



# SACRED HEART CHURCH OF THE FIRST PEOPLES

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## AYIKIPIISM (Frog Moon) MONTH OF APRIL

### REFLECTIONS

Today we celebrate the Resurrection of Jesus—a message of hope for all of us. Like Jesus, we will experience suffering in our lives which can sometimes feel hopeless. But we have faith that after the suffering—the crucifixion— will come the Resurrection. We can hope in this: God can make good come out of even the worst situation in our lives. Let us offer our sufferings, sorrows, worries, and hurts to Jesus and confidently receive his Resurrected joy.

### WEEKLY SUNDAY COLLECTION

From Sunday April 10<sup>th</sup> to April 16<sup>th</sup> \$2367.37, Church Building Fund \$1300, and Recyclable cans and bottles \$147.

### PARISH TEAM

Fr. Susai Jesu, OMI  
Fr. Mark Blom, OMI  
Deacon Paul Tam  
Seminarian Jake Mullin

*Lord Jesus Christ, I rejoice and rejoice continually in Your glorious and triumphant victory over death. For Your victory is my victory. Help me to live by it, in it, and for it. I am grateful to my depths—grateful forever. Amen*



## CHARITY THE NEW LIFE OF EASTER—C

### *Resiliency is the key to love—Maya Angelou*

(Acts 10:34, 36-43; Col 3:1-4; John 20:1-18)

We know that Christ has risen from the dead because, despite all death and wounds, love exists and love continues in the world. Charity is the new life of Easter.

What is meant by that - charity is the new life of Easter?

Maya Angelou is the Black American poetess who spoke at Bill Clinton's inauguration. When she was 7 years old, she was raped by a neighbor. She told her grandmother, who called the police. Her assailant was arrested and put in prison. Criminals within prisons have their own codes and one of them is that sex offenders are themselves often tortured and killed by fellow inmates. This was the case for her attacker. Soon after his arrest he was murdered by his fellow prisoners.

Angelou's seven-year-old mind and heart, already severely traumatized by the rape, was not able to deal with this. Quite naturally, she blamed herself for this man's death. The effect of this was so severe that for the next nearly 10 years she was unable to speak. She was put into special schools, seen as handicapped, retarded, abnormal – with all that psychological and social havoc this wreaked. It is hard to imagine a more wounded and broken childhood than hers.

But she recovered, learned to speak again, and eventually has become a gifted speaker, opera singer, writer and poet. More importantly, she has become a woman of rare vibrancy, zest, graciousness, style, warmth, gratefulness, faith and love – complete with an exceptional sense of humor and delight. Looking at and listening to the Maya Angelou of today, it borders on the impossible to believe that she is the same person who endured her own childhood.

When she speaks, she tells you her secret is faith. But hers is a particular kind of faith, a faith in the resurrection. She has her own, one-line, wording for this: resiliency is the key to love.

Her faith is in contrast to an old Joan Baez, civil war song from the sixties, called "*The Night They Drove Old Dixie Down*". The singer is telling the story of her brother, killed in the war. It's a beautiful song, expressing a deep melancholy that is full of a noble stoicism, but contains nothing of hope. Her young brother is dead, killed senselessly in war:

He was just eighteen, proud and brave,  
When a Yankee laid him in his grave.  
I swear by the mud below my feet,  
You can't raise a Caine back up when it's in  
defeat.

Maya Angelou's story awakens in us the central truth of our faith: You can raise life back up when it's in defeat! There is resurrection and this puts all wounds and death into a completely different focus. It also calls on us to move beyond our wounds and our deaths. Resiliency is the key to love.

Stories like Maya Angelou's are proof of the resurrection, proof that the grave of Christ was empty, proof that love is more resilient than the many things that crucify it. Love and laughter go on. Charity is the new life of Easter.

I believe that Jesus is resurrected from the dead because of the many Maya Angelou's that I have met. I have experienced charity, love, forgiveness and resiliency. I was present when a woman met with her sexual abuser, communicated to him with love her feelings about what happened as a way of trying to forgive him, went on to ask him to forgive her for how she had reacted in anger and hatred toward him for many years, then gave him a hug.

Yes, I have seen the new life of Easter. In Maya's story, in our own stories, perhaps in your story, we see that dead bodies do rise from their graves, that dead voices do sing again, that abused bodies do delight again in joy, and that wounded spirits do grow strong again through forgiveness, and move on.

And that is the challenge of Easter, the challenge of the resurrection. It invites us to a new life of charity and resiliency. Faith in the resurrection is the only thing that can ultimately empower us to live beyond our crucifixions, beyond being raped, beyond being muted by wounds.

Someone once brought my attention to an Easter card which ended with the challenge: "May you leave behind you a string of empty tombs!" That is both my Easter wish and my Easter challenge for all of us. Let our wounded, muted voices begin to sing again: Christ is risen! Life is very, very good! Happy Easter!

