

WEEKLY E-BULLETIN

Saint Dunstan's Parish, Scarborough



From the Administrator's Desk

Dear parishioners,

Happy Sunday.

We thank our Lord Jesus for the gift of the 3rd Sunday of Easter. The Divine Mercy celebration last Sunday went very well, thank you for the good attendance.

I have some good news for you in the midst of all of the negativity swirling around us! Our prayers for Fr. Jeff have worked; this means that he will be returning to the parish by the beginning of July. God be blessed who answers prayers! We pray for the Lord to complete his healing process.

As for the new directives for parishes: we have been asked **once again** to close in an attempt to lessen the transmission of COVID-19. As of **Monday, April 19, 2021**, parishes in Toronto must restrict attendance inside the church to 10 people, including the priest. Due to these stringent measures, public masses **must** be temporarily cancelled (at least until May 20, 2021). First Holy Communion and Confirmation will be postponed. Livestreaming of services will continue.

Have a blessed Sunday. God bless you all,

Fr. Victor Amole

OVERVIEW:

- From the Administrator's Desk
- Parish News
- Around the Archdiocese & Beyond
- Wednesday Audience with Pope Francis
- Featured: Smiling at Death

LIVE  **STREAM**

MASS SCHEDULE

April 19th	9:00AM
April 20th	9:00AM
April 21st	7:00PM
April 22nd	9:00AM
April 23rd	9:00AM
April 25th	10:00AM



GOSPEL INSPIRATION

(Luke 24:45)

If you read through the resurrection accounts in Luke's Gospel, you might be surprised at how often the risen Jesus explains the Scriptures to his disciples. All of the disciples - from the two on the road to Emmaus to the ones gathered in the upper room - seemed to be "slow of heart to believe" (Luke 24:25). But the disciples' lack of understanding was not a problem for Jesus. He was happy to help them understand the Scriptures. And when he did, it was as if a light had turned on for them. Recent confusing events began to make sense. They had joy and hope; they knew they could trust God.

Jesus wants to do that for you, too. He knows the questions you have and the ways your hope and joy need a lift. And he is ready to do something about it. So the best thing you can do is spend time reading the Bible. Hearing the readings at Mass is a great start. The more time you spend with the Scriptures, the more Jesus can bring them to life for you.

Hearing the readings at Mass is a great start. The more time you spend with the Scriptures, the more Jesus can bring them to life for you. For instance, when you read "The Lord is my shepherd, there is nothing I lack" (Psalm 23:1). Jesus might help you see that, as your Good Shepherd, he will take care of the worrisome details of your life. Or when you read "I go and prepare a place for you" (John 14:3), Jesus might lift some of your sadness and give you hope for a departed loved one. You might even start to find joy as you look forward to heaven!

Every time you open your Bible, Jesus is ready to help you know him better. As he opened the minds of his disciples after his resurrection, he can speak to you through his word. Let him "turn the light on" for you. Let him lift your hope and give you joy.

Source: Living With Christ

Universal Intention of Pope Francis for April 2021: Fundamental Rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.



Parish News

Sincerest Condolences



Our heart goes out to the Edralin family on the passing of Edson Aquino Edralin. The funeral was last Tuesday, at the parish. May his Soul and the souls of all the faithful departed rest in peace. Amen.

New Intersessory Prayer in Times of Covid-19



Bishop Robert Kasun has issued a special prayer of healing and hope. He has asked that we lift up our voices to God together at this time of distress. Click on the prayerful hands (*top*) to be directed to the prayer.

Devotion to Our Lady of Perpetual Help

Wednesday evenings at 7:00PM.
Please Join Us *Online.*



Lector Formation Webinar

Lectors, readers and clergy are invited to join a webinar on Wednesday, May 12, 2021 from 7 to 8:30 p.m. The webinar will provide an opportunity for everyone to learn more about the use of Scripture in the liturgy and to reflect on the role Scripture and liturgy have in deepening a relationship with God.

There is **no cost** to attend but registration is required. Information on how to join will be sent to you upon registration. To register, please visit <http://bit.ly/LFW-RegisterMay2021>.



It is often easy to think of the readings in Mass as the main place we hear from Sacred Scripture. However, the whole liturgy is filled with references to Sacred Scripture. The more we hear and understand the references, the richer the liturgy is, and the richer the liturgy is the deeper our appreciation for the Word of God will be.

