate a month’s supply of diapers and wipes to young, struggling families.

The founders said their goal was not just to create high-quality baby products, but also to foster a community that “provides our moms and dads with resources, dialogue, information and products that share the joy, the importance and the path to being an excellent parent.”

<https://www.lifenews.com/2023/07/24/new-pro-life-diaper-company-celebrates-every-baby-as-a-miracle-from-god/>

WHAT DO HYMNS HAVE THAT MOST MODERN CHURCH SONGS DO NOT HAVE?

Some aspects that hymns have and may be missing in modern church songs include:

THEOLOGICAL DEPTH :

Hymns often contain rich theological content and profound expressions of faith. They explore doctrinal themes and biblical narratives, providing a sense of spiritual depth and education.

In contrast, some modern church songs may focus more on emotional experiences and personal expressions of faith, which may result in a potential reduction in theological substance.

HISTORICAL CONNECTION :

Hymns have a historical significance, with many of them having been composed and sung for centuries. They connect present-day worshipers to the worship practices of previous generations, fostering a sense of continuity and cultural heritage.

Modern church songs, being newer in comparison, may not have the same historical weight.

POETIC AND ARTISTIC LANGUAGE :

Hymns often feature sophisticated poetic structures and language, making them not only musically engaging but also artistically significant. The careful crafting of hymn lyrics can convey complex theological ideas in a way that is aesthetically pleasing and memorable.

Most modern church songs, due to their contemporary style, may use simpler language that may not carry the same artistic depth.

CORPORATE SINGING :

Hymns are often written with congregational singing in mind, making them suitable for communal worship. They can create a sense of unity and participation when the entire congregation joins in singing.

While modern church songs can also be sing

able, many are more performance-oriented and less conducive to whole-church participation.

TIME-TESTED MELODIES :

Hymn melodies have stood the test of time and have been sung and cherished for generations. The familiarity of these melodies can evoke a sense of nostalgia and comfort for long-time churchgoers.

Modern church songs, on the other hand, may be constantly evolving.



5 Tests for Your Faith in the Eucharist

Here's a helpful checklist, backed by Jesus and St. Paul.

How can you tell if you have the right understanding—the biblical interpretation, Jesus' interpretation—of the Eucharist? I'd suggest five things to look for: your beliefs should be *strange*, *sacrificial*, *serious*, *sacramental*, and *shocking*.

1. Strange. First, as we've already seen, the proper Christian understanding of the Eucharist must be *strange*, and hard to accept. That's how it was initially received, and Jesus did nothing to dispel this impression. If he were trying to present an easy teaching and was just being misunderstood, why would he *not* clarify?

And this teaching is strange not just to the world, but even to Jesus' own followers. John tells us that after the Bread of Life discourse, "many of his disciples drew back and no longer went about with him" (John 6:66). These are people who *didn't* leave after Jesus "called God his Father, making himself equal with God" (5:18). Some people who are perfectly willing to embrace the divinity of Christ find his eucharistic teaching too extreme. And Jesus responds to this by challenging even the Twelve: "Will you also go away?" Simon Peter's response, "Lord, to whom shall we go? You have the words of eternal life," is one of tremendous faith, but Peter doesn't pretend even he gets what Jesus means by these strange words (6:67-69). If your eucharistic beliefs aren't strange, even to other Christians, they're not the beliefs Jesus taught in John 6.

2. Sacrificial. St. Paul compares the eucharistic sacrifice to the pagan and Jewish sacrifices of his day, pointing out that "those who eat the [Jewish] sacrifices" become "partners in the altar," whereas those who eat the pagan sacrifices become "partners with demons" (1 Cor. 10:18-20). He draws a clear parallel between "the cup of the Lord" and "the cup of demons," as well as between "the table of the Lord" and "the table of demons." Read that again: he describes what's happening in the Eucharist by *comparing it with what takes place at*

demonic altars (v. 21). If your understanding of the Eucharist *isn't* a sacrifice comparable to the fleshly sacrifices offered in the Temple in Jerusalem or in pagan rites, then you don't believe what Paul believed.



