

From Fr. Yake's Desk – A Reflection on the Paschal Mystery

Instalment #4

In the last reflection (May 10) we saw that suffering can be spiritually meaningful when it is redemptive, when it expresses love, when it destroys our illusions of self-sufficiency, when it enables sinners to achieve God's only demand on human beings; that they be real. St. John Vianney (the Cure of Ars) expressed the power of suffering to enable holiness when preaching on afflictions, "The greatest saints were those who suffered the most," (*Thoughts of the Cure of Ars*, p. 54) Christians are challenged to view their sufferings positively as 'carrying their cross' after Jesus' insistence that his disciples carry a cross after him (Matt. 16: 24-26); an instruction echoed by St. John Vianney, "If you carry your cross it will carry you to heaven." (Source unknown)

The mind of the holy Cure of Ars was focused upon the essential Christian vision and faith that the resurrection of the Lord was both a pre-death and a post-death reality: On this side of eternity the resurrection is a matter of witnessing to the gospel and is thus encountered by embracing the cross; we all know the maxim, "No cross, no crown." Such witnessing is recognized to be a preparation for the perfection of resurrection, eternal life, on the other side of earthly life. On this point, while reflecting on Psalm 148, a psalm of praise, St. Augustine wrote, "Our thoughts in this present life should turn on the praise of God, because it is in praising God that we shall rejoice forever in the life to come; and no one can be ready for the next life unless he trains himself for it now." (*The Liturgy of the Hours*, Office of Readings, Vol. II, p. 864) How far has modern practice drifted away from his insight into the Christian life and the significance of the sign of the cross that accompanies our prayers.

St. John Vianney preached that 'to die well one must live well' and so we may infer that a life of self-sacrifice prepares for what Soren Kierkegaard called, the existential moment, when persons have the opportunity to sum up their lives, as Jesus did, by a holy death, by disposing of themselves in favour of God versus the world that hates God. (John 15: 18-21) Ponder these sayings from, *Thoughts of the Cure of Ars* that communicate his spiritual wisdom: "He who, when tempted, makes the Sign of the Cross with devotion, makes Hell tremble and Heaven rejoice." (p. 26) "Alas! O my God, if there are so few to bear the Cross, there will only be a few to adore thee in eternity." (p. 29) "A house founded on the Cross will fear neither wind, nor rain, nor storm." (p. 36) "Our greatest Cross is the fear of crosses." (p. 23) "A Saint has said: 'I would rather suffer with Jesus Christ than to reign with him in Heaven.'" (p. 38) "Our Bishop has said that every morning we must offer as a sacrifice all we shall have to suffer during the day; and that if God does not send any suffering, the merit of the sacrifice will be there all the same." (p. 38) "We should be able to suffer for Him who vouchsafed to suffer for us." (p. 43) "If we have a burden to carry let us promptly remember that we are following Jesus Christ carrying his Cross; let us unite our sufferings to those of our Divine Saviour." (p. 60) "We complain when we suffer. We have much more reason to complain when we do not suffer, since nothing so likens us to our Lord as the bearing of his Cross." (p. 69) "Let us go often to the foot of the Cross.... We shall learn there what God has done for us, and what we ought to do for him." (p. 17) St. John Vianney was convinced that a crucial life was but a preparation and prelude to a happy death and this is the challenge that the

Christian life offers the baptized as baptism ritualizes death to the world and life in Christ.

Suffering is logically the consequence of making God's Will one's priority, for then all decisions need to demonstrate obedience to and love for God rather than enslavement to lesser loves (John 14: 15); suffering moves sinners from "inordinate attachments;" from loving illusions and creating a false self in order that they might realize their true self in being real; finding their true self in the only meaningful reality, divine love.

Here we ask, why the necessity of death for the Messiah? Was the Father being overly dramatic by having Jesus die on the cross? Couldn't Jesus have achieved his redemptive purpose by some other means: writing a book, a poem, a play, a song, or organize a benevolent organization? Why death for the Messiah? In order to appreciate the cross we need to recognize the intelligence of the Father's choice and acknowledge the terror of sin that our culture seems to have denied.