This webinar is a chance for readers and lectors to come and reflect on various scriptural references in the liturgy and unpack how they can help them grow more deeply in love with both the Word of God and the liturgy. We will look at both direct scriptural references as well as some allusions that may be passed over at first glance.

To register, please visit <https://bit.ly/LFW-RegisterMay2021> by May 7, 2021.

Please register as soon as possible as space is limited. There is no cost to attend. Information regarding how to join the webinar will be provided upon registration.

If you have any questions please contact Ella Okonkwo at 416-934-3400, ext. 523 or formation@archtoronto.org.

Lector Formation Webinar

A More Profound Understanding: Scripture in the Liturgy

Wednesday, May 12, 2021
7 - 8:30 p.m.



New Covid-19 Restrictions

PLACES OF WORSHIP, AS OF APRIL 19, 2021

NEW

- Parishes must restrict attendance inside the church to 10 people, including priests hearing confessions or a staff member/volunteer required to monitor capacity restrictions. **Public masses must be temporarily cancelled. Sunday Mass at St. Dunstan's Church will be livestreamed at 10:00AM.**
- **Holy Communion services at St. Dunstan's will continue on Saturday afternoon from 4:00PM to 6:00PM and on Sunday from 11:00AM to noon, as in the past, if desired.** Please use Eventbrite for reservations.
- St. Dunstan's Church **will be open for private prayers during the week (Monday to Friday) from 10am to 12noon.**
- No meetings can take place in parish halls or other church spaces at this time.
- Weddings, funerals and baptisms are restricted to 10 persons, including those who are involved in ministry (priest, cantor, etc.).
- **First Holy Communion, First Reconciliation and Confirmation are postponed.**
- The office will be closed. Staff will work remotely wherever possible. Parish offices closed to the public - limited essential appointments only.

Click on the poster (*above*) to learn more about the event. Or, if you have specific questions, please contact Ella Okonkwo at (416) 934-3400 ext. 523 or email: formation@archtoronto.org.

ShareLife

Sharelife Collection dates for the 2021 campaign have been moved to **June 20th and October 3rd.**

Please note that the envelopes in your offertory box will have different dates on them, but donations will be accepted anytime. Thank you for your generosity.

Around the Archdiocese & Beyond

Reclaiming Love Theology of the Body

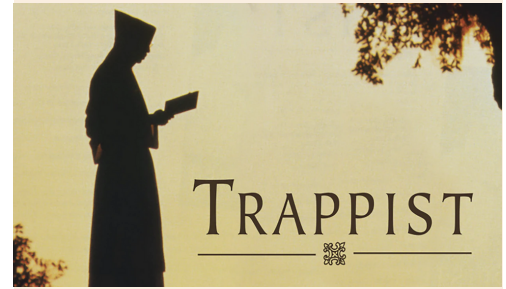
This event is for Everyone. The realities of masculinity, femininity, and gender, and the relation of these to our identity, are being questioned like never before. In this free webinar, Jason Evert, internationally-known Catholic speaker and author, will lead the discussion beyond feelings to help us embrace an integrated understanding of the truth of our identity.

REGISTER NOW 

Health Conference at Vatican

On May 6-8, the Vatican's Pontifical Council for Culture is hosting an online conference Entitled "*Exploring the Mind, Body & Soul. How Innovation and Novel Delivery Systems Improve Human Health.*" It will bring together doctors, scientists, religious leaders, and others to discuss the latest breakthroughs in medicine, as well as the human implications and cultural impact of technological advances. Dr. Anthony Fauci will be a guest speaker.

Movie Night on Formed



Trappist monks trace their history through 1,700 years of Western civilization. In this documentary, the reality of monastic life, as lived at Mepkin Abbey, a Trappist monastery in South Carolina, combines with fascinating images of the past to explore how the humility, contemplation, and simple life of monks fits into the modern world. It's a beautiful look inside the life of today's saints who are praying for us.

To watch it, try visiting Formed.org, and on the site search for Saint Dunstan Danforth, register and get free access. This site has hours of uplifting spiritual material.

Catholic Family Services of Toronto is now offering online single-session consultations for individuals, couples or families who need to address a **mental health or relationship concern**. To arrange for a session, please contact: info@cfstoronto.com or 416-921-1163 or 416-222-0048.

Clients who are interested in pursuing other or additional services in the agency have the option to access our ongoing counselling, wellness or group programs. Counselling fees are charged according to a client's income level. No one is denied service because of his/her inability to pay fees.

