

Office Hours
Fr. Millan Sajonas
Director of Adult and Family
Faith Formation
Wednesday to Friday
9:00 am-12:00 noon
Contact Number
306-763-5677
Email: bmjs1981@gmail.com
adultfaith@padiocese.ca

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 or call 306-763-5677. In Prince Albert, we have started again an hour of Adoration every Thursday night from 7:00 - 8:00 pm at our Lady of Czestochowa Parish.

Suggested Materials:

- (1) *No Turning Back: Teenage Rebel to Catholic Priest* (Audio) by Fr. Donald Calloway;
- (2) *The Treasure of our Soul* (Audio) by Dr. Scott Han;
- (3) *Peace on Earth* (Encyclical) by St. John Paul II;
- (4) *The House of the Lord: A Catholic Biblical Theology of God's Temple in the Old and New Testaments* (Book) by Dr. Stephen C. Smith.

For more resources: padiocese.ca or bmjsajonas.com



Pilgrimages: If you are interested in joining a pilgrimage in the near future, you can email Fr. Bernabe Millan Sajonas to inquire about it for information. You can also check the upcoming activities of Fr. Millan at <https://www.bmjsajonas.com/upcoming-activities>. Let us continue to pray for one another! God bless you!

Adult and Family Faith Formation: For online resources, please visit <https://www.bmjsajonas.com/adult-faith-formation>

Next issue's contents:

Mark 4:26-29: The parable of the growing seed; getting to know a parish in the diocese; Bible Study, resources for faith formation, and much more...

Editors:

Sr. Mariette Bilodeau (SK, Canada), Matthew Allen Newland, PhD (QC, Canada), Fr. Millan Sajonas (SK, Canada), and Fr. Maurice Fiolleau. (SK, Canada).

ADULT & FAMILY FAITH FORMATION COMMISSION

Diocese of Prince Albert

IMDVS June 2020

Mark 2: 18-20: The Parable of Groom's Attendants

By Fr. Bernabe Millan Sajonas

One of the most popular religious practices is fasting. It is a religious observance of abstinence from food or water for a period of time. It is self-discipline of mind and body to facilitate endurance. Spiritually, it is a self-denial or restraint from food or water, in order to create space for God's grace.

Fasting occupies a special place for many religions. In our gospel, Jesus is asked why the Pharisees and John's disciples observed fasting, while Jesus and his disciples did not. Answering their question, the Lord explains that the bridegroom's attendants do not fast while the bridegroom is with them. However, there will be a time when the Lord's disciples will fast.

Jesus' presence was the time of the great visitation of God to humanity. It was a time of rejoicing. It was a time of blessing. The Lord came to proclaim the gospel and to bring about salvation from the darkness of sin and death. Thus, it was the time of the great jubilee and apex of God's revelation to the nations. Joy is the proper response for the Lord's time on earth.

The time for fasting would come for the bridegroom's attendants when the great awaiting dawned for humanity. It is a religious act of piety to discern God's will, keeping vigil and remaining steadfast to the Lord's teachings. A healthy and reasonable period for fasting trains the body and soul to communicate with the Lord, increasing one's relationship with him.

In the Gospel, one is also invited to give the proper response to one's situation. There is a time for everything. We need discerning hearts and minds to act accordingly in the ways of the Lord. This is only possible through God's grace. May the Lord grant us the wisdom and strength to act appropriately for the needs of our time!

Reflection Questions:

1. What is the meaning of the public ministry of the Lord for you?
2. Do you practice fasting and abstinence? How often?
3. What are the personal and religious advantages of fasting?
4. How do you respond to difficult situations?
5. What are the signs of God's grace and blessings for you?

St. Joan of Arc, Domremy

As soon as they arrived from France, around 1893, the first settlers of Domremy started thinking of establishing a parish and building a church. During the first few years, a missionary came to celebrate Mass in one of the homes. Thus, a small mission was established and named Ste-Jeanne d'Arc in honor of one of the co-patronesses of France. This small community was, at the time, situated about two and a half miles from the actual site of the present village.

In 1895, Father Berthelot, arriving from France, became the pastor of Domremy. He built a chapel out of squared logs and founded the parish. Unfortunately, he only remained for one year. For the next five years, Ste-Jeanne d'Arc Church had no resident parish priest. Father Barbier, O.M.I. from St. Louis, would come to celebrate mass and administer the sacraments. Finally, in 1902, Father Barbier was named resident priest of Domremy. He was to remain in the parish until 1912.

