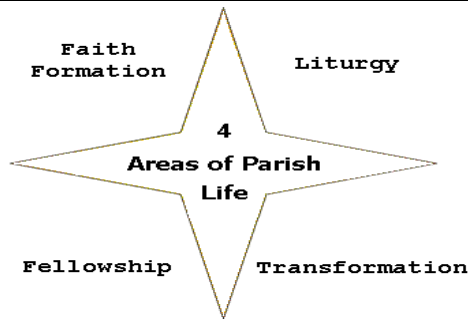




Our Lady of Victory
490 Charles Street
Gatineau, Québec
J8L 2K5



St. Malachy
3889 Route 315
Mayo, Québec
J8L 3Z8

**THIRD SUNDAY
OF LENT**

MARCH 3 - 4, 2018

Sunday 9:00 AM

Celebration of the Eucharist

Saturday 7:00 PM

Pastor Father Albanus Ogowuihe
Rectory 490 Charles Street, Gatineau, Québec, J8L 2K5
Office Admin. Monique Simpson
Email olv@videotron.ca
Office Hours **Monday** - 9:00 am - 12:00 pm
Wednesday - 9:00 am - 11:00 am
Thursday - 1:00 pm - 4:00 pm
Telephone (819) 986-3763
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180, boul. Mont-Bleu
Gatineau (QC) J8Z 3J5
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MASSES

Thursday	Mar. 8 th	OLV @ 10:00 am	James, Margaret & Tom Dorion by The Estate
Saturday	Mar. 10 th	St. Malachy @ 7:00 pm	Special Intention by a Parishioner
Sunday	Mar. 11 th	OLV @ 9:00 am	Mr. & Mrs. John Laluck by Susan Lemieux & Family Bob Dunning by Maureen Dunning John Fortier by Nicole Charbonneau Pierrette Krawczyk by Lucille Allan & Family

WEEKLY RECEIPTS	OLV	ST. MALACHY
Feb. 24 - 25, 2018 - Sunday Collection	\$348.00	\$212.00
Feb. 24 - 25, 2018 - Fuel	259.00	182.00

Bishop's Monthly Prayer Intentions for March

"Let us pray for those women who, inspired by the Gospel in their efforts to color the social, cultural and religious life of their neighborhood, are committed to promote human dignity."

Social Reflection: At the end of the 1960s, Quebec's emerging women's liberation movement began to take interest in an International Women's Day. Women's organizations, labor unions and community groups contributed to setting up "March 8" as an annual event. Struggles against discrimination, social and economic demands or working conditions are issues, which receive public attention on that special day of reflection and action.¹ This is a history of struggle for the recognition of women's rights through supporting gender equality in pay and in employment.

An Answer for Our Faith: As Christians, we often recall a Biblical saying: "God created man in the image of himself, in the image of God he created him, male and female he created them." (Genesis 1 27). A complementarity should thus be acknowledged in our "MISSION" in the field. Pope Francis emphasizes the essential input of women in society (Evangelii Gaudium #103). The "Femmes et Ministères" network strives for the recognition of all ministries performed by women in a dynamic and missionary Church.² This year, on March 8, Gaëtane Larose wants to recognize the role of "The Builders" to honour these women members of religious

congregations who, for the sake of their faith, are sowing the seeds of love and compassion and coloring the social, cultural and religious life around us.³

1 <https://www.csf.gouv.qc.ca/wp-content/uploads/lorigine-veritable-du-8-mars-journee-internationale-des-femmes2013.pdf> 2 Look for current events on the site <http://femmes-ministeres.org/> 3 Article by Gaëtane Larose “Des bâtisseuses” in the monthly issue of Prions en Église, March, 2018, p.182.

Fr. Albanus' Reflections on the Sunday Liturgy

Lent: Purifying our Temple and Religion

This Third Sunday of Lent, the readings invite us to purify the temple of our hearts and to offer to God Divine worship by obeying the Commandments and allowing the Holy Spirit to control our hearts and lives. We are challenged to keep our covenant with Jesus Christ just as the Israelites tried to keep the agreements of the Old Testament Covenant with God by promising to obey the Ten Commandments. The **first reading** carries the Ten Commandments. Having liberated His people from slavery, God promised to make the Jews His own and to lead them to the Promised Land and protect them from their enemies. The people on the other hand, agreed to obey the Ten Commandment and other laws given by Yahweh through Moses. The Ten Commandments form a list of directives and instructions for living out our covenant relationship, a kind of *constitution* of the people of God because; the Commandments are part of a Covenant which God entered into with a specific people, the Israelites. They are based on two basic principles: the principle of reverence seen in the first four commandments that demand from us reverence for God, His name, His Holy Day (Sabbath), for our parents; and the principle of respect seen in the remaining six commandments that ask us to respect life, the good name of people, our words in the court of law, our neighbor's wife and property. The **second reading** from I Corinthians summarizes Paul's preaching: Christ crucified.