About four hundred years before the nativity of our Lord, Plato, the Father of Western philosophy, explained the root cause of divisiveness in human relationships, of sin, what was then called, injustice, in his dialogue, *Gorgias*. (Authors in the ancient world often wrote their books in dialogue form and these were acted out in public plays.) Plato recognized the obvious: that persons live a self-centred existence. Being fragile, appetitive creatures all dread one thing, death. (Note that phenomenologist Martin Heidegger taught that death is not feared but dreaded. Persons may fear how they might die but dread means a realization of not having any possibilities as phenomenology takes the ontological view that human being is human willing and deciding options; without options persons cannot comprehend how they might exercise their humanity.) When any appetite is wanting, e.g. thirst, hunger, intimacy, etc, the overpowering desire for satisfaction dominates in order to sustain a denial of death. For example, the slightest hunger pain is really the beginning of starvation and so a reminder of death.

Plato reasoned that persons need power in order to ensure that they have wealth enough so that all appetites will have all they need in order to be able to create the illusion that they will never die. The result of needing to ward off death is that persons become un-free slaves to their senses. (Note that the virtue behind the second sorrowful mystery, the Scourging at the Pillar, is mortification of the senses and St. Paul advised that to oppose our revulsion of powerlessness that we associate with the powerless poor. [Rom. 12: 16]) The fear and dread of death is the defining element that shapes and dominates human motives and relationships. By idolizing self and hanging on to existence at any cost, makes life intolerable for the poor and thus increases sinful violence as persons contend against each other for wealth, for a surplus of power to ensure one's existence. Logically, death became the Prince of this world that Jesus had to drive out in order to enable love of neighbour. The cross of Jesus upset death's hold on persons' motivations by revealing the ultimate power of Divine Love that exposes the powerlessness of death. Only by dying could Jesus kill death and reveal that true life resided in being with God, the resurrection.

While Plato offered an explanation from philosophy for the need for death to die in order to enable justice, a rationale for Jesus' death from psychological perspectives can enable an understanding of the intelligence and intent of why the authentic Messiah must

die. I say 'authentic' because the mark of the true Messiah was that the Anointed One, the Christ, would die, (John 12: 32) an act prefigured by Moses (Numbers 21: 4-9).

1. One insight was offered in an earlier reflection (April 25) where theologian Josef Ratzinger's (Pope Benedict XVI) book, *Introduction to Christianity* was cited. (pg. 175) Therein he employed a psychological truth that persons come to themselves, feeling whole and fulfilled, when they are with the 'other;' a way of alluding to the love-experience. He noted that regardless of how generous persons are they always hold something back for themselves. On the cross Jesus did not keep anything for himself but he surrendered himself 100% to the absolute Other, to God, in complete trust. Ratzinger referred to this extraordinary act of love as 'crossing the Rubicon,' because it was an expression of sacrificial love that is so unique that it stands singularly alone in the history of human altruism, and because Jesus gave all to God, logically and psychologically he has come to himself, achieving the full potential of his humanity. Jesus' love of God and neighbour is exemplary and he challenges his disciples to follow him; he expects the baptised to give 100%. Ratzinger thus concludes that the future of humanity hangs on the cross, that is, the greatest possibility of human beings is to risk all in order to achieve the supreme possibility of their humanness, to trust God as trust is the heart of faith, and be in love with God, for one can only know God by becoming what God is, and that is *agape*, love. (1 John 4: 8) Only by suffering death could Jesus give 100% as anything short of death is not perfect suffering; death is the extreme of suffering that achieved perfectly all the positive spiritual goods that were itemized in the last reflection (May 10) using the thoughts of Rev. Dr. Francis Carpinelli and Dr. Janine Langan.