Ours is a "throwaway culture," in the words of Pope Francis — one in which the vulnerable are too-often discarded like trash.

Join us for a free webinar with Professor Camosy about how a Consistent Life Ethic can unite us and build this political culture, one rooted in love and human dignity. Register at: <http://bit.ly/ThrowawayCultureC>

For the week of April 19–24, let us all join, as a community, in prayer for vocations to the priesthood, religious or consecrated life. We also ask that you pray for our six soon-to-be priests, along with all who are discerning and who are currently in formation at St. Augustine's Seminary. Thank you for your continued support as we work and pray together to the Lord of the Harvest to send labourers into His vineyard. Click on the icon below to be re-directed to a special prayer for vocations.



RESISTING THROWAWAY CULTURE

HOW A CONSISTENT LIFE ETHIC
CAN UNITE A FRACTURED PEOPLE

Ours is a "throwaway culture", in the words of Pope Francis—one in which the vulnerable are too-often discarded like trash. *It doesn't have to be this way.* In his book *Resisting Throwaway Culture*, Fordham University professor Charles Camosy calls us to transcend the left-right political divide in favour of a Catholic culture of hospitality and encounter where "no one is useless, no one is expendable... [and includes] those on the peripheries of life." Join us for a free webinar with Professor Camosy about how a Consistent Life Ethic can unite us and build this political



Euthanasia Prevention Coalition

Canada legalized euthanasia in June, 2016. A few weeks ago, the Canadian Senate voted to pass Bill C-7 with 5 amendments which included expanding euthanasia to people with mental illness. Oppose Bill C-7 now and demand that parliament reject euthanasia for grievous and irremediable mental illnesses.

To sign this petition opposing Bill-C7 and for more information about the organization please go to [Euthanasia Prevention Coalition Canada](http://EuthanasiaPreventionCoalitionCanada.org) or epcc.ca

*Dear brothers
and sisters,
good morning!*



The Church, Teacher of Prayer

Excerpted from the General Audience on April 14, 2021

The Church is a great school of prayer. Many of us learned how to whisper our first prayers on our parents' or grandparents' laps. We might, perhaps, cherish the memory of our mommy and daddy who taught us to say our prayers before going to bed. These moments of recollection are often those in which parents listen to some intimate secret and can give their advice inspired by the Gospel. Then, as they grow up, there are other encounters, with other witnesses and teachers of prayer (see Catechism of the Catholic Church, 2686-2687). This is good to remember.

The life of a parish and every Christian community is marked by liturgical moments and moments of community prayer. We become aware that the gift we received with simplicity in infancy is a great heritage, a rich inheritance and that the experience of prayer is worth deepening more and more (see *ibid.*, 2688). The garment of faith is not starched, but develops with us; it is not rigid, it grows, even through moments of crisis and resurrection. Actually, there is no growth without moments of crisis because crises make you grow. Experiencing crisis is a necessary way to grow. And the breath of faith is prayer: we grow in faith inasmuch as we learn to pray. After certain passages in life, we become aware that without faith we could not have made it and that our strength was prayer – not only personal prayer, but also that of our brothers and sisters, and of the community that accompanied and supported us, of the people who know us, of the people we ask to pray for us.

For this reason, too, communities and groups dedicated to prayer flourish in the Church. Some Christians even feel the call to make prayer the primary action of their day. There are monasteries, convents, hermitages in the Church where persons consecrated to God live. They often become centres of spiritual light. They are centres of community prayer that radiate spirituality. They are small oases in which intense prayer is shared and fraternal communion is constructed day by day. They are cells that are vital not only for the ecclesial fabric, but that of society itself. Let us think, for example, of the role that monasticism played in the birth and growth of European civilization, and other cultures as well. Praying and working in community keeps the world going. It is a motor!

Everything in the Church originates in prayer and everything grows thanks to prayer. When the Enemy, the Evil One, wants to combat the Church, he does so first by trying to drain her fonts, hindering them from praying. For example, we see this in certain groups who agree about moving ecclesial reform forward, changes in the life of the Church and all the organizations, it is the media that informs everyone... But prayer is not evident, there is no prayer. We need to change this; we need to make this decision that is a bit tough... But the proposal is interesting. It is interesting! Only with discussion, only through the media. But where is prayer? And prayer is what opens the door to the Holy Spirit, who inspires progress. Changes in the Church without prayer are not changes made by the Church. They are changes made by groups. And when the Enemy – as I said – wants to combat the Church, he does it first of all by draining her fonts, inhibiting prayer and making these other proposals. If prayer ceases, for a little while it seems that everything can go ahead like always – by inertia, no? – but after a short time, the Church becomes aware that it has become like an empty shell, that it has lost its bearings, that it no longer possesses its source of warmth and love.

