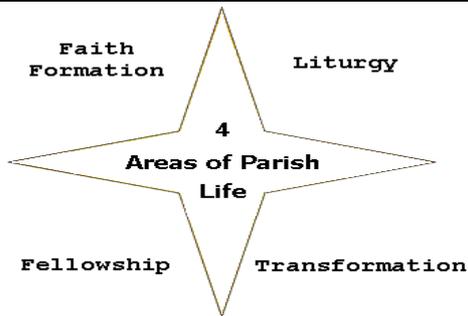




**Our Lady of Victory**  
490 Charles Street  
Gatineau, Québec  
J8L 2K5



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

**6<sup>th</sup> SUNDAY IN ORDINARY TIME  
FEBRUARY 15-16, 2020**

**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](mailto: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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**MASSES**

Thursday	Feb. 20 <sup>th</sup>	OLV @ 10:00 a.m.	<b>All Parishioners of OLV &amp; St. Malachy</b>
Saturday	Feb. 22 <sup>nd</sup>	St. Malachy @ <b>4:30 p.m.</b>	<b>Peter &amp; Marilyn Roos &amp; The Holy Souls</b> by Ginny Roos
Sunday	Feb. 23 <sup>rd</sup>	OLV @ 9:00 a.m.	<b>Bea, Ed &amp; Maureen</b> by Dorothy Ann & Philip <b>Kay &amp; Elmer Delcourt, Ricky Laframboise &amp; Pearl Middlestead</b> by Elma & Philippe Laframboise <b>Paul Jeffrey</b> by Friends of the Kitchen <b>Tom Laframboise</b> by The Estate

**WEEKLY RECEIPTS**

**OLV**

**ST. MALACHY**

Feb. 8-9, 2020 - Sunday Offering	\$286.00	\$323.00
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*Thank you for your contribution*

**BISHOP'S INTENTION FOR FEBRUARY, 2020**

Together with Pope Francis, let us pray that the cry of so many migrants is heard and heeded: they are our brothers and sisters in humanity.

**Social Reflection:** Just a few weeks ago, we were reminded of the 10th anniversary of the earthquake that killed 200,000 people in Haiti in 2010. What happened to the survivors? Some remained, but thousands of others had been accepted into the United States through a temporary status immigration program. Now, since 2017, it has ended. Fearing that they would have to return to Haiti, many of them in order to seek asylum in Canada, chose the route of the smugglers, coming to Quebec via the Roxham road at the cost of great difficulty. While some Quebecers welcomed them, others reacted negatively, even provoking clashes. So much so, that it seems now that Quebecers fear immigration more than pollution. How can we overcome these tensions?

**Answer for our faith:** As Christians, what attitude do we have towards the injustice caused by the exploitation of immigrants, victims of various criminal acts: overcrowding on boats or trucks, sexual exploitation, trafficking of minors, forced labor, child soldiers, forced begging, forced marriage, organ trafficking. Pope Francis reminds us that to welcome a stranger is inherent to the very nature of the Church and bears witness to her fidelity to the Gospel. In his message for peace in 2018, he says, "every immigrant who knocks at our door is an opportunity for an encounter with Jesus Christ who identifies himself as a stranger in every age, whether welcomed or rejected (cf. Mt 25:35.43)." Are we not all children of God?

**Action I take:** In the 1970s, many parishes in the diocese opened their doors "to the boat people" of Vietnam. Today the Syrian refugees are knocking on our doors. Some parishes have sponsored families of refugee in partnership with Accueil-Parrainage-Outaouais. I support one of the organizations that help refugees in my community.