2. Auschwitz survivor and author of the classic, *Man's Search for Meaning*, psychiatrist Viktor Frankl has taught persuasively that finding meaning in life is fundamental to persons' humanity. His *logotherapy* worked by having his clients find or discover meaning as the means to heal their existential suffering. For example, he told of a Jewish client who was depressed because all of his family were murdered in the Holocaust. His understandable grief was compounded by the fact that he believed that he would be separated eternally from his family because being martyrs they earned a higher place in heaven. Frankl cured the man's depression by giving his suffering meaning: showing him that his painful loss of family constituted his martyrdom that would earn him an equal place in heaven.

A proof of Frankl's thesis of the significance of finding meaning is the prevalence of persons' sense of an inner void: feelings of apathy, boredom, lack of initiative, frustration, etc., that isolation during covid-19 has enabled all to experience. Frankl was convinced that the self-actualization envisioned by Abraham Maslow was but a consequence or bi-product of fulfilling one's meaning and thereby seeing the beauty of life.

Frankl's observations offer insight into why persons resist the gospel, specifically, 'Christ crucified,' as preached by St. Paul. (1 Cor. 1: 18-31) Frankl maintained that our affluent, consumer society seeks to satisfy and gratify perceived needs. (I would say that it first creates needs then promises to satisfy them.) Frankl asserted that such a welfare state fails to satisfy persons' need for meaning; these, he insisted, remain unfulfilled. Repeating the wisdom of St. Thomas Aquinas in his book, *Summa Contra Gentiles*, where Thomas logically debunked all earthly gains as unable to result in happiness, Frankl showed that no increases in terms of power, material gain or wealth, popularity

(celebrity), etc. can fulfil the need for meaning: “No earthly pleasures, no kingdoms of this world can benefit me in any way. I prefer death in Christ Jesus to power over the farthest limits of the earth. He who died in place of us is the one object of my quest. He who rose for our sakes is my one desire.” (The martyr, St. Ignatius of Antioch from *Living With Christ*, May 2020, p. 91) When meaning is found, Frankl concluded, one can endure anything. He cited evidence of his claim that achieving worldly profits fail to produce happiness by the fact that incidents of suicide are high in affluent societies whereas with the poor and even in Auschwitz very few. Edwin Arlington Robinson’s poem, *Richard Cory*, provides a good example as his character, who “... was rich – yes, richer than a king – And admirably schooled in every grace: ... one calm summer night, ... Went home and put a bullet through his head.” Frankl also remarked that consumer society; fearing to over-stress the young, pampers them. He suggested that they would be happier if they were challenged with an ideal because persons become what they really are only when they are challenged with greatness; whereas accepting people where they are only makes them worse.

Frankl’s psychological insight may inform us about the need for Jesus’ suffering and death because suffering to death offers human beings the ideal of total love of God and neighbour. Jesus challenges us to greatness, to sainthood; he commands sinners to let go of mediocrity and self-imposed limitations, the Golden Calf of their own making, the sinful addictions to which they have surrendered their freedom. If Jesus had not suffered death his clinging to life would have suggested that there are limits to the degree to which persons can let go of sin, limits to trust and love of God and neighbour. To repeat Frankl from the last paragraph, “... persons become what they really are only when they are challenged with greatness.” Christ-crucified is a call to greatness, the supreme possibility of being totally in love with God. This is heaven on earth and it explains the courage of martyrs because according to Frankl if one has found meaning, “one can endure anything.”

In, *Meditations on the Passion*, (Mark 8: 31-38) authors Johann Baptist Metz and Jurgen Moltmann, further explained the complete and redemptive humility of Christ by noting that he suffered the three pains that human beings most fear: suffering, rejection, and death, that if accepted out of love enable the Christian life of spiritual freedom: “For freedom Christ has made us free.” (Gal. 5: 1)

Suffering is both a gift and a threat. Sinners grasp the evil dimension of suffering because it exposes human vulnerability as Plato suggested and by refusing one’s share of suffering it is passed on to others and so it continues to transform the world into a violent place. E. g. litter bugs impose work on others. The Messiah accepted the gift dimension of suffering and thereby offered hope to the world by freeing it from fear. Jesus was free of sinners’ pride and fear and so he could allow himself to suffer, to absorb suffering and stop its escalating spread in the form of violence. The suffering Messiah teaches us that human freedom, when free of sin, can suffer out of love.

