

HOLY FAMILY PARISH
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Father John Baxter
Deacon Richard Brisebois
<http://www.holyfamilyparishmtl.com>

MASS INTENTIONS FOR JUNE 3, 2018

Please pray for:

Anna Maria Pietracupa
Lea Guilbeault & Ferruccio Berardo
Giuseppe Porato
Therese Ciarlo

Requested by:

The Colombo Family
Family
Family
Helene Dugas

COMMUNITY ANNOUNCEMENTS

Our next **20/20 draw** will be held in conjunction with the **Knights of Columbus breakfast** after mass on Sunday, June 10th. Please mark your calendars for these important fundraisers for Holy Family. Tickets are on sale at the back of the church.

To celebrate Italian Heritage Month, the West Island Italian Association invites you to the event **"In Conversation with Licia Canton,"** author of the collections *The Pink House and Other Stories* (2018) and *Almond Wine and Fertility* (2008). Monday, June 4th at 7:30 p.m. St-Michael and All Angels Church, 15556 Cabot, Pierrefonds, H9H 1R5. Info: lcanton@accenti.ca or 514.329.3254

Young immigrant family in need of beds, bureaux, table and chairs. Please contact Sharon at 514-747-7230 or after Mass in the office.

Donation of wool: Paola Piero wishes to thank everyone that has donated wool. The wool is used to by the good people of residence Les Deux Aires to knit items for babies and children and thence sent to the hospitals so that the young patients receive a comforting item. Please continue to bring in any wool you may have lying around the house. There is a box set up at the back of the church.

- Office Hours: Tuesdays 10 am to 4 pm (Please call before coming)
- For those wishing to have a mass said for loved one or a friend, please see Sharon Murphy after mass.

Holy Family Board of Directors:

Frank Alfieri	514-602-5019	Tom McCutcheon	514-331-8646
Henry Carpanzano	514-616-2410	Silvana Perna	514-451-7056
Richard Donovan	514-574-0175	Carmelina Tavone	514-697-0222

Last Sunday's Collection was \$1310. Thank you!

A pastor went out one Saturday to visit his church members. At one house it was obvious that someone was home, but nobody came to the door even though the pastor had knocked several times. Finally, the pastor took out his card and wrote "Revelations 3:20" on the back of it, and stuck it in the door.

{Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him and him with me.}

The next day, the card turned up in the collection plate. Below the pastor's message was the notation "Genesis 3:10".

{I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.}.

What is Sacred

There is a three-year liturgical cycle during which we use readings from each of three Gospels. We are currently in Year B which uses passages from St. Mark. Year A is devoted to passages from St. Matthew. Year C uses passages from St. Luke. We read them during the period referred to as Sundays in Ordinary Time. The Gospel readings according to St. John are used during major festivals and high points in our liturgical calendar such as this Sunday when we celebrate the Feast of the Body and Blood of Christ.



Mark's passage relates the story of the institution of the Eucharist, culminating in Jesus' words as he raised the cup: *"He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God"* (Mk 14:24-25).

This Gospel passage was preceded by the reminder of God's covenant with us and the rite of sprinkling the altar and people with the blood of an immolated bull (Ex 24:8). Referring to the blood that Jesus shed to cleanse us from all sin, we read again in the letter to the Hebrews: *...how much more will the blood of Christ, who through eternal spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!* (He 9:14).

There are many references to blood in these three texts, and always in connection with a sacrifice. There is Christ's sacrifice and that of an animal at the concluding rite of God's covenant with us. People respect the Ten Commandments as rules to follow in their relations with God and their neighbors.

Just as the ancient Hebrews acknowledged in Genesis, we know that blood is essential for life. On the basis of this principle, it is forbidden to shed blood as in murder, but today it is justified to use blood transfusions to save lives. While some people have banished meat from their diets, Jews and Muslims ensure that animals are slaughtered according to rules that respect the sanctity of life.

Blood is life, and life is sacred because it is a gift from God. The violent death of an innocent person, as in the case of Jesus, is a scandal that will always be difficult to understand. In fact, Christ's death is interpreted as a sacrifice that either surpasses or minimizes all sacrifices that could be offered in the Temple. Before giving up his life, Jesus took the cup into his hands and offered it for the salvation of the world. This is how we speak of the Holy Sacrifice of the Mass not as a repetition, but in the sense of a memorial, an actualization of the sacred offering that Jesus made of his life out of love for us, and whose effect lasts throughout our lives. When we commune with the Eucharistic Body and Blood of Christ, we make a spiritual offering of ourselves, a sacred offering of our lives and actions.

Yves Guillemette, priest

Translated by Honore Kerwin Borrelli