Holy women and men do not have easier lives than other people. Even they actually have their own problems to address, and, what is more, they are often the objects of opposition. But their strength is prayer. They always draw from the inexhaustible “well” of Mother Church.



twitter

Pope's Thoughts in Tweets: Jesus is the Risen One, the Lord who passed through death in order to lead us to safety. Even before we begin to seek Him, He is present beside us. He lifts us back up after our falls. He helps us grow in faith. #Easter



Smiling at Death: Jesus gives us a better glimpse into the reality of death and the afterlife

by Fr. Victor Amole

There are some realities in life that appear to be self-evident. Without giving extensive explanation of themselves, a wealth of a posteriori realities just simply strike you so much so that you have no option but to acknowledge their fact and presence. Death would seem to be one of such. This thinking fits in with my experience of an 8-year old, (my nephew actually), who was witnessing the burial of his grandfather. All the while the kid saw several adults doing the traditional "dust to dust" rite, yet seemed unperturbed in his innocent state. He merely looked on. He even conversed with his friends. When he was however given the shovel to toss some soil on the coffin this little boy simply burst into tears. It was the moment of truth. The grief of death at last got even to the seemingly unperceiving lad. He did perceive the agony in the air in spite of his age.

Death brings us grief and misery, and understandably so. It is a phenomenon which all societies share, even if with different conceptions and responses. Bearing on the very existence of man and having such an unequal impact on the life of man, it is no surprise that it has taken a most prominent position in human discourses and the preoccupation of uncountable intellectual works.

Thus the phenomenon of death is not merely central to all religions of the world and, therefore, an important substrate for theological discourses as John Hick has shown. It is equally a theme taken up by thinkers in all fields of life. In philosophy for instance, the central position of the discussion on death is undeniable, particularly as represented in the copious debates by existential thinkers. (1)

Because death and afterlife is naturally couched in mystery and little is known about it factually, it is often times a subject of doubt, confusion and distress. Many have cashed in on this confusion to make arguments against the hereafter and the reality of life after now. It is apposite during this season of grace of Eastertide to affirm our hope and see how Jesus has given us a definitive answer on the question of the afterlife.

In the person of Jesus we gain an extraordinary insight into the mystery of death and hereafter, an insight that can not possibly be offered by philosophy, even theology, or by mere sophistry. It is an insight that comes from his offering of his very life and being raised up from the grave by his loving Father. **The knowledge of a loving God gives us the strength to look beyond the tears of the grave.** His presence in the life of the Christian banishes the cold fear of death and warms us towards the excitement of what Aquinas calls the beatific vision. We are surrounded by such a great crowd of witnesses (Heb. 12:1) who attest to the wisdom of such a hope. The ardent St. Theresa of Avila instructs us with her courageous words of desire, "I want to see God and, in order to see him, I must die."(2)

(continued next page)



Reflection on Death by Fr. Victor Amole

The voice of St. Ignatius of Antioch echoes our hope, "my earthly desire has been crucified; . . . there is living water in me, water that murmurs and says within me: Come to the Father." (3) The simple but reassuring faith of St. Therese urges us on our journey to real existence in the fullest meaning of that word, "I am not dying, I am entering into life." (4) Paul's admonition not to grieve relentlessly like people without hope is, therefore, apposite (1 Thess. 4: 13-17). With reassurances of such credible voices already cited, we find the strength to say in union with St. Paul, "For me to live is Christ, and to die is gain" (Phil. 1:21).



