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### Family Circles - Faith, Prayer, Life & Charity

The Adult & Family Faith Formation Commission has organized a diocesan-wide advancement of family faith formation. Family Circles Program is a Roman Catholic-based faith catechesis exploring the fundamentals of Catholicism and the promotion of devotions. It aims to connect families through prayers and family time activities. It also endeavors to unite families to concretize belief through charitable outreach.

Families interested in joining or knowing more about this initiative may contact the Adult Faith Formation Commission or email [bmjs1981@gmail.com](mailto:bmjs1981@gmail.com) or call 306-763-5677. In view of the health crisis, our gathering has been temporarily cancelled until further notice.

#### Suggested Materials:

- (1) *What Every Couple Should Know about Marriage and Prayer* (CD) by Venerable Fulton Sheen;
- (2) *Novena of Surrender to Jesus with Fr. Chaarbél Grbavac* (Video) by the Abbot's Circle and the Norbetine Fathers of St. Michael's Abbey;
- (3) *A Time to Revive: Rebuilding the Catholic Faith Today* (Video) by Formed.org;
- (4) *100 Ways John Paul II Changed the World* (Book) by Patrick Novocosky.

**For more resources:** [padiocese.ca](http://padiocese.ca) or [bmjsajonas.com](http://bmjsajonas.com)

#### Some Online Catholic Resources

Bishop Barron's Videos: <https://www.wordonfire.org/resources/video/>

Fr. Mike Schmitz's Videos: <https://media.ascensionpress.com/category/ascension-presents/fr-mike-schmitz/>

My Catholic Tube: <https://mycatholictube.com>

#### Next issue's contents:

Mark 2:18-20: The Parable of groom's attendants; getting to know a parish in the diocese; Bible Study, resources for faith formation, and much more...

#### Editors:

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Fr. Millan Sajonas (SK, Canada), and Fr. Maurice Fiolleau. (SK, Canada).

## ADULT & FAMILY FAITH FORMATION COMMISSION

### Diocese of Prince Albert

IMDVS MAY 2020

### Matthew 9:10-13: The Lesson of the Great Physician

By Fr. Bernabe Millan Sajonas

The context of Jesus' lesson on the physician is His calling of Matthew (also known as Levi) to be one of the disciples. Matthew was a tax collector who was considered to be a traitor and a sinner, because a tax collector worked for the Romans. However, Jesus asked Matthew to follow Him. In turn, Matthew obeyed and left his post to become an apostle. From Mark and Luke's account, Jesus is said to have shared a meal at Matthew's house, where tax collectors and sinners came to the banquet. The Pharisees were scandalized and asked the disciples why Jesus was sharing a meal with people with ill repute. Jesus heard the religious leaders' remarks. He reminded them of how a doctor heals the sick, but not the healthy. Then, Jesus told them to go and learn the meaning of the words from the prophet Hosea (6:6) '*Mercy is what pleases me, not sacrifice,*' adding that he came to call the sinners and not the upright. In the Book of the prophet Hosea, it says '*for faithful love is what pleases me, not sacrifice.*' Thus, there is change as to what pleases God from 'faithful love' to 'mercy.' Another passage, which is more akin to it, is what we find in The Book of the Prophet Amos (5:21), where God favors the inward quality of genuine compassion to precise performance of the Law's external demands. (Cf. NJB p. 1623)

A doctor examines and diagnoses the health of a person. A doctor assesses the patient's condition and symptoms to prescribe the proper care and medicine. A doctor fosters the healing and good health of a person. Thus, a doctor determines if a person is sick or healthy. Jesus is the healer, for He not only externally restores the health of a person, but He also looks after one's spiritual life. He offers so much more than bodily restoration. Jesus heals and renews the soul. Yet, the Lord does not only care for sinners, because He cares for everyone, even the healthy. Like a doctor, He affirms and sustains a healthy soul.

Matthew's calling reveals the Lord's mercy to sinners. The Lord has seen the potential of Matthew to share in His mission, to bring salvation, and to become one of his disciples. Jesus sees the talents of Matthew and his innate goodness. Jesus sees the inner self of the human person, and gives opportunities to change for the better. There is neither a judgment nor a compromise to what is good, true, and right. The Lord gives the benefit of the doubt. He is patient with human transformation, and conversion leading to the goodness and holiness of life. In having a meal in Matthew's house, together with other tax collectors and sinners, the Lord also offers them the same compassion and mercy as Matthew received. (Continued on Page 2)

(Continued from Page 1) Jesus' sharing a meal with sinners signifies a mending of broken relationships, forgiveness, and reconciliation. The Lord reaches out and invokes human participation, to build a good relationship with Him.

### Reflection Questions

1. What is your attitude towards the erring, those who are searching, and to those who have lost their way?
2. How do you reach out to those who are lost, those who are searching, or people who are erring?
3. Is it easy or difficult for you to disapprove of a sinful act while remaining merciful and compassionate to the "sinner"? How?
4. Do you see the potential of others to do good deeds? How do you encourage bringing out the good and the talents of others?
5. Have you been a hindrance to the potential of another? How did you amend such action?

### Our Lady of Sorrows, Paradise Hill

At the turn of the century, people eager to seek homesteads on virgin soil and forest set out for Western Canada. As early as 1908, Catholic settlers of German, Bavarian, Austrian, and Luxembourger origin came north from South Dakota, Minnesota, and Wisconsin. They followed the old Fort Pitt Trail out of Battleford, and came to the Northwest corner of Saskatchewan, where Paradise Hill is now located.

Rev. Father Jullion, working out of Battleford, visited the district several times a year, and ministered to the spiritual needs of these pioneers. From 1913 to 1915, Rev. B. Ibold, also from Battleford, would come and celebrate Mass at the home of Joe Solzl.

Until the time that the village of Paradise Hill came into being, however, there was no Catholic parish. After 1918, St. John's Church was built, and the people of the area attended Mass there, or had the priest from St. John come to visit the farms of Kobi and Novlon to celebrate Mass. After 1920, St. Pierre's Parish was also established, and that centre was another alternative, where people of the area could attend church.

In 1939, Father A. Riffel, O.M.I. became the assistant in St. Walburg, taking charge of the missions. It was during Father Riffel's tenure that Paradise Hill was included in the organization of St. Mary's Province, and attached to the district of the mission of St. Walburg.

In 1943, Father Boser, O. M. I., replaced Father Riffel as missionary of the district. During the summer months, the frame of the church at Paradise Hill was built, and on September 26, 1943, the building was sufficiently closed in the first solemn Mass to be celebrated.

In 1946 Father Warnke became (Continued on Page 3)

(Continued from Page 2) the first resident priest of Paradise Hill. There was yet no rectory, and the priest resided in the home of Peter Legrand.

Work was proceeding to make Paradise Hill a regular parish. Subscriptions were taken, donations received from the usual picnics and bazaars, and hope was high that a house would become a reality. In June of 1947, work began on the basement, and by July, Father Boser, O.M.I., was back in Paradise Hill with the job of building a rectory on the basement. On November 19, 1947, the new priests' home was officially occupied.

His Excellency Bishop Duprat, O.P. approved the parish limits, six miles west of St. Walburg, zigzagging north south to Bolney, and south within three miles east west of Butte St. Pierre. These limits were also approved by Fr. Funke, O.M.I., Rev. L. Forget, and Fr. V. Boser, O.M.I.

It was now time to teach religion to the children. In 1950 Sisters Imelda and Claudia taught catechism from July 3 to 16. Summer catechism classes were also conducted by the Ursuline Sisters, Sister Tarcisia and Apollonia. Catechism classes were conducted on Saturdays in preparation for Confirmation and First Holy Communion.

The Church of Paradise Hill was started in May of 1954, and completed on July 2 of the same year.

On October 31 1954, Fr. Alois Kedl, O.M.I. was ordained in Rome. Early in the year of 1955, preparations were started for the homecoming of the new priest. Fr. Kedl said his first Mass at Paradise Hill on July 31 1955, after having spent seven years in Rome. The Provincial of the Oblates Rev. Fr. S. Wachowicz, was the assistant priest. Fr. A. Riffel and Fr. Hertz were deacon and sub-deacon. Fr. G. Kuchartz preached the sermon. Other present included Fr. Warnke, Fr. Engel, Bro. Gasper and Bro. Halbauer.

It was a time for much celebration. A banquet was held at Fink's Resort, and the children and the choir staged an open-air concert. Sr. Margaret and Sr. Fidelis, a sister of Fr. Kedl, were there for the occasion, helping with the concert and the festivities.

In 1956, a parish mission was preached at Paradise Hill by Fr. Hugo Laron, O.M.I., from July 29 to August 5. September of 1956 was sad for the residents of the area, as Fr. Boser left after nine years of devoted work looking after Paradise Hill, St. John's and Frenchman's Butte.

In 1958, Rev. R. Halbauer of Our Lady of Sorrows Parish was ordained.

In November 1973, the church building at Butte St. Pierre was moved to Paradise Hill. The interior and exterior were repaired and refurbished. On July 15 1974, the redecorated church was officially opened. It was called the Roman Catholic Church of Paradise Hill, and dedicated to Our Lady of Sorrows. (Source: Lavigne, S. Kaleidoscope: Many Cultures - One Faith, St. Peter's Press, Muenster, Saskatchewan, 1990, p. 272-273)