### **Fr. Albanus' Reflections on the Sunday Liturgy**

#### **Jesus: The Fulfilment of the Law**

Today's readings challenge us to choose freely and wisely to observe the laws given by a loving and caring God. He revealed His laws to His Chosen People through Moses and the prophets in the Old Testament, and through His own Son, Jesus, in the New Testament. In the first reading, the author deals with the issue of how to reconcile human freedom and personal responsibility with the sovereign will of God. He stresses that men and women are born free and they bear responsibility for the morality of their actions. They are affected by physical and external situations at times, but they always retain the capability of making the basic decisions. In the second reading, Paul challenges His Corinthian believers to appreciate the wisdom of God's saving plan for His people, a plan hidden for ages but now revealed by the Spirit. This "wisdom" belongs to the world of God and is understood only by the "perfect", that is, by those "who have reached maturity."

In the Gospel, we read the continuation of the Sermon on the Mount. In today's passage Jesus shows us the way of life, the fulfilment of all Law. Matthew, the Evangelist is writing at the period when the Christian community is facing heavy criticism from the Jewish authority. They claim that the teaching of Jesus is destructive of all that is cherished in Judaism. Thus, Matthew in this Gospel tries to show that Jesus does not come to wipe out the ancient traditions (Old Testament); rather He is their completion. Jesus comes to continue with the ancient tradition. Matthew also shows the discontinuity when Jesus in the Gospel uses the 'antithetical statements': "You have heard how it was said...but I say this to you..." Hence Jesus not only completes the Law but he also goes beyond it. As the Son of God, Jesus has the prerogative to put before the people a new vision. He has authority to reinterpret the divine commandments in the new era of the kingdom His ministry has inaugurated.

Jesus gives the specifics in the Law. He confirms the old Law in its condemnation of killing, but he goes much further in condemning the motivation that often leads to killing: anger. The commandment "you shall not kill", for Jesus, goes well beyond physical aggression. Whoever uses offensive language, gets angry, or harbors sentiments of hatred has already killed his brother or sister. Thus, Jesus underscores the need for reconciliation before sacrifice. Reconciliation therefore is more important than sacrifice. The duty to make peace is more urgent than the duty to offer worship to God. Adultery is wrong: but Jesus goes further in saying that a man who looks lustfully at a woman has already sinned. Women can be violated by men's attitudes, not just by physical acts. Women are cheapened when they are treated simply as sex objects. Confirming His respect for women, Jesus in his prohibition of divorce puts the husband and wife on equal footing. Both are equally obliged to make the marriage work. Finally, Jesus talking about swearing, admonishes that sincerity should be the rule among his followers: "Yes when it is yes; no when it is no." Swearing shows reciprocal distrust that should not be found among Christians.

In all, the Gospel shows that Jesus' authority is greater than that of Moses. He is the Son of God whose demands are more radical; whose vision is sharper; whose expectations are greater. Moses made concessions because of people's hardness of hearts. Jesus has hoped that our heart condition has improved thanks to His coming. Matthew is not writing his Gospel to grind his readers into the dirt or make them feel helpless. He is calling us to face the vision of Jesus with a willing heart and a ready spirit. He (Jesus) is the Son of God, the fulfilment of all Law. He is Love! As a community we pray that God may help us as we try to bring Christ's vision down to earth. Happy Sunday!

## OUR LADY of VICTORY & ST. MALACHY NEWS



### **Synodal Process – Next Step**

The next step in the Synodal Process is to organize a workshop in each parish. The objective of the workshop is to discuss how we can be a more missionary/outward-bound parish. Our parish delegates reviewed this consultative step with the Inter-Parish Planning Committee recently and a decision was made to combine our two parishes for this workshop.

The workshop will be held on Sunday, March 1st in the church hall of Our Lady of Victory at 10:00 am, following the 9:00 am mass celebration. The outline of the session will be:

- View new video of Mgr. Durocher and discuss
- Break into 3 groups (liturgy/catechesis/outreach)

Sufficient refreshments will be available throughout the workshop. The results of our discussions will be sent to the diocese in order to prepare the final stretch of the Synodal Process. Please register with the Secretary as soon as possible for this very vital workshop.

The final stretch of the Synodal Process will be a General Assembly to be held on May 2nd – this will be the most important meeting as we discuss together the pastoral guidelines that will guide the archdiocese for the next few years.