This cloud of witnesses who lend their voice of credence to the reality of a life that is not ended by death calls, at the very least, for a wise consideration of the possibility of such a life. And while the most solid ground of their argument is grounded on faith and particularly on the words of He who was dead and now lives for ever (Rev. 1:18), the very fact that neither the contrary argument (of disbelief in after life) rests on any tangible, verifiable fact still makes the former position much more attractive. Moreover, other sources apart from the Christian faith, equally give backing to the wisdom of holding on to such a belief. Dinesh D'Souza in fact lists four major reasons why non-Christians or unbelievers would be rational to defer to a belief in the afterlife:

- "It provides us with hope at the point of death and with a way to cope with our death".
- It provides even "extra reasons to be moral and a way to transmit morality to our children."
- It "infuses life itself with an enhanced sense of meaning and purpose." The believer "is sustained by the hope and conviction that this life is completed and fulfilled in an eternal life to come."
- Finally, citing Harold Koenig's wide body of data, D' Souza posits that "there is strong evidence that belief in life after death makes your life better and also makes you a better person." (5)

In this wise, bitter as the experience of mortal cessation is for the human person, the hope of life which is to be gained and renewed in the undying One makes the prospect of death not a grim one to be feared nor dreaded. Death would surely always bring its tears and sorrows as Jesus himself manifested at Lazarus' death (John 11:35). But his soothing words to Martha are equally a sturdy testimony to us not to perpetually succumb to the dark grief of death, but to be rest assured that " **the one who believes in me will live, even though they die; and whoever lives by believing in me will never die** (John 11:25-26).

Endnotes

(1) For the existentialists, "homo sapiens alone among the animals knows that he is going to die and lives in awareness of that final horizon". See John Hick, *Death and Eternal Life*, (Louisville: John Knox Press, 1994), p. 98. A thinker that one could call a foremost articulator of existential thoughts on the phenomenon of death is Martin Heidegger. His extensive discussion of the human being in his most existential character, *Dasein*, is most representative of this copious existentialists debates. *Dasein* is essentially temporal and always in potency. This potentiality so constitutes the nature of the *Dasein* that to remain alive is in fact to remain incomplete. For as long as *Dasein* remains an entity it has not achieved its wholeness. See Martin Heidegger, *Being and Time*, (London: SCM Press, 1962), pp. 276-9.

(2) St. Theresa of Avila, *Life*, chapter 1, quoted in CCC no. 1011.

(3) St. Ignatius of Antioch, *Ad Rom.*, 6, 1- 2: *Apostolic Fathers*, II/2, 223-224.

(4) *Letters of St. Therese of Lisieux*, (Vol. II 1890-1897) trans. by John Clarke, (Washington D.C: ICS Publications, 2002), p. 1077.

(5) Dinesh D'Souza, *Op. Cit.*, pp. 214-217.

Joke of the Week

A train was racing for Paris. In one of its compartments, two men sat opposite each other. The first was a young medical research student who was bored by the long journey. The other was an old man reciting his rosary with closed eyes. The young researcher began to ridicule the old man for his superstitious beliefs. He then went on to tell of the wonders of medical science. The old man just nodded, smiled and continued his prayer in spite of the humiliating comments of his fellow passenger. When they reached the Paris station, the old man enquired where the youngster was going. The young man proudly announced that he was going to attend a lecture by the world-famous scientist, Louis Pasteur. The old man took out a visiting card from his pocket, gave it to the young man and bid him farewell. The card read: "Dr. Louis Pasteur, Academy of Science, Paris." — Pride and prejudice often blur our vision and occasionally blind us to reality, leading us to wrong judgments as it happened to the apostles in today's Gospel. Credit Fr. Anthony Kadavil



SUPPORT YOUR PARISH

BY FATHER VICTOR

Due to the limitations caused by the pandemic, many parishioners have not been able to offer their donations to help upkeep our Church.

I've listed a few ways in which you might like to continue supporting Saint Dunstan's Parish.

We appreciate your generosity at this difficult time.

- **ENVELOPES:** Envelopes can be dropped off at the church office. Please call ahead: 416-694-2811
- **MONTHLY WITHDRAWALS:** Consider pre-authorized giving For more information: <https://stdunstanssc.archtoronto.org/About-Us/donate>
- **CREDIT / DEBIT:** Donate online using your credit card or your chequing account. Visit: <https://stdunstanssc.archtoronto.org/About-Us/donate>
- **ON-LINE BANKING:** Contribute to the offertory via on-line banking. Visit: <https://stdunstanssc.archtoronto.org/About-Us/donate>

CONTACT SAINT DUNSTAN'S CHURCH

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Email: stdunstan@rogers.com

In this year of Saint Joseph, we are encouraged to say this special prayer, asking for his intercession.

Special Prayer to St. Joseph

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also. Through that charity which bound you to the Immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities.

O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen