

**Nelson Diocese Catholic Charismatic Conference** will be held at Holy Child Parish April 24<sup>th</sup> and 25<sup>th</sup>. There is need for billeting. If you have space available, please be so kind to offer accommodation to pilgrims to this conference. Contact: Connie Blackburn at 778-516-7876. Thank you!

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**Community Hymn Singing**  
 Sunday March 1st, 3 pm  
 Summerland St. John's Lutheran Church

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**2019 TAX RECEIPTS ARE AVAILABLE FOR PICK UP AT THE FOYER!!!!**  
**THANK YOU! THANK YOU! THANK YOU!**

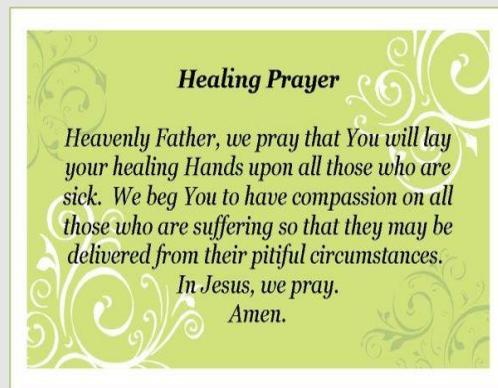
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**Explore the Faith discussion group** meets Thursday nights at 6:30pm in the church hall. For the next several weeks of lent, we will be watching and discussing the series **Metanoia, A Journey with Christ into Conversion** by Fr. Dave Pivonka. Please join us.

**MASS INTENTIONS**

- MAR 3 - (R) ALL SOULS IN PURGATORY
- MAR 4 - (R) ALBERT CAMPAGNARO
- MAR 5 - (I) DINA TREMBLAY
- MAR 6 - (R) MARY LEARDO
- MAR 7 - (R) MARY LEARDO

**PARISH PRAYER LIST**  
 (please call the office - 250-494-3110)  
**LORD HEAR OUR PRAYER FOR THE SICK... and all who are suffering in any way in our community and in our families, especially:** George Szucs, John Morrissey, Debra Webb, Christine Delaurier, Vivian Dolezsar, Philomena Keogan, Eugene Chorneyko, Rosa Santos, Kathryn Simpson, Elmo Sheppard, Toran Younge, Anne Arthur, Jim Graf, Nick Deuling, Olivia Whitfield-Carson, Sandy Jaser, Malinowski Family, Carrie Malinowski, Jennifer Knoll, Reid & Anne Watson, Paul Pasqualetto, Kian Hooshmand-Hall, Ann Grison, Dawna Werbeski, Marie Horn, Pat Thomas, Sheila Daflyen, Betty Jolie, Chrissy Kozier, Richard Roess, Cecilia Roess, Jack Rowland, Jo-Ann Rowland, Margo Preston, Jody Richter, Geraldine Koropchuk, Bill Appel, Cindy Garner, Jack Appel, Dina Tremblay, Carey Roess, Henry Bernard



**MARCH 1, 2020  
 FIRST SUNDAY OF LENT**



**HOLY CHILD PARISH**  
 14010, Rosedale Ave, Summerland, BC  
 P.O. Box 369 V0H 1Z0  
[www.holychildchurch.com](http://www.holychildchurch.com)  
[holychildchurch@yahoo.com](mailto:holychildchurch@yahoo.com)

**PASTOR:** Fr. Ruben B. Buela  
 Rectory Phone No. – 250-494-2266  
 Office Phone No. - 250-494-3110  
 Office Hrs - Tues.-Fri. 10:30am-1:00pm  
 Parish Secretary: Carey Roess  
**Sacrament of Reconciliation:**  
 Fridays after Mass (9:30am)  
 Saturdays-5:30-6pm.  
**Adoration** – Every Thursday – 9:30 - 11:00 AM