Those who suffer are admired and are considered to be heroes: martyrs, athletes, soldiers, police, etc. Jesus surrendered this consolation by accepting to be **rejected** (Ps. 22). He refused to accept the acclaim owing to one who suffers for a noble cause. He would cling to nothing as if it was his but he trustingly depended only on the Father.

Thirdly, Jesus suffered **death**. When sinners give, as Ratzinger noted above, their generosity is limited because they hold enough back for themselves to ensure their existence. Death is the only act where persons have the opportunity to give 100%. Jesus summed up his entire life and disposed of it in total obedience to the Father.

Jesus embraced suffering, rejection and death to image authentic love of God; complete devotion to the Father, nothing for himself. Jesus thus revealed that the true meaning of freedom is to cling to God as our supreme possibility. Eternal life with God surpasses anything that this world can offer. (John 17: 3)

“Christ crucified” is the content of Christian preaching because suffering, rejection, and death is the power of redemption, a power greater than death. Jesus cannot be followed without disciples having his freedom, without embracing the theological meanings of his suffering and death, because one can only love God when one is free from self. Such is the aim and gift of the Dark Night as taught by Carmelite saints Teresa of Jesus and John of the Cross. From this perspective we see why Catholic worship is focused on the Eucharist (and why the devil will do anything to prevent our attendance). At Holy Mass the perfect sacrifice of Jesus, perfect love of God and neighbour, is represented so that the baptized can be in Holy Communion with divine love. The word, Mass, comes from the Latin, *missio*, meaning, to be sent; the Christian life is a challenge to live ordinary lives in imitation of divine love to which Jesus’ three sufferings pointed. They do this by obedience to the *law of the cross*.

On the cross Jesus upset death’s hold on humanity by transforming it by the *law of the cross* into (eternal) life, the resurrection. (Philippians 2: 6-11) Logically therefore, since our dread of death is the cause of sin, and cause is greater than effect, then faith in Jesus’ resurrection has conquered death and freed from sin those who believe. The New Testament insists on preaching Christ-crucified, otherwise sin and death still rule and our world will continue to experience increasing violence as persons seek wealth to be able to create the illusion that they will never die. Both St. Paul and St. John the Evangelist saw that Christ-crucified is the new Adam, from his pierced side (Sacred Heart) is born a new creation: On the cross Jesus is both king and priest, for he is commanding death to die and he is presiding over the death of the old creation where death ruled causing disobedience to the command to love as he heralds the new creation (of obedience) of a new humanity.

Theologian Bernard Lonergan, SJ (1904-1984) taught that the *law of the cross* is a conversion, intellectually and affectively, to Jesus who took our place and punishment to reveal, “love God, hate sin.” The three steps by which Christ’s Paschal Mystery was victorious over death continue to empower the Christian life. In an article for *The Catholic Register*, writer Dorothy Cummings McLean delineated these steps: “First, sin incurs the penalty of death. Second, this dying, if accepted out of love, is transformed. Third, this transformed dying receives the blessing of new life.” She further expounded Lonergan’s thought, “... sin creates a spiritual death and that only through dying ourselves do we bring about new life, for ourselves and others.” A simple example of the *law of the cross*: Two siblings oppose each other over which TV program to watch. (This in the days when there was one television per household.) By giving up the argument the losing sibling dies to her choice but establishes peace; the sin of uncharitable argument is transformed by a small sacrifice into the blessing of peace.