A crucified Christ did not fit into the Jewish concept of a triumphant political messiah; it is a scandal. Jesus was not meant to be a winner, but a loser, a man apparently accursed by God. For the Greeks too, who only trusted in their reasoning and wisdom, the doctrine about Christ is folly. The death of Jesus on the cross was against all logic, sheer madness. Thus, Paul reminds the Corinthians that the 'foolishness' of God is wiser than human wisdom and the 'weakness' of God is stronger than human strength. The 'wisdom' of humankind sees happiness only in those who enjoy themselves, their likings, their pleasures and their satisfaction. Hence, accepting the cross of Christ would mean transforming one's life into an unselfish giving of self to others like Christ. The logic of the Gospel cannot be placed on the same level as the logic of the world. Therefore, for the disciples, it is essential to follow Jesus Himself rather than series of laws. The only way is to imitate Jesus' dying and rising whether it 'scandalizes' others or not. We must appreciate the Divine 'foolishness' of the crucified Christ and obey the commandment of love as expression of our Divine worship. The **Gospel** tells the story of Jesus driving traders from the temple during the Passover festivities, a time when thousands of pilgrims would come to Jerusalem.

Jesus met God's House of prayer, the symbol of Jewish religion and the only center of Israel's common worship and sacrifice, being turned into a market-place. There was unjust extortion at the expense of poor and humble pilgrims. Jesus considered this a clear social injustice and it is more by the fact that it was perpetrated in the name of religion. The Temple was converted into a hideout of thieves by the authorities and their collaborators, the merchants and money changers. By chasing them from the Temple, Jesus was questioning the validity of the entire sacrificial system itself. He condemned the combination and confusion between religion and economic interests. He fiercely reacted to commercialized faith. Religion has often been used to hide or justify interests, advantages and profits that had nothing to do with the Gospel. In this event, which arguably is one of the unsung of His miracles, Jesus, filled with zeal for the House of God (Ps. 69:9) – that special place where humans and God meet – challenged religious practice that was simply external, answering the call of a higher Authority, obeyed it, regardless of the consequences. Beyond the cleansing of the Temple, the emphasis of this story is on the replacement of the Temple. *“Destroy this temple and in three days I will raise it up”* (v.19). Jesus was now speaking of a new Temple and the beginning of a new religion; *“He was speaking of the temple that was His body”* (v.21). With Jesus coming on the scene, the Temple was no longer important. God's glory will be manifested, not in a building but in a person. Jesus has replaced and surpassed everything the Temple had formerly symbolized. Jesus is the New Temple in Whom His followers come into contact with God. Our Father is person-centered, and we are dealing with a relationship. By raising His Son from the dead, the Father has laid the foundation of this new holy place. Together we make up the Body of Christ, the new Temple where God now lives: Christ and the community of believers. With Christ and in Christ, we are the Temple of God. That has great implication! **Happy Sunday!**

DEVELOPMENT AND PEACE

Defending the rights of poor communities fractured By forced evictions in Nigeria

In Nigeria, forced evictions are carried out violently, without consulting those concerned, as well as without warning, compensation, or providing alternative housing.

Thanks to your support, the Social and Economic Rights Action Centre, a ***Development and Peace*** partner, can train community leaders who then work with some of the most marginalized communities so they can engage in effective dialogue with the government.

This year, we invite you to join ***Development and Peace***'s monthly giving program Share Year-Round. You will find brochures about the program as you leave the church. You can also register online at devp.org/shareyearround

OUR LADY of VICTORY & ST. MALACHY NEWS

Chrism Mass: Archbishop Paul-André Durocher is pleased to invite **all parishioners** to gather at this mass during which the Oils for the Catechumens and the Oil of the Sick will be blessed and the Holy Chrism consecrated. Date: ***Holy Wednesday, March 28 at 7:00 pm.*** at Saint-Joseph Cathedral 245 Saint-Joseph Boulevard, Gatineau. Free parking available behind the church and on the streets nearby.

Community News

Lenten retreat/workshop: For priests and all those who play a leadership role in the pastoral life of their parishes. Wednesday, March 21, 6:30 - 8:30 pm at Our Lady of the Annunciation Parish, 189 Archambault, Gatineau. Archbishop Paul-André Durocher will speak about The Triduum: the summit of the liturgical year. This reflection will focus on how Lent, The Triduum and the Easter Season help us grow deeper into our baptism. Please RSVP with Bozica Domitrovic by phone at 819-771-8391 ext. 221 or via email reception@diocesegatineau.org.

Celebrate St. Patrick with The Lyon Street Celtic Band: St. Andrews United Church is pleased to bring back, by popular demand, the Lyon Street Celtic Band. The concert will be held on **Saturday March 10th at 7:00 pm.** Tickets are \$10 in advance and \$15 at the door – free for children 12 and under. Refreshments will be served - also, a chance to win a door prize.

For tickets see Greg Guest or e-mail st.andrews.buckingham@gmail.com. Money raised from this concert will benefit St. Andrew's roof repairs