**PARISH CONTACT LIST**

- Parish Council Chair – Bernadine J.– 250-494-7972
- Finance Council Chair – Scott A. – 250-494-1983
- Sacristans – Roy M. – 1-778-740-0508
- Music Ministry – Imelda K. – 250-494-5921
- Eucharistic Ministers – Bernadine J. – 250-494-7972
- Lectors/Commentators – Neil M. - 250-494-8418
- Catechism– Shirley M. – 250-494-8418
- Safe Environment Rep. – Dina T. – 250-494-7069
- Youth Coordinator – Michelle R. –604-351-5216
- Development and Peace – John M. – 250-494-9590
- Sick/Homebound Services – Dina T. -250-494-7069
- Greeters – Anne-Marie R. – 250-494-9220
- Holy Cross School Office – 250-492-4480
- Knights of Columbus – Roy E. – 778-513-8454
- Cat. Women's League – Sandra S. – 778-516-0211
- Ministerial Singers – Terri W. – 250-809-1734

**SUNDAY COLLECTION**  
**FEB. 16, 2020 – \$ 2,246.90**  
 THANK YOU! GOD BLESS YOUR GENEROUS HEARTS! God loves a cheerful giver!  
 (2 Cor. 9)

**MASS SCHEDULE**

(No Mon. Mass unless specified)

TUESDAY	7PM
WEDNESDAY*- FRIDAY	9AM
SATURDAY	6PM
SUNDAY	10AM
Sacred Heart Mission Mass	1PM (at Pentiction Reserve)
*2 <sup>nd</sup> Wed. of the month- Mass is at Sr's Village- 9:25AM.	

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**CWL NEWS**

March 1, 2020 – CWL Coffee Sunday  
 March 6, 2020 – Station of the Cross led by the CWL

**LENTEN REFLECTION**

**MARCH 7, 2020, SAT, 9:15-11:30 AM**  
**Facilitator: SR. PHYLLIS GIROUX**  
**will direct us in Bible reflection, prayer and sharing.**

**ALL PARISHIONERS ARE WELCOME!!!!**  
**POTLUCK LUNCH FOLLOWS**

## **DAILY READINGS**

(Mar 2 – Mar 8, 2020)

**Mon.** – Lev 19.1-2,11-18/Mt 25.31-46

**Tue.** – Is 55.10-11/MT 25.31-46

**Wed.** – Jonah 3.1-10/Lk 11.29-32

**Thu.** – Esther 14.1,3-5,12-14/Mt 7.7-12

**Fri.** – Ezekiel 18.21-28/Mt 5.20-26

**Sat** – Deuteronomy 26.16-19/Mt 5.43-48

**Sun.** – **2<sup>nd</sup> Sun of Lent**/Genesis 12.1-4/2

Timothy 1.8b-10/Mt 17.1-9

## **MINISTRY SCHEDULE**

### **SATURDAY (Mar 7, 2020)**

**Sacristan** – M. Boerboom

**Readers** – #1 – Mary Tinka #2 – Mary Tinka

**Commentator.** – Scott Austin

### **SUNDAY (Mar 8, 2020)**

**Sacristan** – A. Scott

**Readers** - #1- Marc Veillette #2 – Maggie Rathjen

**Commentator** – Gerry Achtem

**Eucharistic Ministers** – J. Pagliocchini, J. Neigel, M. Rathjen, S. Austin, T. Rathjen, S. Veillette, S. Stiles

**Altar Servers** – Bovensi Amani & Malaika

**Greeters** – C. Roylance, S. Mckay

## **Pope for Lent: With God there is always a dialogue of the heart**

In his *Message for Lent 2020*, Pope Francis points to the paschal mystery – the mystery of Jesus' Passion, Death, and Resurrection – as the basis of conversion. The Message bears the title "We implore you on behalf of Christ: be reconciled to God", a quote from St Paul's Second Letter to the Corinthians. An invitation to relationship with God "This *kerygma* [fundamental proclamation of the Gospel message] sums up the mystery of a love 'so real, so true, so concrete, that it invites us to a relationship of openness and fruitful dialogue' (*Christus vivit*, 117)", the Pope writes. "Whoever believes this message rejects the lie that our life is ours to do as we will". Pope Francis says that during this season of Lent, he wants to invite the faithful to fix their eyes on the crucified Lord, and allow ourselves "to be saved over and over again". "Jesus' Pasch is not a past event; rather, through the

power of the Holy Spirit it is ever present, enabling us to see and touch with faith the flesh of Christ in those who suffer".

