

VOL. 1, ISSUE 27 | JUNE 6, 2021

WEEKLY E-BULLETIN

Saint Dunstan's Parish, Scarborough



From the Administrator's Desk

Dear Parishioners,

Greetings and peace be with you.

And happy solemnity of the Body, Blood, Soul, and Divinity of Christ, the Corpus Christi! (Catechism of the Catholic Church, 1374). May Jesus nourish us unto life everlasting.

On this auspicious day, even as I greet all of you virtually, I especially greet our children who have finished their First Holy Communion catechism and now look forward to being nurtured by the Lord. May Jesus, the bread of life, fill you with his blessings and joy. We all look forward to the celebration too, praying the Province opens up and the church returns to normal soon. Please continue to exercise patience.

Many thanks to a good number of our parishioners who have risen up to the need to repair our Marian Grotto. May God fill you out of his abundance and bless your families and friends. *Please don't forget to tune in tonight at 7:00pm for the Benediction of the Blessed Sacrament.*

Have a blessed Sunday.

Fv. Victor Amole

OVERVIEW:

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

LIVE  **STREAM**

MASS SCHEDULE

June 6th	10:00AM
June 6th (Adoration)	7:00PM

*** Livestreaming of our weekday masses resumes on June 13th.
Thank you for your patience and understanding.*

GOSPEL INSPIRATION

ALL THAT THE LORD HAS SAID, WE WILL HEED AND DO

Exodus 24:7

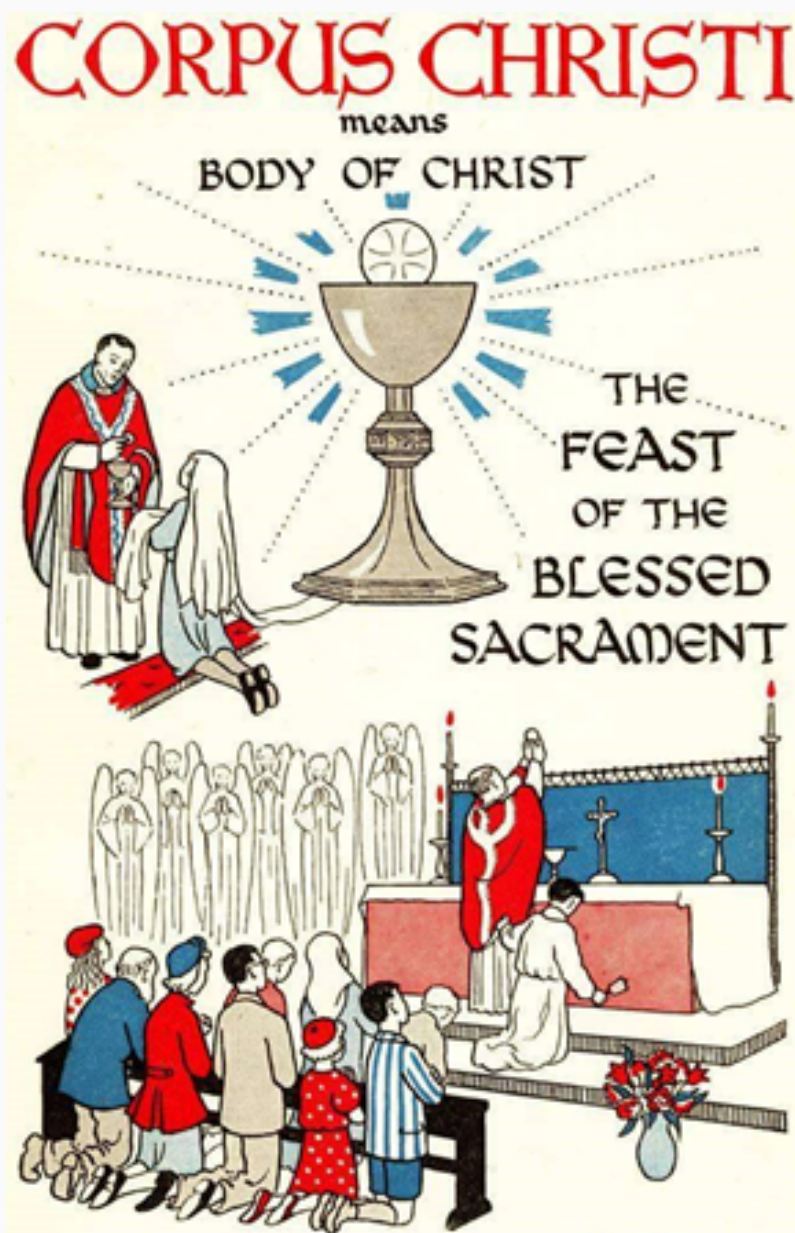
When Moses splashed blood of sacrificed animals on the altar and then on the people, he was sealing a covenant between them and God. And just like any other sacred agreement, something was required of both parties. For his part, God was promising to bless the Israelites and take them as his own “treasured possession” (Exodus 19:5). For their part, the people were promising to worship him and obey his commandments.

Centuries later, when Jesus shed his blood on the cross, he established a new covenant with us (Mark 14:24). For his part, he promises to cleanse us of sin “once for all” (Hebrews 9:12). He also poured out his Spirit, who would write his law on our hearts rather than on tablets of stone. For our part, he asks us to follow his commandments, seek his forgiveness when we stray, and reflect his love and mercy to the people around us.

This means that you are not just a passive recipient of this precious covenant; rather, you have a part to play in upholding it. Of course, God doesn’t expect you to do it on your own. He has given you his Holy Spirit and all the grace you need to be faithful to him.

Today is the feast of Corpus Christi. As you receive Jesus in Holy Communion today, take the opportunity to actively affirm the covenant God has made with you. Just as he renews his covenant with you every time you receive the Eucharist, you can renew your love and commitment to him. Tell him how grateful you are that he has bound himself to you in the unconditional, irrevocable bond of love. Then open your heart to his grace and let it strengthen your determination to love and serve him all the days of your life.

Source: Living With Christ

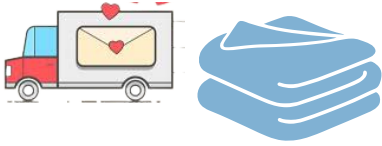


Universal Intention of Pope Francis for June 2021: The Beauty of Marriage

Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness, and patience.



Parish News



Society of SVDP Clothing Collection

It is time again for the Bundle Up Weekend, in support of the wonderful and charitable work of Saint Vincent De Paul. At this pandemic time, the needs of many disadvantaged brothers and sisters have soared. We shall most possibly have it on the weekend of June 19. The focus this year is more on **textiles, shoes, clothing, bedding, draperies and small household goods**. For more information, see the flyer on the next page.

Please don't forget! Only 1 person should enter the donations bin at a time. Please practice social distancing. *Thank you.*



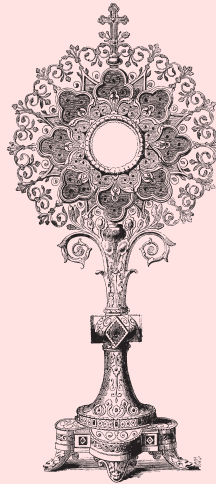
The Cardinal Virtues

The Cardinal Virtues Series on our website was produced by Michael Schaub, and Theresa and Charles Kellen.

This week the team presents the last one in the series - "Test Results". Thanks to everyone who took the time to read the short animations. **The team hopes you had as much fun reading them as they had producing them.**

Corpus Christi Sunday

*"O
sacrament
most holy, o
sacrament
divine, all
praise and
all
thanksgiving
be every
moment
thine"*



7:00pm Adoration Today

Many Upcoming Opportunities to Make A Difference

There are many ways that you can assist the church's mission. You can make a difference in someone's life by contributing to these important initiatives of faith next month:

- (1) A special Collection **Marygrove Children's Camp** - June 12/13, 2021
- (2) A special Collection for **ShareLife** - June 19/20, 2021



Devotion to Our Lady of Perpetual Help



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

Take a Leap of ... Health

*"Glory of God is the human
person fully alive"*
– Saint Ireaneus

There is a big connection between our physical and spiritual lives. The health of one invariably affects the other. This is why it is important especially at this precarious time of the pandemic to keep not only our spiritual life alive, but ensure we are also physically well.

This is the intent of one of our own in the parish of Saint Dunstan, **Joseph Ocbena**, who has put together lots of physical fitness exercises for our free use. Visit the Healthleap page and benefit. <https://www.youtube.com/c/TheHealthLeap>

The parish is subscribed to **Formed.org**, many thanks to the generous parishioner who graciously helped us to achieve this. Avail of this opportunity by subscribing at <https://formed.org/>. Search for Saint Dunstan Danforth Av., and sign-up.

The Saints' Corner by Paula de Rushe-Quintal

CLICK HERE 

Saint Martin de Porres

by Paula de Rushe - Quintal

Saint Dunstan's Catholic Church
Toronto, ON



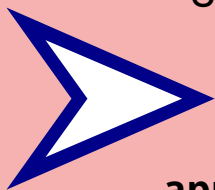
Bundle Up

for the
Society of Saint Vincent De Paul



**WE ARE COLLECTING
DONATIONS AT**

3150 Danforth Avenue, Toronto



WE DO NOT ACCEPT

appliances, baby or regular furniture,
books, mattresses, dishes,
construction material or video tapes.

For more information, visit: www.ssvptoronto.ca

Around the Archdiocese & Beyond

JUNE 3 - JUNE 11, 2021

SACRED HEART NOVENA RETREAT

All lay people, religious and clergy are invited to participate in this online novena retreat in honour of the Sacred Heart of Jesus.

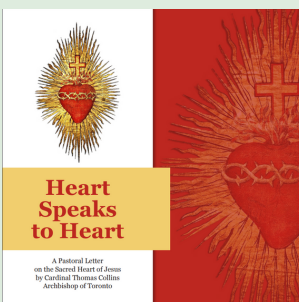
A new video will be premiered daily on the seminary's YouTube channel (below). Each video is a short retreat conference and will feature one of the following priests:

Rev. John Elmer Abad
Rev. Charles Anang
Rev. Scott Birchall
Rev. Greg Carruthers
Rev. Frederick Chung
Rev. Edwin Gonsalves
Rev. Séamus Hogan
Rev. Eric Rodrigues
Rev. Tomasz Skibinski

Everyone is also invited to join a livestream Mass from St. Michael's Cathedral presided by Cardinal Thomas Collins, Archbishop of Toronto.



On April 28, 2021, Cardinal Thomas Collins, Archbishop of Toronto, released a new pastoral letter on the Sacred Heart of Jesus. This is a significant reflection on one of the most sacred symbols in the Catholic faith and what it can teach us in these difficult times.



If you wish to read the document in its entirety, simply click on the image on your left and you will be directed to it.

However, we will be featuring a section *each week* for several weeks as we approach the Feast Day of the Sacred Heart on **Friday, June 11, 2021**. Part 6 of the letter follows.

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.



Dabru Emet: 20 Years Later Roundtable Discussion

Dabru Emet (*"Speak the Truth"*) is a document that was signed by over 220 rabbis and Jewish intellectuals in 2000. Its eight points have played a vital role in strengthening the relationship between Jews and Christians.

To mark the anniversary of this milestone text, the ICJS has invited scholars for a roundtable discussion.

For more details and to register: <http://bit.ly/DabruEmetRegister>

Leave No One Behind: Vaccine Equity in the Global South

Join the Canadian Jesuits International for a discussion on the barriers that the world's poorest people face when trying to access COVID-19 vaccines. Featuring internationally renowned speakers: Fr. Charles Chilufya, SJ; Dr. Sunita Narain; Dr. Katrina Plamondon; and Dr. Jeffrey Sachs.

With only 0.1 per cent of people in low-income countries vaccinated, COVID-19 has revealed the inequalities between the Global North and the Global South. Plan for a 1.5 hour webinar. To register, visit <http://bit.ly/VaccineEquityWebinar>

Christian Life Program for Married Couples

Every Saturday, June 5 to July 24 – 7 to 9 p.m.

A VIRTUAL EVENT HOSTED BY COUPLES FOR CHRIST MARKHAM/SCARBOROUGH NORTH CHAPTER COMMUNITY

Married couples who are interested in joining the CFC movement are invited to participate in an introductory eight-week course, which is called the Christian Life Program (CLP). *There are no fees required to attend.* The only investment needed is your time and openness. For more info, visit: couplesforchrist.ca

6. Living Water in the Desert of Isolation and Ego

All the lonely people. The isolation caused by the painful restrictions of the Covid pandemic make us think about the accuracy of the Beatles' description of a world of loneliness. But even before the present crisis, many factors have led to a mentality which is the source of loneliness: a disposition to worship the unholy trinity of me, myself, and I.

Our culture prizes autonomy, the conviction that it is my life that matters most, and I can do what I want with it. I am looking out for myself. As long as I do not obviously interfere with other people's right to satisfy their own egos, my wishes are supreme. That disposition is clearly contrary to the Christian vision of relationships of generous love for others, based on the life of the Trinity revealed to us by the life of Jesus on earth, and particularly symbolized by the Sacred Heart, that sign of his sacrificial love on the Cross. The Christian vision is in stark contrast with the Spirit of our Age that prizes autonomy, the independence of the ego, rather than the inter-dependence of loving sacrifice.

The English poet, John Donne, wisely said, "no man is an island, entire unto himself." We can be trapped into being islands of autonomy – "My life, my body is my own" – but that leads nowhere, except to loneliness, and even to euthanasia and other forms of suicide. And all is made worse by digital culture, and now by Covid isolation, and increasing tension caused by restrictions on our inherent human need to socialize.

But the Sacred Heart is the sign of a love that reaches out, in the interdependence of relationship with others, not the sterile independence of autonomy. We find life and joy and the meaning of who we are not in icy isolation, or proud autonomy, or independence, but in the interrelationship that is ultimately found in the Trinity and is made visible in the sacrificial love of Jesus represented by the Sacred Heart.



6. Living Water in the Desert of Isolation and Ego, p.2

Both Christian communities and individual Christians are meant to make incarnate in daily life the generous, inter-personal, relational love that is found in the Trinity. If they really do so, they will also be more effective in evangelizing, especially in this lonely secular world where it is not profound personal relationship but autonomy that is prized. The communion of Trinitarian love, when made present in a Christian community, is as attractive as an

oasis in a desert for secular people who have become lost in an abstract, ego-centric, and ultimately sterile exaltation of personal autonomy.

We cannot truly love others, or love God, if we are absorbed in the desires of our own ego, and live in a way that is self-referential. A wise person once said: "If you are all wrapped up in yourself, you make a very small package."



Although the exaltation of autonomy is the root of many if not most of the evils we face in these days, its very sterility provides an occasion for divine grace and an impetus to conversion. Augustine wrote so many years ago: "You have made us for yourself, O Lord, and our hearts are restless until they rest in you." His profound dissatisfaction with a way of life which exalted the ego but was devoid of true sacrificial love became like the irritating grain of sand within the oyster around which the beautiful pearl is formed. Likewise, today, the exaltation of autonomy causes great evil, but its very sterility can bring people to seek another way of life that is more fruitful, represented by the love for others symbolized by the Sacred Heart. This is a challenge that impels our pastoral zeal to reach out to the modern inhabitants of the sterile secular desert.

Although there are obviously many differences between the cultural situation of Augustine, and that in which we find ourselves, I find it intriguing that this restless man who was himself dissatisfied with the ego-absorbed autonomy which he had attained, devoted much of his life after his conversion to meditating upon the love within the Trinity, which provided him and provides us with an oasis of a fruitful life in this barren earthly desert, and guidance on our journey to the promised land.

As the ancient Christian writing called the Didache says in its opening line, "There are two ways, the way to death and the way to life, and there is a great difference between them." The way to life involves relationships of generous love, modeled on the Trinity, and made present in our world in the life of Jesus, especially in his generous love symbolized by the Sacred Heart.

6. Living Water in the Desert of Isolation and Ego,p.3

The way to life involves relationships of generous love, modeled on the Trinity, and made present in our world in the life of Jesus, especially in his generous love symbolized by the Sacred Heart. The way to loneliness and spiritual death involves living autonomously, without consideration of the outreaching generous love of God and love of neighbour, which is really the only way to life, and which the Sacred Heart of Jesus signifies especially when presented, as it often is, in an image of Jesus with outstretched arms.

A helpful image for these two ways is found in two kinds of clock faces. In an analog clock face the hour hand and the minute hand advance around the dial, and we can tell what time it is by seeing the present moment in relationship to the wider context of past and future. If it is 9:30 the minute hand has gone beyond where it was at 9:25 but has not yet reached where it will be at 9:35. Where we are now is understood within the context of the relationship between past and future.



In the more modern digital type of clock face, very practical but more sterile, all we see is a succession of disconnected points, each autonomous: 9:29, then 9:30, then 9:31, and so on. Each moment succeeds the one before, with no reference to a greater pattern of relationship from which each individual moment derives its meaning. While the analog is integrated, the digital is dis-integrated, fractured.

That digital autonomy is very much the mode of our modern secular world, in which the web of relationship is shattered, and people are increasingly alienated from one another and from God. Christians are analog aliens in a digital desert, because we recognize that we are not independent, but interdependent, and draw life from our relationship with God and neighbour.

And we recognize that the life-giving web of relationship is made manifest in the human love that reflects the divine personal love of the Trinity represented on earth by the Sacred Heart of Jesus.

In our own country the Supreme Court unanimously struck down the law forbidding euthanasia. To some degree emotional arguments about the need to spare people from suffering pain were used to justify this decision, and were illustrated by extreme examples, even though in almost all cases modern medicine can deal with the issue of pain. Hard cases make bad law.

But the fundamental argument for euthanasia is instead: "I have the right to decide when I am no longer satisfied with the quality of my life."

6. Living Water in the Desert of Isolation and Ego, p.4

People have come to reject the idea that we do not own our own lives, but that we are entrusted with life by God. They do not consider that taking one's life affects others. Instead: "It is my life, and I can do with it what I want." That is the sterile vision of autonomy, so different from the interpersonal love to which Jesus calls us, a generous love for others. We find ourselves by not focusing on ourselves, but on others, as Jesus shows us. That sacrificial love for others is what the Sacred Heart represents.

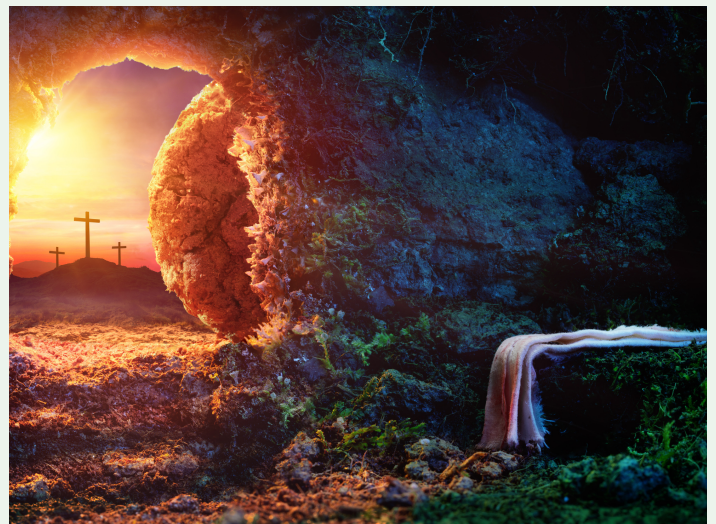
Similarly, those who argue for abortion do not consider the debt of love that is owed to the little child at the very beginning of life. Instead, the winning argument is that a woman has the right to do what she wants with her body, although it is forgotten that abortion most grievously affects another person. Freedom of choice is wrongly defined by autonomy.

Our society is increasingly shaped by social networks and the devices by which we access them, creating a culture of superficial interconnectivity. We speak of the "world wide web". But these digital landscapes offer only a shallow, brittle, dry and depersonalized vision of genuine human relationship. It is abstract, not personal. We have technological relationships with people who are absent, while being absent to those who are personally present. We forget those around us as we focus on the screens of our little machines. This can lead to countless islands of loneliness, as real human relationships are replaced by virtual substitutes. We are all becoming aware of this after so much time cut off from natural, personal, human interaction during the pandemic. In the long run, a virtual world is no substitute for human relationship.

To be a friend in real life is qualitatively different from being one of countless internet "friends". And because the technology of social media is inherently so abstract and impersonal, people regularly write things which are astonishingly harsh and cruel when composing emails, or commenting on blogs, things they would not say face to face in a real human encounter. Some wise advice: "Pause before you hit the 'send' button." The richness of true human love, flowing from the generous love of God, is symbolized in the Sacred Heart – there is nothing abstract there, but a reminder of the deeply personal love of Jesus for us, shown most powerfully and concretely on the cross on Good Friday.

We are analog Christians in a digital world. We are made for relationship - we know who we are by relating to others, as an analog clock shows the time by visualizing the present moment in relationship to what has gone before and what is yet to come. This is an integrated vision of reality. But we have become disintegrated. Divided. All alone in front of our computer screens.

The Sacred Heart is the sign of the generous, warmly affectionate and sacrificial love that we encounter in Jesus in the Gospel. In the secular desert of autonomy, with joy we will draw water from that well of salvation.



Weekly Catechesis by Pope Francis

Catechesis on prayer: 36. Jesus,
model and soul of all prayer

*Dear brothers and sisters,
good morning!*

The Gospels show us how prayer was fundamental in the relationship between Jesus and his disciples. This can already be seen in the choice of those who would later become the Apostles. Luke places their election in a precise context of prayer, and he says: *“In these days he went out to the mountain to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles”* (6:12-13). Jesus chooses them after a night of prayer. It seems that there is no criterion in this choice other than prayer, the dialogue of Jesus with the Father. Judging from how those men were to behave, it would seem that the choice was not the best, as they all fled, they left him alone before the Passion; but it is precisely this, especially the presence of Judas, the future betrayer, that demonstrates that those names were inscribed in God’s plan.

Prayer on behalf of his friends continually resurfaces in the life of Jesus. The Apostles sometimes become a cause of concern for him, but as he had received them from the Father, after prayer, Jesus carries them in his heart, even in their errors, even when they fall. In all this we discover how Jesus was both teacher and friend, always willing to wait patiently for the disciple’s conversion. The highest point of this patient waiting is the “web” of love that Jesus weaves around Peter. At the Last Supper He says to him: “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren” (Lk 22:31-32).



twitter

Pope’s Thoughts in Tweets: During this month of June, dedicated in a special way to the Heart of Christ, we can repeat this simple prayer: “Jesus, make my heart resemble yours”. In this way, our own hearts will slowly but surely become more patient, more generous, more merciful...

It is impressive to know that at that moment, during the time of weakness, Jesus’ love does not cease. “But father, if I am in mortal sin, does Jesus love me?” — “Yes” — “And does Jesus continue to love me?” — “Yes” — “But if I have done worse things, and committed many sins ... does Jesus continue to love me?” — “Yes”. Jesus’ love and prayer for each one of us does not cease, it does not cease, but rather becomes more intense, and we are at the centre of his prayer! We must always keep this in mind: Jesus prays for me, he is praying now before the Father and makes him see the wounds he carried with him, to show the Father the price of our salvation, it is the love that he holds for us. But in this moment, let each one of us, let us think: in this moment, is Jesus praying for me? Yes. This is a great certainty that we must have.

Jesus’ prayer returns punctually at a crucial time of his journey, that of the verification of his disciples’ faith. Let us listen again to the evangelist Luke: “As [Jesus] was praying alone, the disciples were with him; and he asked them, ‘Who do the people say that I am?’ And they answered, ‘John the Baptist; but others say, Eli’jah, and others, that one of the old prophets has risen’. And he asked them, ‘But who do you say that I am?’ And Peter answered, on behalf of them all, ‘The Christ of God’. But he charged and commanded them tell this to no one” (9:18-21). *The great turning points of Jesus’ mission are always preceded by prayer, but not just in passing, but rather by intense, prolonged prayer. There is always prayer in those moments. This test of faith seems to be the goal, but instead it is a renewed starting point for the disciples, because from then on, it is as if Jesus took on a new tone in his mission, speaking openly to them of his passion, death and resurrection.*

Featured: Saint Norbert (June 6th)



St. Norbert of Xanten
c. 1075 - 1134

In the 12th century in the French region of Premontre, Saint Norbert founded a religious Order known as the Praemonstratensians or the Norbertines. His founding of the Order was a monumental task: combating rampant heresies—particularly regarding the Blessed Sacrament, revitalizing many of the faithful who had grown indifferent and dissolute, plus effecting peace and reconciliation among enemies.

Norbert entertained no pretensions about his own ability to accomplish this multiple task. Even with the aid of a goodly number of men who joined his Order, he realized that nothing could be effectively done without God's power. Finding this help especially in devotion to the Blessed Sacrament, he and his Norbertines praised God for success in converting heretics, reconciling numerous enemies, and rebuilding

faith in indifferent believers. Many of them lived in central houses during the week and served in parishes on weekends.

Reluctantly, Norbert became archbishop of Magdeburg in central Germany, a territory half pagan and half Christian. In this position he zealously and courageously continued his work for the Church until his death on June 6, 1134. (*Franciscan Media*)

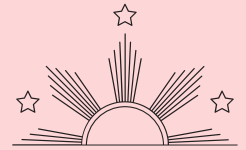
“

You will never enjoy the sweetness of quiet prayer unless you shut your mind to all worldly desires and temporal affairs.

- Saint Norbert

”

REFLECTION



A different world cannot be built by indifferent people. The same is true in regard to the Church. The indifference of vast numbers of nominal faithful to ecclesiastical authority and essential doctrines of the faith weakens the Church's witness. Unswerving loyalty to the Church and fervent devotion to the Eucharist, as practiced by Norbert, will continue immeasurably toward maintaining the people of God in accord with the heart of Christ. (*Franciscan Media*)

Keeping You Posted by Jay Franco

Week 1: Sacred Heart of Jesus, June 11



This stamp was released in 1957 on the occasion of the Centenary of the Feast of the Sacred Heart of Jesus. Pictured in the stamp is St. Margaret Mary of Alacoque who experienced apparitions from Jesus. He revealed his most Sacred Heart to her and his deep love for mankind. All the apparitions took place while St. Margaret Mary was praying before the Blessed Sacrament or after receiving Holy Communion.

Anecdote of the Week

A eucharistic love that drew Saint Elizabeth Ann Seton to full faith

Two hundred years ago, a beautiful, young, Episcopalian woman accompanied her husband, a merchant, to Italy, leaving four of their five children at home with family members. They had sailed for Italy, hoping that the change in climate might help her husband, whose failing business had eventually affected his health adversely. Tragically, he died in Livorno. The grieving young widow was warmly received by an Italian family, business acquaintances of her deceased husband. She stayed with them for three months before she could arrange to return to America.

The young widow was very impressed by the Catholic faith of her host family, especially their devotion to the Holy Eucharist: their frequent attendance at Mass, the reverence with which they received Holy Communion, the awe they showed toward the Blessed Sacrament on feast days when the Eucharist was carried in procession. She found her broken heart healed by a hunger for this mysterious presence of the Lord, and, upon returning home, requested instruction in Catholic Faith. Soon after being received into the Church, she described her first reception of the Lord in the Eucharist as the happiest moment of her life. It was in St. Peter's Square on September 14, 1975, that Pope Paul VI canonized this woman, Elizabeth Ann Seton, as the first native-born saint of the United States. The Eucharist for her was a sign and cause of union with God and the Church. *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

3150 Danforth Avenue
Scarborough MIL 1B6

Office: 416-694-2811

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