Philosopher Paul Ricoeur said of conversion that it is not always so much a

conversion of the will as an expansion of the imagination and Lonergan's treatment of salvation evokes both. If we could appreciate intelligently what Jesus suffered for us out of love (Jn. 15: 13) there is possible a transformation in the human structures of knowing: experiencing, understanding, judging, and deciding, so that we might be moved to love Jesus in return. A short story to illustrate Lonergan's reasoning from my book, *Talking to Teens About the Mass* (2012):

"Pietro was a famous painter who was also a gifted sculptor. On painting a masterpiece that created great emotion and profundity in him he immediately sought to share the experience with his friend, Maria, an artist adept at sculpture, so that she could partake in the extraordinary movement created by this piece of art. However, Maria could not see in Pietro's painting the profound depth and lofty vision of life that he had so well brought into existence. He reasoned that this was probably because Maria could not appreciate the art form of the masterpiece. To communicate the inspiration of the painting Pietro decided that he would attempt a sculpture that would bear the same emotional impact as his painting so that, being in her medium, Maria could understand it. Both were delighted as the beauty captured and revealed in Pietro's art charmed Maria. She too was deeply moved and changed through being stimulated by Pietro's sculpture.

This story gives us some idea about the problem that Jesus faced and how he resolved it. Through his miracles and sermons people still failed to comprehend his love for God and humanity and his hatred for sin. By the cross Jesus sculpted himself into his message, love God and hate sin, as a piece of art to confront humanity with the truth and to show the way to God. Seeing the goodness and love in Christ-crucified sinners may fearlessly come to him and by connecting to him be transformed, healed of sin, and in relationship with God. The Mass is the stage upon which this drama is played out. The Mass makes present and effective Jesus' love of God and hatred for sin that is the power to save sinners." (p. 138-139)

The Paschal Mystery was demanded by the reality of the profound darkness of sin that is sadly denied today although we continue to be victimized by its tragic consequences. The aim and design of the Paschal Mystery was succinctly described in the gospel of St. John when Jesus is recorded as saying, "So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father." (John 10: 16-18) The discussion above intended to have us understand why the Father saw the Paschal Mystery as the only way to achieve the unity of the human family with God as this goal was the divine agenda: We read Jesus' only recorded prayer, "... that they may all be one. As you, Father, are in me and I am in you, may they also be in us...." (John 17: 21)

In his writing on the subject of the Incarnation of Christ, the bishop and Doctor of the Church, St. Athanasius (259? - 373), we hear echoes of Plato's logic about death's rule as Athanasius taught the Catholic faith and the mission of Jesus Christ, the Word of God. We read, "Taking pity on mankind's weakness, and moved by our corruption, he could not stand aside and see death have mastery over us; he could not want creation to

perish and his Father's work of fashioning man to be in vain.... he received from mankind a body like our own, and since all were subject to the corruption of death, he delivered this body over to death for all, and with supreme love offered it to the Father. He did so to destroy the law of corruption passed against all men, since all died in him.... this was the way in which the Word was to restore mankind to immortality, after it had fallen into corruption, and summon it back from death to life. He utterly destroyed the power death had against mankind – as fire consumes chaff – by means of the body he had taken and the grace of the resurrection.

“This is the reason why the Word assumed a body that could die, so that this body, sharing in the Word who is above all, might satisfy death's requirement in place of all....

“In death the Word made a spotless sacrifice and oblation of the body he had taken. By dying for others, he immediately banished death for all mankind....

“The corruption of death no longer holds any power over mankind, thanks to the Word, ...” (*The Liturgy of the Hours*, Office of readings, Vol. II, p. 1808-1809.)

On Easter morning Jesus told Mary Magdalene not to touch him, for he had not yet ascended to the Father. The Venerable Archbishop Fulton Sheen rephrased Jesus' words, ‘Don't touch me yet,’ to signal that Jesus was alluding to a new and different way by which he could be encountered. Referring again to Archbishop Ambrozic's assertion, “The resurrection makes us who we are,” we may contextualize Jesus' intention: We are those who live in a radical connection to Jesus in a bond that identifies us as Church. The resurrection enables discipleship of Jesus; it empowers disciples to be Christians and creates missionaries. Only by his death and rising could his limited, historical relationships cease so that his person, as he identified himself to Martha, “I am the resurrection and the life. (John 11: 25) be universalized. Only the resurrection could make possible our contact with Jesus through his words found in the gospels and our accessing his life through the sacraments.

We pray –

“You have triumphed over death, your enemy; destroy in us the power of death,
-- that we may live only for you, victorious and immortal Lord.”

(From *The Liturgy of the Hours*, a prayer of intercession for evening prayer, the Fifth Sun of Easter.)

2. Excerpts from the May 15 Pastoral Note of Bishop Wayne Kirkpatrick to clergy after meeting with Dr. Robert Strang, Medical Officer of Health.

“As the Province of Nova Scotia begins to move forward with lifting pandemic restrictions, we can begin to anticipate welcoming our parishioners home to the new reality. It will certainly be a gradual return to a new normal or as someone said, it will not be back to normal but forward to normal.

I participated in a one hour Zoom Meeting with Doctor Robert Strang, our Provincial Medical Officer of Health. There were several members of other religious traditions in

attendance and we plan to meet again. We did learn that the directives in our province will differ from other provinces. Doctor Strang acknowledged the physical, mental and social impact of COVID – 19. We are on a slow cautious approach of finding the right balance in re-opening the province and in safeguarding the public. He stated that we cannot continue to have the ongoing lockdown but we must continue minimizing exposure to the virus. He re-iterated the measures that are in place such as social distancing and hand washing. He said most people are afraid so we need to restore the trust and confidence of our people by providing an appropriate level of safety in developing plans to re-open our places of worship. He anticipates that we will likely see a second and third wave of the virus in the Fall and Winter.

There was the question that our churches are faced with some groups, in terms of “freedom of religion” and not being “told” what to do by health or government people. We agreed that we would work within the framework of public health, for the common good. The idea of a “drive thru” anything for a church function was discussed and considered not the way to go. Archbishop Mancini sent out the following: “The reason for not allowing “drive thru” celebration of the Sacrament of Penance, is precisely because it is not a proper liturgical celebration. Canon 846 of the Code of Canon Law clearly indicates that sacraments are to be celebrated in keeping with the proper liturgical books which also means, in my understanding, respect for the proper decorum required by the sacredness of the sacrament. The Canon goes on to say that no one is to add, omit or alter anything...on one’s own authority.”

I am certainly open to the celebration of the Sacrament of Penance but not in a ‘drive thru’ format. We need to be cautious about posting any pictures on Facebook about celebrating this sacrament. We must always respect the seal of Confession and we need to be mindful of ensuring the privacy of those celebrating this sacrament.

This past week was dedicated to honouring nurses in Canada. It provided a good opportunity to thank our nurses for all they have done and continue to do for us during this pandemic. On Tuesday, Pope Francis praised the work of nurses around the world saying the coronavirus crisis had shown how vital their service is. Nursing is truly a vocation as well as a profession, and our nurses' ongoing selflessness and care for their patients is a wonderful witness to their fortitude and sense of priorities.

As clergy, I am mindful of your selfless witness as well. It is important that throughout the Diocese of Antigonish we all work together and have a unified pastoral approach in relaxing restrictions and re-opening churches/offices. We will want to have common practices throughout our Diocese, rather than each parish moving forward on its own.

Once we hear the new guidelines from the Province and Department of Health, I will be consulting with the Council of Priests to establish a diocesan plan for how to move forward together....

As clergy, we are to be educators of our people so as we move forward it is our responsibility to raise awareness and help educate our people to a new normal. These will be new days for us and we will want to move ahead with consideration and careful thought.

Of further note:

On the 100th anniversary of the birth of Pope St. John Paul II on May 18, Pope Francis will offer his morning Mass on Monday at the tomb of Pope John Paul II in St. Peter's Basilica.

On Wednesday, May 13, Bishop Gérard Dionne, Bishop Emeritus of Edmundston, died. He was full of life last year when he preached at Mass and celebrated his 100th birthday on June 19. May his soul rest in peace and the Lord give consolation to his family and loved ones during this time of mourning.

3. Church Services On-Line

Antigonish/Guysborough Deanery

St. Ninian Cathedral

98.9 XFM Radio/online (audio only)

<https://www.989xfm.ca/listen-live/>

Tri-Parish: Heatherton, Pomquet, St. Andrew's

Facebook:

<https://www.facebook.com/Tri-Parish-of-Heatherton-Pomquet-and-St-Andrews-201665660699427/>

Glace Bay/New Waterford Deanery

Holy Cross, Glace Bay

Facebook

<https://www.facebook.com/groups/holycrossglacebay/>

St. Anne, Glace Bay

Facebook: <https://www.facebook.com/StAnnesGB>

Twitter: <https://twitter.com/StAnnesGB>

YouTube: <https://www.youtube.com/channel/UCa3LhcgT6wEhCuXd2j98Axw/>

(Deacon Shawn Bigley)

Inverness Deanery

St. Joseph, Port Hawkesbury

Facebook:

<https://www.facebook.com/StJparish2020/>

YouTube:

<https://www.youtube.com/channel/UCJeNyI7D8dhAmh-aSjOgiWA>

St. Peter, Port Hood

Facebook:

<https://www.facebook.com/Saint-Peters-Parish-Port-Hood-112285003736500>

YouTube:

https://www.youtube.com/channel/UCod_u0Gbapx5o9B0zTd-qHg/

Northside/Victoria Deanery

Holy Family, Sydney Mines

Facebook

Search 'Holy Family Parish Sydney Mines'

Pictou Deanery

St. John the Baptist, New Glasgow

Facebook

<https://www.facebook.com/StJohntheBaptistNewGlasgow/>

Our Lady of Lourdes, Stellarton

Facebook

<https://www.facebook.com/LadyofLourdesChurch/>

Stella Maris, Pictou and Holy Name, Westville

Facebook

<https://www.facebook.com/Stella-Maris-Holy-Name-Catholic-Church-105329851139651/>

Sydney Deanery

Holy Redeemer, Whitney Pier

Facebook

<https://www.facebook.com/holyredeemerwhitneypier/>

St. Marguerite Bourgeoys

Facebook

<https://www.facebook.com/St-Marguerite-Bourgeoys-Parish-215232988817352/>

St. Theresa

Facebook

<https://www.facebook.com/sainttheresa.sydney.1>

YouTube

https://www.youtube.com/channel/UCYB8RYu9dA5_-A7lbewde8g/videos

Our Lady of Fatima

YouTube

<https://www.youtube.com/channel/UCiyi2-UM7gs4gQcpsyNLLA>

(Fr Patrick O'Neill)

Facebook

Search 'Patrick O'Neill – personal page with livestreamed homilies and daily Rosary

Holy Family, Eskasoni

Facebook

<https://www.facebook.com/EskasoniFirstNation/>

4. Pope Francis' monthly prayer intention for May is for Deacons: *"We pray that deacons, faithful in their service to the Word and the poor, may be an invigorating symbol for the entire Church."*

<http://popesprayerusa.net/popese-intentions/>

5. Nation-wide Prayers for Priests Now through June 19

Across Canada, under the sponsorship of the of the Sacred Heart Evangelization and Healing Ministry in the Archdiocese of Halifax- Yarmouth, daily prayers and a Rosary for Priests are being offered for our priests. Prayers are being offered May 1 through June 19, ending with the Global Rosary Relay for Priests.

For more information: <https://www.worldpriest.com/annual-global-rosary-relay/>

6. Reminder to pray to Mary in this her month, especially the Holy Rosary.

History of the prayer to the Lady of all Nations that was published May 10

"Holy Scripture refers to Mary as "Lady" each time when Her task of Mediatrix is pointed out (In Paradise, at Cana, on Calvary). During 1945 to 1959 a woman from Amsterdam, Ida Peerdeman, receives messages, in which Mary indicates that she wants to be addressed, precisely today "in these Our Times" as "The Lady of all Nations". She also begs for the official recognition of Her mission as "Co-Redemptrix, Mediatrix and Advocate". Then the Lady of all Nations will give peace, True Peace to the world".

She gives this prayer to the prophetess and appears, staying before the Cross, to which She was so intensively and painfully associated, and with open hands, from where "Grace, Redemption and Peace" radiate towards all Nations. These gifts, emerging from the Cross of Christ, She promises to grant to everyone who says this prayer every day in front of a crucifix or of this Her image."