### The importance of prayer

The Holy Father emphasizes the importance of prayer during Lent, as a means of responding to God's love, "which always precedes and sustains us". We are also called to hear and respond to the Word of Jesus, in order to experience "the mercy He freely gives us".

God is always engaged in a "dialogue of salvation with us", despite our weaknesses and failings, the Pope says. This desire to save us "led the Father to burden His Son with the weight of our sins, thus, in the expression of Pope Benedict XVI, 'turning of God against Himself' (*Deus caritas est*, 12)".

### A commitment to building a better world

"Putting the paschal mystery at the centre of our lives means feeling

compassion towards the wounds of the crucified Christ present in the many innocent victims of wars, in attacks on life, from that of the unborn to that of the elderly, and various forms of violence". This means being personally committed to and involved in "the building of a better world", the Pope says. In commending charitable giving, the Pope notes the meeting he has convened for the end of march "with young economists, entrepreneurs and change-makers, with the aim of shaping a more just and inclusive economy". Pope Francis concludes his message with a prayer to the Blessed Virgin Mary "that our Lenten celebration will open our hearts to hear God's call to be reconciled to Himself, to fix our gaze on the paschal mystery, and to be converted to an open and sincere dialogue with Him". (Vatican News)

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**PLEASE JOIN!!!!**  
**EVERY FRIDAY AT 7 PM – WAY OF THE CROSS AT THE CHURCH**

**FULL TEXT:**  
**Pope's Message for Lent 2020**  
**FEBRUARY 24, 2020 13:00**

*"We implore you on behalf of Christ, be reconciled to God" (2 Cor 5:20)*

Dear Brothers and Sisters,

This year the Lord grants us, once again, a favourable time to prepare to celebrate with renewed hearts the great mystery of the death and resurrection of Jesus, the cornerstone of our personal and communal Christian life. We must continually return to this mystery in mind and heart, for it will continue to grow within us in the measure that we are open to its spiritual power and respond with freedom and generosity.

***1. The paschal mystery as the basis of conversion***

Christian joy flows from listening to, and accepting, the Good News of the death and resurrection of Jesus. This *kerygma* sums up the mystery of a love "so real, so true, so concrete, that it invites us to a relationship of openness and fruitful dialogue" (*Christus Vivit*, 117). Whoever believes this message rejects the lie that our life is ours to do with as we will. Rather, life is born of the love of God our Father, from his desire to grant us

life in abundance (cf. *Jn 10:10*). If we listen instead to the tempting voice of the "father of lies" (*Jn 8:44*), we risk sinking into the abyss of absurdity, and experiencing hell here on earth, as all too many tragic events in the personal and collective human experience sadly bear witness.

In this Lent of 2020, I would like to share with every Christian what I wrote to young people in the Apostolic Exhortation *Christus Vivit*: "Keep your eyes fixed on the outstretched arms of Christ crucified, let yourself be saved over and over again. And when you go to confess your sins, believe firmly in his mercy which frees you of your guilt. Contemplate his blood poured out with such great love, and let yourself be cleansed by it. In this way, you can be reborn ever anew" (No. 123). Jesus' Pasch is not a past event; rather, through the power of the Holy Spirit it is ever present, enabling us to see and touch with faith the flesh of Christ in those who suffer.

***2. The urgency of conversion***

It is good to contemplate more deeply the paschal mystery through which God's mercy has been bestowed upon us. Indeed, the experience of mercy is only possible in a "face to face"

relationship with the crucified and risen Lord "who loved me and gave himself for me" (*Gal 2:20*), in a heartfelt dialogue between friends. That is why prayer is so important in Lent. Even more than a duty, prayer is an expression of our need to respond to God's love which always precedes and sustains us. Christians pray in the knowledge that, although unworthy, we are still loved. Prayer can take any number of different forms, but what truly matters in God's eyes is that it penetrates deep within us and chips away at our hardness of heart, in order to convert us ever more fully to God and to his will.

In this favourable season, then, may we allow ourselves to be led like Israel into the desert (cf. *Hos 2:14*), so that we can at last hear our Spouse's voice and allow it to resound ever more deeply within us. The more fully we are engaged with his word, the more we will experience the mercy he freely gives us. May we not let this time of grace pass in vain, in the foolish illusion that we can control the times and means of our conversion to him.

***3. God's passionate will to dialogue with his children***

The fact that the Lord once again offers us a favourable time for our

conversion should never be taken for granted. This new opportunity ought to awaken in us a sense of gratitude and stir us from our sloth. Despite the sometimes-tragic presence of evil in our lives, and in the life of the Church and the world, this opportunity to change our course expresses God's unwavering will not to interrupt his dialogue of salvation with us. In the crucified Jesus, who knew no sin, yet for our sake was made to be sin (cf. *2 Cor 5:21*), this saving will led the Father to burden his Son with the weight of our sins, thus, in the expression of Pope Benedict XVI, "turning of God against himself" (*Deus Caritas Est*, 12). For God also loves his enemies (cf. *Mt 5:43-48*).

The dialogue that God wishes to establish with each of us through the paschal mystery of his Son has nothing to do with empty chatter, like that attributed to the ancient inhabitants of Athens, who "spent their time in nothing except telling or hearing something new" (*Acts 17:21*). Such chatter, determined by an empty and superficial curiosity, characterizes worldliness in every age; in our own day, it can also result in improper use of the media.

***4. A richness to be shared, not kept for oneself***

Putting the paschal mystery at the centre of our lives means feeling compassion towards the wounds of the crucified Christ present in the many innocent victims of wars, in attacks on life, from that of the unborn to that of the elderly, and various forms of violence. They are likewise present in environmental disasters, the unequal distribution of the earth's goods, human trafficking in all its forms, and the unbridled thirst for profit, which is a form of idolatry.

Today too, there is a need to appeal to men and women of good will to share, by almsgiving, their goods with those most in need, as a means of personally participating in the building of a better world. Charitable giving makes us more human, whereas hoarding risks making us less human, imprisoned by our own selfishness. We can and must go even further, and consider the structural aspects of our economic life. For this reason, in the midst of Lent this year, from 26 to 28 March, I have convened a meeting in Assisi with young economists, entrepreneurs and change-makers, with the aim of shaping a more just and inclusive economy. As the Church's magisterium has often repeated, political life represents an eminent form of charity (cf. Pius XI, *Address to the Italian Federation of Catholic*

*University Students*, 18 December 1927). The same holds true for economic life, which can be approached in the same evangelical spirit, the spirit of the Beatitudes.

I ask Mary Most Holy to pray that our Lenten celebration will open our hearts to hear God's call to be reconciled to himself, to fix our gaze on the paschal mystery, and to be converted to an open and sincere dialogue with him. In this way, we will become what Christ asks his disciples to be: the salt of the earth and the light of the world (cf. *Mt* 5:13-14).

*Francis*

Rome, at Saint John Lateran, 7 October 2019  
Feast of Our Lady of the Rosary



### **Response by the Canadian Conference of Catholic Bishops to the tabling of Bill C-7: “An Act to amend the Criminal Code (medical assistance in dying)”**