3. Serious. Paul recounts for the Corinthians the events of the Last Supper, which he says he "received from the Lord" (1 Cor. 11:23). Paul never met Jesus during Jesus' earthly ministry; it seems that what he's about to relate concerning the Eucharist he learned through a special revelation from him. If that's right, it speaks to just how seriously Jesus takes the Eucharist. He doesn't just leave it up to us to figure out how best to commemorate or honor or worship him.

And for those who *don't* take the Eucharist seriously? Paul warns that whoever "eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord," since whoever "eats and drinks without discerning the body eats and drinks judgment upon himself" (vv. 28-29). He even adds that this is why many of his Corinthian readers "are weak and ill, and some have died" (v. 30). (It's hard to square this seriousness with a symbolic view of the Eucharist. After all, if the Eucharist is simply a symbol reminding us of Jesus' death and resurrection, Paul would be saying here, "If you don't find this symbolic reminder helpful, Jesus will send you to hell!") If you think it doesn't make sense to say that anyone approaching this mystery unworthily risks damning himself, then you don't believe the same thing as Paul, and he received his views from Jesus.

4. Sacramental. In his commentary on

John 6, the Evangelical biblical scholar D.A. Carson [admits](#) that the early Christians understood the Eucharist not merely as a symbol or as a reminder of Jesus' past action, but as a *sacrament*. And they believed that the sacraments were capable of "conveying grace in and of themselves" (281). That is, they're not effective simply because we believe in them, or because they remind us of God, but because God is doing something miraculous through them. Carson points out that even St. Ignatius of Antioch "adopts a sacramentarian stance" (277). Why does this matter? Because Ignatius seems to have been a disciple of the apostle John, and he's writing around A.D. 107, only about seven years after the death of the apostle. If *anyone* can shed light on what John 6 means, surely it is one of John's own students.

What's more, we don't find any evidence of some kind of early Christian outcry against this teaching—of people telling Ignatius he's betraying the theology of John and the other apostles. In fact, as we'll see later, Ignatius *assumes* that, in the year 107, a faithful Christian is someone who takes a sacramental view of the Eucharist. If your beliefs about the Eucharist *aren't* sacramental, then they're not compatible with the beliefs of those who knew the apostolic preaching and teaching way better than we do.

5. Shocking. The crowd didn't just find the teaching hard, or *strange*—they found it repulsive, because they mistook it for cannibalism. And that didn't stop with John 6. One of the oldest arguments against Christianity from the ancient world is that Christians were engaged in ritual cannibalism, a misconception that seems to have stemmed from misunderstanding the Eucharist. So if your beliefs about the Eucharist *aren't* liable to being misunderstood as cannibalism, then they're not the beliefs held by the earliest Christians.

If we get this right—if we arrive at a view of the Eucharist that's strange, sacrificial, serious, sacramental, and shocking—more than just the Last Supper or John 6 will make sense. Suddenly, other surprising and seemingly unrelated parts of the Faith will "click" in a new and meaningful way.

<https://www.catholic.com/magazine/online-edition/5-tests-for-your-faith-in-the-eucharist>

Only Say the Word, and I Shall Be Healed



Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

him.”

But the centurion answered him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.”

When Jesus heard him, he marveled, and said to those who followed him, “Truly, I

say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.”

And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.

Thus, this prayer expresses the faith by which we approach Jesus in the Blessed Sacrament. It uses the words of the Centurion who in faith approached Jesus in the Gospel of Matthew. As the Catechism explains:

“Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: ‘Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea’ (‘Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed’) [Mt.8:8].

And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit:

‘O Son of God, bring me into communion today with your mystical supper. I shall not tell

your enemies the secret, nor kiss you with Judas’ kiss. But like the good thief I cry, ‘Jesus, remember me when you come into your kingdom’” (Catechism, no. 1386).

So, most basically, the entire prayer is an expression of faith, paraphrasing the faithful words of the Centurion. Of course, Jesus is the Divine Physician and we are in need of spiritual healing. Here is a prayer said before Mass or Communion, written by St. Thomas Aquinas, which dwells upon this theme:

Almighty and ever-living God, I approach the sacrament of your only-begotten Son, our Lord Jesus Christ.

I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth.

Lord, in your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness.

May I receive the Bread of angels, the King of kings and Lord of lords, with humble reverence, with the purity and faith, the repentance and love, and the determined purpose that will help to bring me to salvation.

May I receive the sacrament of the Lord’s body and blood, and its reality and power.

Kind God, may I receive the body of your only-begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so be received into his mystical body and be numbered among his members.

Loving Father, as on my earthly pilgrimage I now receive your beloved Son under the veil of a sacrament, may I one day see him face to face in glory, who lives and reigns with you for ever and ever. Amen.

https://catholicexchange.com/only-say-the-word-and-i-shall-be-healed/?fbclid=IwAR0TJPPrVV~EAXepK1vbd9VX6wR5KC4tz2sFsvOoo1DSfV-95Vitn64Qo0_aem_th_ATw5KIDQAIv6EqaqVbuiHPXkY3L

Dear Catholic Exchange:

I've always been confused about the words we speak immediately before we partake of the Eucharist: "Lord, I am not worthy to receive you, but only say the word and I shall be healed." Of course, I know I am not worthy, but what does the second part of the sentence mean? And why are we required to say it each time?

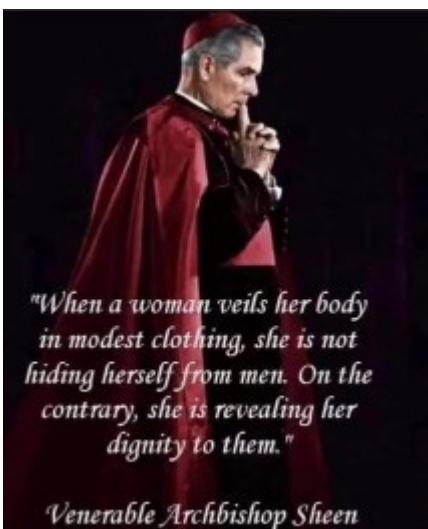
Peace in Christ!

The two parts go together, recalling the words and the faith of the Centurion, a Roman pagan, who approached Jesus to heal his servant. “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed” (Mt. 8:8).

Reading the entire passage (verses 5-13) the verse comes from is instructive:

As he entered Capernaum, a centurion came forward to him, beseeching him and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.”

And he said to him, “I will come and heal



"When a woman veils her body in modest clothing, she is not hiding herself from men. On the contrary, she is revealing her dignity to them."

Venerable Archbishop Sheen

**NOT THE WORLD CUP BUT
A CUP FOR THE WORLD**



The Catholic Church never suits the particular mood of any age, because it was made for all ages. A Catholic knows that if the Church married the mood of any age in which it lived, it would be a widow in the next age. The mark of the true Church is that it will never get on well with the passing moods of the world: “I have chosen you out of the world, therefore the world hateth you.” (John 15:19).

~ Venerable Fulton J. Sheen

Feeling excluded at your parish? Join the crowd



door with shoes on all the kids. But at the same time, you expect everyone else to be better than you. To do the relational work that you feel yourself incapable of doing. To initiate conversation, reach out, offer empathy. To support you when you are sick and make meals for you when a new baby arrives. To be Christ for you. I'm here to say: You've gotta meet

cares.

Your feelings are valid

Beyond those who exclude themselves intentionally, many people who are part of the Catholic community and look super active and involved do not feel that way. One of the things about being single in my community, made up primarily of families, is that women tend to tell me things that they may not tell other married women or moms. I can tell you with assurance, ladies, that the mom that you are jealous of, whom you think has everything together and is friends with everyone and is the heart of the community (picture her, I'll wait) — she sometimes feels like no one understands her, no one cares about her, and that she doesn't fit in. Really.

I hear from the extroverts, "No one reaches out"; from the introverts, "I'm just not a fun mom"; from the parents at the school, "I feel like none of the other parents want to talk to me at the 3rd grade social"; from the homeschoolers, "I don't feel plugged into the parish"; from the older women, "Everything at the parish revolves around the school children"; from the young moms, "I just don't know how to juggle the little ones and have a conversation at the same time."

The thing is: They are all right. They are all saying something that they have experienced and that they feel deeply. Maybe they have been truly excluded from a conversation, a party or a gathering, or maybe there isn't a program at the school for their child's particular needs, or maybe they feel out of place because they do X or Y. It happens to everyone.

But to each of them — to each of you — I say, "Yes, it is hard. Life is hard. Did you ...?"

<https://www.oursundayvisitor.com/feeling-excluded-at-your-parish-join-the-crowd/>

people halfway.

All are welcome

I am in one of the groups in which people tend to complain about this: Yes, my single friends, I'm looking at you. No one said hi to you at Mass. No one invited you to brunch after. No one would have noticed if you hadn't come at all. Yes ... what's your point? What did you do? Did you introduce yourself to anyone? Did you invite any families to your house or offer to help with a task in the sacristy/choir/etc.? Maybe you did one time, and because it didn't work out the way you wanted, you are sulking. OK, sulk away, but that won't get you any closer to the goal of being part of the community.

The other day, my neighbors — two women who live together — told me that they took a finance class at the local Catholic parish to understand their household expenses better. One of them commented, "We both are, or used to be, Catholic, but, of course, we don't count." Well, of course they count! They are no less loved by Christ because their relationship is not ultimately what he wants for them. No one stopped them from taking that class at the parish; No one polices the entrance doors of the Church on the lookout for women who live together. Rather, these women are opting out of the Church while blaming it (us) for that choice.

I met a guy who said he stopped going to Church when he got divorced. "I just don't feel welcome there," he said. Why? How would anyone even know he was divorced unless he told them? (They wouldn't.) Why would anyone care? (They wouldn't.) When you walk into a Catholic church, unless you are wearing something outrageous, I promise that no one is paying attention to you. This can be a bad thing but it also means that "everyone is welcome" is just a fact. You can come in. No one

Normally, when someone claims that one thing will make a "game-changing" difference in a community, I am skeptical. "Yes, that is a factor, but what about ...?" is generally how I respond to that kind of claim. But today, I am going to make one of these claims myself. There is one thing that people could do, in any community in which they find themselves, that will change everything. Here it is:

Stop thinking that you are excluded from it.

Every day — and I do not think this is an exaggeration — there are Catholics on social media claiming that because of X or Y they are excluded from their parish, some other Catholic community (such as a Catholic school) or the Catholic Church writ large. "Because my kids go to public school," "Because I homeschool," "Because I have toddlers," "Because I am divorced," "Because I am single," "Because I am gay," "Because ... because... because."

A two-way street

I'm sorry to get salty here, but just stop it. It seems to me that everyone saying these things is using whatever it is as an excuse to get out of the hard work that is Christian community, and they are fundamentally misunderstanding the realities of parish life.

I hate to break it to you all, but Christian community is hard work. There is maybe one person out of a thousand who feels completely comfortable, accepted and loved in their community all the time. Why? Because that community is made up of human beings who are a bit of a mess, at their best. It is made up of people like me and you. Can you honestly say that you are always friendly, welcoming, happy to see everyone at your parish on Sunday? That you smile and say hello to everyone in the pews around you? That you remember people's names and their kids' names and that their great-aunt was having surgery last week? I don't think so.

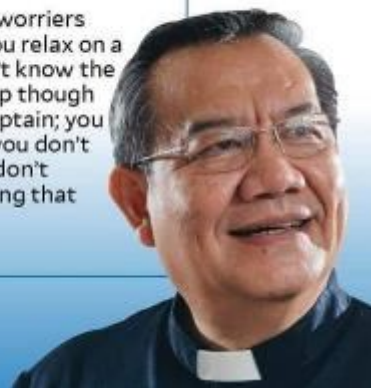
A lot of you feel like you can barely make it to the parish for Mass. You barely make it out the

“

Here's a reminder for worriers and control freaks: 'You relax on a plane though you don't know the pilot; you relax in a ship though you don't know the captain; you relax in a bus though you don't know the driver; why don't you relax in life, knowing that God is in control?'

”

Fr. Jerry M. Orbos
Moments



Old postage stamps put back to work for Development and Peace!



On Saturday, March 23rd, thousands of used stamps from around the world went back into circulation! Some 300 philatelists from the regions of Montreal and Québec City turned out at stamp sales that raised \$7,758.90 for Development and Peace's projects in South America, Africa, Asia and the Middle East.

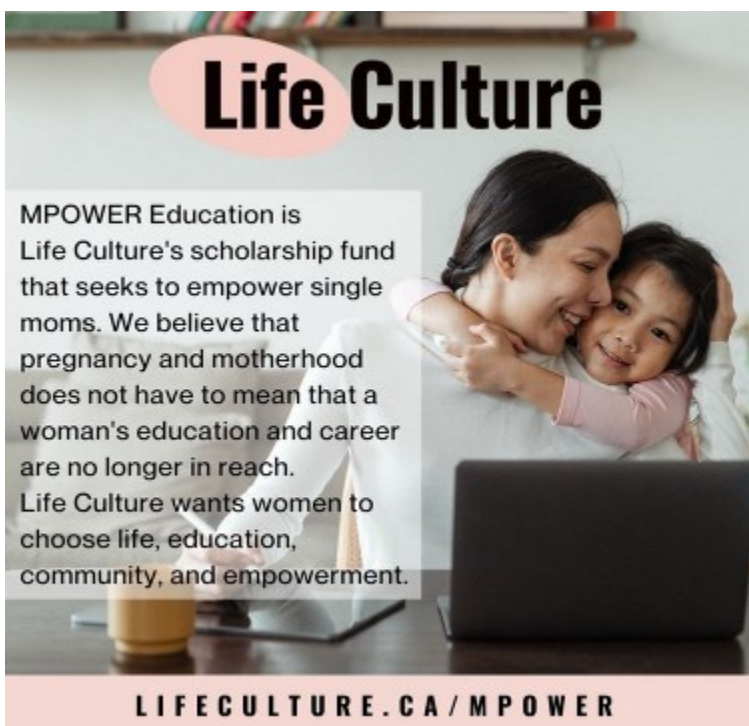
This original fundraising activity, which was a tremendous success, was made possible thanks to groups across the country who collected used stamps for Development and Peace, as well as stamp collectors who generously donated their collections. They should all be very proud, and rightly so, of their gesture of solidarity – a gesture that has resulted in donations which will enable the local partner

organizations of Development and Peace to participate in building a more just world.

A hundred or so volunteers from Montreal and Québec City washed all the stamps given to Development and Peace, sorted them by country and arranged them in albums to offer them to stamp collectors at fundraising stamp sales. In Québec City, in addition to stamps, collectors were offered, in exchange for a donation, postcards, coins, sports cards, pins, buttons, religious images and small objects of devotion.

[To donate stamps to Development and Peace](#), to organize a stamp collection in your community, to find out the schedule of activities for collectors or for more information on this event, please call the national office of Development and Peace in Montreal at (514) 257-8711 or the regional office for Eastern Quebec at (418) 683-9901. Toll Free: 1-888-234-8533.

<https://www.devp.org/en/legacy/old-postage-stamps-put-back-work-development-and-peace/>



Recipe in our Cook Book that was incorrect!

Chocolate Sheet Cake

Grease and flour aluminum cookie sheet 17 x11 x 1 (if smaller, cake could spill over). Preheat oven to 350

In a bowl mix together:

2 cups white sugar

2 cups flour

1 tsp baking soda

Melt together in a saucepan on stove:

1/2 cup margarine

4 heaping tbsp cocoa

1 cup warm water

Bring to a boil and pour into flour mixture. Stir well.

Add to mixture:

1/2 cup buttermilk

2 eggs

1 tsp vanilla

Beat on medium for one minute. Bake in cookie sheet for 20 minutes.

Remove from oven. Cool for 15 minutes. Then ice while still warm with the following:

Icing:

In a saucepan on the stove, melt:

1/2 cup margarine

Add:

4 heaping tbsp cocoa

6 tbsp whipping cream

Then add:

2 cups sifted icing sugar

1 tbsp vanilla

1 c shaved almonds or walnuts

Mix well, and spread over cake immediately. Cool well before slicing.

Are You a Martha or a Mary?

Even if Jesus insists that Mary got 'the better part,' it's still okay to be a Martha.

Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her" (Luke 10:38-42).

I am a Martha. And proudly so! I love to work and, most importantly, serve as a laborer in the Lord's vineyard. Previously having a fifteen-year career in the Church, I now serve as a volunteer at my parish by teaching marriage prep with my husband, leading story time at Vacation Bible School, and cultivating a family ministry for young parents. Despite not being paid for these roles, I view them just as seriously and with as much commitment as a formal job description. It's the Martha in me. Give me a task, and I get it done.

However, the Lord said that Mary chose the better part, not Martha. Rather than being distracted by tasks, Mary chose to sit at Jesus' feet and listen.

St. Gregory the Great wrote, "For what is set forth by Mary, who sitting down gave ear to the words of our Lord, save the life of contemplation? And what by Martha, so busied with outward services, save the life of action? Now Martha's concern is not reproved, but that of Mary is even commended." He then arrived at this vital conclusion: "For the merits of the active life are great, but of the contemplative, far better."

I have never viewed the story of Martha and Mary as a condemnation of my personality and giftings. Rather, it is a lesson that teaches me *how* to channel my desires to work and serve and from *whom* I receive the grace to activate these gifts. I find great fulfillment in completing a task and seeing the good fruit stemming from it. Many of us garner satisfaction and a sense of achievement from a completed project, especially when we are credited for our efforts. How many contemplatives are praised by modern-day society? Not many. It's the activists, the leaders, and the doers of the world who most

often receive the accolades.

However, one of the greatest change agents of the twentieth century was also a deep contemplative: St. Mother Teresa of Calcutta. It still shocks me to this day that she spent two hours daily in eucharistic adoration. And yet she was able to accomplish so much good for the Church and the world and was publicly recognized for it, most notably winning a Nobel Peace Prize. This great modern saint was certainly *both* a Martha *and* a Mary.

I have been privileged to spend considerable time with religious sisters in the United States. These consecrated women have been shining witnesses to living like Mary by sitting and listening to the Lord during their daily commitments to prayer. They just as strongly witness to life as a Martha by working to the bone in the service of others—women like the [Hawthorne Dominicans](#), who care for the poor dying of cancer; the [Sisters of Life](#), who live alongside women in crisis pregnancies; and the [Hospitaler Sisters of Mercy](#), who run a rehabilitation home for victims of human-trafficking.

Anyone who exhibits peace beyond understanding and joy in the midst of suffering is undoubtedly a Christ-follower and has converted her heart to Christ through a personal relationship. Relationships are built upon undivided, quality time with the other person. Jesus said the better part "will not be taken away from her," and so what is most stunning about these consecrated women is their deep and everlasting joy.

When Martha was working, she was not fully present with the Lord, allowing him to guide her in the use of her talents. In busy family life, it can be difficult for the laity to look at the lives of the saints and imagine fitting in a holy hour, let alone two! However, a recent event in my own Catholic community led me to believe that I'm surrounded by Marys who have chosen the better part.

A family of eight was celebrating their daughter's birthday at a local ice-skating rink. Many other Catholic families were present for the festivities. The birthday girl collapsed on the ice and had a potentially fatal heart episode. I was not present at the event, but I heard firsthand from witnesses about how the next fifteen minutes played out, before the paramedics arrived. The mother immediately called everyone to gather around to pray the rosary. While little children were crying and deeply disturbed at seeing their friend suffering, the victim's mother thought of others and calmed everyone down

through prayer until the first responders arrived.

I must admit, as a Martha, I was angry when I first pictured this scene. I kept asking questions: *Why* didn't the paramedics arrive sooner? *Why* did no one physically run outside, where there was better cell service, to call the first responders? And *why* was the mother standing in a prayer circle rather than holding her daughter, as she was most likely dying? I was angry with the other parents for not being doers and thinking on their feet.

Well, I failed to see the bigger picture. That young lady miraculously survived, and I was able to witness her perform on stage just six months later in a rendition of *The Sound of Music*. I cannot describe how humbling it was to hear her sing the lyrics: "Climb every mountain, search high and low. Follow every byway, every path you know. Climb every mountain, Ford every stream, Follow every rainbow. Till you find your dream."

Could the prayers of her mother and others present have been exactly the "task" that saved her life and enabled her to follow her dreams? Due to being raised in a contemplative family, could the disposition of her own heart have aided in her remarkable recovery? If the young lady had passed away, would her mother and all those who spent those critical moments in prayer have felt the consolation of the Divine Healer as she transitioned from this life to the next?

I have taken these questions to prayer many times, and considered why I reacted so strongly against those who clearly "chose the better part," no matter the outcome.

Martha's personality as an active task manager does not change after Jesus reproaches her. When Jesus returns to Bethany in John Chapter 11, she runs to greet him while Mary stays home. She clearly goes out and actively does something by telling Jesus he has the power to save her brother, Lazarus. But it is also clear that she has had a conversion of heart. This time, she listens to Jesus and shows great faith that his way and his timing are better than hers.

May we all do the same, showing great faith and a willingness to become more like our Savior through a meaningful, personal relationship. St. Martha, pray for us!

<https://www.catholic.com/magazine/online-edition/are-you-a-martha-or-a-mary>

A co-worker said to me,

"Could you be any more annoying"?

So the next day I wore tap shoes to work.



Antique Dolls for sale, sometimes they move but Psalm 91 calms them down



protestantism: pope no
catholicism:

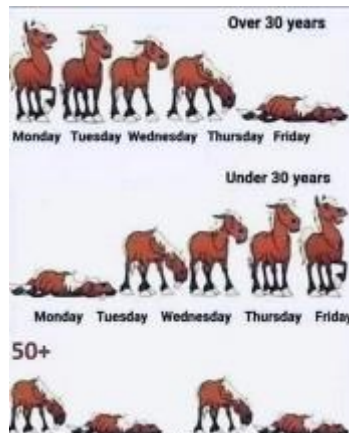
Translate Tweet



Aliyu comics
@aliyucomic

Agbam 🤔🤔

I don't have time to Google the correct spelling. I write what I can pronounce. You are the one who will suffer the kwensikwensis.



Dads showing other dads the ribs they grilled over the weekend



Perfect, I'll pick this tomorrow



The next day



The new cape breton buy and sell
Shawn Hunt - 6h
FREE pallets 81 brookland st come get them I'm not saving them for you till your brother inlaws neighbor gets a ball joint put in his truck, I'm definitely not helping you load them in your corolla, and that thing you seen on Pinterest that you are gonna do with them is awesome I'm sure but I don't need to know about it



Awesome Canada Facts

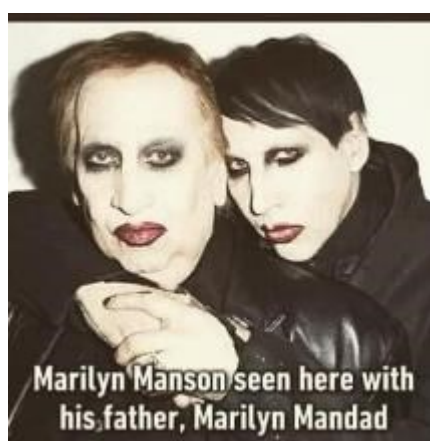
- Canada has more lakes than all other countries in the world combined.
- Canada has more donut shops per capita than any other nation
- We're the largest exporter of blueberries
- We're a monarchy, Queen Elizabeth II is our head of state, while the Prime Minister is our head of Government
- Canada has the world's longest coastline
- And the longest international border
- Our coldest recorded Temp was -63°C (-81.4°F) up in Snag, Yukon.
- Santa Claus's official address is in Canada. All letters sent to him come here, postal code H0H 0H0
- The first official, earliest known, explorer to Canada was John Cabot. An Italian in service of King Henry VII.



this is what every Catholic podcast set looks like



The most dangerous kind of canoes are volcanoes. I'm gonna pronounce it like that now.



That moment when you realize there is only one person in this photo



Me: *loses all money in monopoly*
Me: "Don't freak out, it's just a game. What would Jesus do?"
Me: *Thinks of what Jesus would do*



I don't know whether to add dressing or holy water



Introverts when the elevator doors close before anyone can get on



Not taking any chances today...



When the media says I shouldn't go see Sound of Freedom



Never forget the guy who brought this sign to a Stevie Wonder concert



Whoah black Betty



Me pretending to be shocked when my kid says they can't find their harmonica