When Fr. Barbier came to reside in Domremy, there was still no school there. Coming from St. Louis, the good priest had worked with the Daughters of Providence, established there since 1897. He knew of their excellence and asked them to come and open a house in his new parish. The sisters accepted and arrived in Domremy on Dec. 21, 1903. The parishioners were overjoyed but unfortunately the lodgings for the sisters were very poor. To accommodate the newcomers, a new church was built with a lean-to in the back, where the priest could take refuge. Fr. Barbier sacrificed his rectory for the sisters and for the school. So it was that the school, with 25 students, opened its doors on Jan. 7, 1904.

During the next 15 years, the village of Domremy grew, but people built along the railroad tracks, situated about 4 kilometers from where the church had been built. The Daughters of Providence seeing, with great disappointment, their little students moving farther from their convent, decided to leave Domremy and after 12 years the sisters moved and closed that school.

Fr. J. A. Larochelle became the parish priest of Ste-Jeanne d'Arc Parish in 1918. Because the village had moved too far from the church, he believed it would be a good plan to build a new church in the midst of his parishioners. So it was that the new Ste-Jeanne d'Arc church was located in the centre of the new village of Domremy. A rectory was also constructed.

In 1928, Fr. Louison asked the Daughters of Providence to come back to Domremy and continue the work they had started in 1904. The sisters seemed to have been happy to come back and take charge of the village school. They built a convent in the centre of the community and started teaching. This time they would stay in Domremy until 1978.

Fr. J. A. Houle, native of Bellevue, was named administrator of the Parish of Ste-Jeanne d'Arc in 1939. (Continued on Page 3)

(Continued from Page 1) He was to remain as its parish priest until 1965. Fr. Houle did much for the Parish of Domremy. He organized the ladies of Ste-Anne, the sub-council of the Knights of Columbus, and the Boy Scouts of America. He also was the mastermind of a new church that was built starting on May 14, 1964. Unfortunately, the pastor did not get the satisfaction of seeing his dream realized. He was transferred to Prince Albert before the church building was completed.

In 1970, the parishioners of Domremy and their pastor, Fr. Bourgeois, celebrated the 75th anniversary of the founding of the parish. It was a time to reminisce, but also a time to look at all the blessings received. (Source: Lavigne, S. *Kaleidoscope: Many Cultures - One Faith*, St. Peter's Press, Muenster, Saskatchewan, 1990, p. 202-203)

The Family in God's Salvific Plan

14. The words of eternal life, which Jesus gave to his disciples, included the teaching on marriage and the family. Jesus' teaching allows us to distinguish three basic stages in God's plan for marriage and the family. In the beginning, there is the original family, when God the Creator instituted the first marriage between Adam and Eve as the solid foundation of the family. God not only created human beings male and female (Gen 1:27), but he also blessed them so they might be fruitful and multiply (Gen 1:28). For this reason, "a man leaves his father and his mother and cleaves to his wife and the two become one flesh" (Gen 2:24). This union was wounded by sin and became the historical form of marriage among the People of God, for which Moses granted the possibility of issuing a bill of divorce (cf. Dt 24:1ff.). This was the principal practice in the time of Jesus. With Christ's coming and his reconciling a fallen world through his redemption, the period begun by Moses ended.

15. Jesus, who reconciled all things in himself, restored marriage and the family to their original form (Mk 10:1-12). Marriage and the family have been redeemed by Christ (Eph 5:21-32), restored in the image of the Holy Trinity, the mystery from which every true love flows. The spousal covenant, originating in Creation and revealed in the history of salvation, receives its full meaning in Christ and his Church. Through his Church, Christ bestows on marriage and the family the grace necessary to witness to the love of God and to live the life of communion. The Gospel of the Family spans the history of the world from the creation of man in the image and likeness of God (cf. Gn 1: 26-27) until it reaches, at the end of time, its fulfillment in the mystery of the Christ's Covenant with the wedding of Lamb (cf. Rev 19:9) (cf. John Paul II, Catechesis on Human Love).

(Excerpt from *The Vocation and Mission of the Family in the Church and Contemporary World*, Vatican City, 2014)