The Catholic Bishops of Canada wish to express the greatest concern and dismay in regards to the tabling of Bill C-7 which seeks to expand the eligibility criteria for euthanasia and assisted suicide by removing the “reasonable foreseeability of natural death” criterion currently in the Criminal Code. The bill would also loosen some of the existing “safeguards” and would even allow patients whose death is “reasonably foreseeable” to waive final consent to receiving euthanasia by making an advance directive. This means that those who change their minds at a later date, but whose ability to communicate has since been impaired, would be left to express their refusal in potentially vague “words, sounds, and gestures” (Bill C-7, 3.2.c), making it immensely difficult and highly subjective for medical practitioners and lawyers to decipher whether or not the patient still wishes to consent to the lethal procedure. Discounting the open

letter from over sixty-five of Canada's leading disability advocate organizations, and ignoring the stark apprehensions expressed in the End of Mission Statement by the United Nations Special Rapporteur on the Rights of Persons with Disabilities concerning the implementation of “Medical Assistance in Dying” in Canada from a disability perspective, the Minister of Justice and Attorney General of Canada regrettably chose not to appeal the Quebec Superior Court decision (*Truchon v. Procureur général du Canada*) and is now imprudently moving forward to amend the Criminal Code to accommodate the Superior Court's ruling. It is very troubling that the introduction of Bill C-7 was justified on the basis of a highly questionable, biased and rushed online survey, which took place over just two weeks between 13 and 27 January 2020. First, the questions in this survey were framed in a manner which presupposed agreement with euthanasia and assisted suicide, including its broadening, without giving Canadians who are opposed an equal voice. Second, while garnering close to 300,000 responses (less than 1% of the population), it regrettably did not ask for detailed and essential demographic data from participants (age, gender, ethnicity, disability, etc.), hence, the online survey cannot purport to

represent a “wide spectrum” of the Canadian population, as has been claimed. Third, the online survey excluded households which cannot afford the internet, and made it ever more difficult for those people living in remote northern communities, the elderly, as well as individuals with visual, cognitive, and mobility impairments to participate. Such a flawed survey cannot be used realistically to justify Bill C-7. Furthermore, the “roundtable consultations” conducted by the Government this past January and February, clearly excluded at least a number of major stakeholders, and thus fell short in engaging the public in a comprehensive democratic process. - 2 - With Bill C-7, the Government has effectively short-circuited the mandatory assessment of euthanasia and assisted suicide in Canada as provided in the original Act of 17 June 2016 to amend the Criminal Code, which specifically called for “a parliamentary review of [the Act’s] provisions and of the state of palliative care in Canada to commence at the start of the fifth year following the day on which [the Act] receives Royal Assent.” The Catholic Bishops of Canada with Catholic faithful as well as innumerable other Canadians – religious or otherwise – remain opposed to euthanasia and assisted suicide in any

form because of their interest in protecting and promoting human life, because it is always wrong to take the life of an innocent person, and because medical science and compassionate care have provided effective ways of easing pain and suffering without having to resort to direct killing. It would be beneficial to recall once again the World Medical Association’s stance reaffirming its longstanding policy of opposition to euthanasia and physician-assisted suicide. As episcopal Catholic leadership in Canada, the Bishops further wish to impress upon the Government: first, given the lamentable legislative aim, that every opportunity for due diligence be taken during the parliamentary process; second, that every effort be made to understand more fully the grave implications of what is being contemplated by way of Bill C-7, including the unavoidable, negative and detrimental dangers facing those who are most vulnerable in society. For these reasons, the Bishops sincerely hope and earnestly request that the House of Commons exercises its ability to refer Bill C-7 to a committee for detailed examination before Second Reading, as is permitted according to the Standing Orders (Ch. 9 § 73), in order to allow input from expert witnesses in a manner which is fully public, transparent, and

open to a wide range of voices – religious and non-religious alike – as well as in full and prudent consideration of inviolable moral and ethical principles, the common good, and concern for future generations. The Catholic Bishops of Canada are strongly opposed to this proposed legislation and will monitor the parliamentary process closely. They call upon all Canadians to make their voices heard; they strongly urge members of Parliament to acknowledge the giftedness of life as an inalienable right not to be taken away by others, the importance of compassion for the ill and the dying, as well as our responsibility to protect the most vulnerable among us.

26 February 2020