Archbishop Emeritus Sylvain Lavoie, OMI



### Baptism Preparation

The next Baptism Preparation Class will be on **Wednesday May 4, 2022** at 6pm in the Parish Boardroom. Please register by calling the office at 780-422-3052.

### BAPTISM

Dante Martin  
Ryo Martin  
Christopher Martin

### DEATH

Helen McCree

### Mass Schedule

Daily Masses from Monday to Saturday at **9 am**  
(Live Stream)

All Sundays at **10:00 am**,

**11:30 am** (Indigenous Mass)

**4:00 pm** (Eritrean Mass) and

**7:00 pm** at **Santa Maria Goretti Catholic Church**  
and

Holy Rosary and Adoration on Fridays at **7 pm**  
(Live Streaming from our Facebook)

## EASTER AS OPENING THE DOORS OF HELL

There is a particular line in the Apostles' Creed which is deeply rooted in the Gospels - Jesus descended to the dead, or in some versions, Jesus descended into hell.

In the Gospel of Mark, for instance, Jesus goes into morally taboo places, and takes God's light and healing there. And, for first-century Judaism, there was no place more taboo than death itself. Their belief was that human beings were created to enjoy God's presence in this life and not to die. Death was seen as an evil, the consequence of sin, an alienation from God, a place separated from heaven, with no door in between.

Hence to say that Jesus "descended to the dead" was the same as saying he "descended into hell". All the dead were considered as separated from God.

One of our major beliefs is that, by entering death, Jesus precisely entered this underworld, this Sheol, this place of separation and alienation, this "hell", and, once there, breathed out God's light and healing in the same way as, in John's Gospel, he went through doors that were locked by fear and breathed out peace and forgiveness. By going through locked doors and breathing out peace, he both descends into hell and opens the gates of heaven.

This is not something abstract, a creedal statement to be believed. It is still happening. There are many forms of death, Sheol, the underworld, hell. Suicidal depression, incurable bitterness, a wound so deep it can never heal, helplessness inside of a life-destroying addiction, a beaten and crushed spirit, an alienation too deep and long-standing to be overcome. Any of these can leave us huddled in a locked room, in some underworld, in some private hell, too weak to open the doors that lead to love and life. The gates of heaven close for many reasons.

In an ancient homily describing Jesus' descent into hell, as Jesus wakes up Adam, he says to him: I did not create you to be held a prisoner in hell. ... Arise, let us leave this place!

**Ron Rolheiser, San Antonio, Texas**

# Pope Francis apologizes to Indigenous Peoples, will come to Canada

***In the final audience in the Clementine Hall of the Apostolic Palace in the Vatican, Pope Francis addressed to them these words:***

Dear brothers and sisters,

Good morning and welcome!

I thank Bishop Poisson for his kind words and each of you for your presence here and for the prayers that you have offered. I am grateful that you have come to Rome despite the difficulties caused by the pandemic. Over the past few days, I have listened attentively to your testimonies. I have brought them to my thoughts and prayers, and reflected on the stories you told and the situations you described. I thank you for having opened your hearts to me, and for expressing, by means of this visit, your desire for us to journey together.

I would like to take up a few of the many things that have struck me. Let me start from a saying that is part of your traditional wisdom. It is not only a turn of phrase but also a way of viewing life: "In every deliberation, we must consider the impact on the seventh generation". These are wise words, farsighted and the exact opposite of what often happens in our own day, when we run after practical and immediate goals without thinking of the future and generations yet to come. For the ties that connect the elderly and the young are essential. They must be cherished and protected, lest we lose our historical memory and our very identity. Whenever memory and identity are cherished and protected, we become more human.

In these days, a beautiful image kept coming up. You compared yourselves to the branches of a tree. Like those branches, you have spread in different directions, you have experienced various times and seasons, and you have been buffeted by powerful winds. Yet you have remained solidly anchored to your roots, which you kept strong. In this way, you have continued to bear fruit, for the branches of a tree grow high only if its roots are deep. I would like to speak of some of those fruits, which deserve to be better known and appreciated.

First, your care for the land, which you see not as a resource to be exploited, but as a gift of heaven. For you, the land preserves the memory of your ancestors who rest there; it is a vital setting

making it possible to see each individual's life as part of a greater web of relationships, with the Creator, with the human community, with all living species and with the earth, our common home. All this leads you to seek interior and exterior harmony, to show great love for the family and to possess a lively sense of community. Then too, there are the particular riches of your languages, your cultures, your traditions and your forms of art. These represent a patrimony that belongs not only to you, but to all humanity, for they are expressions of our common humanity.

Yet that tree, rich in fruit, has experienced a tragedy that you described to me in these past days: the tragedy of being *uprooted*. The chain that passed on knowledge and ways of life in union with the land was broken by a colonization that lacked respect for you, tore many of you from your vital milieu and tried to conform you to another mentality. In this way, great harm was done to your identity and your culture, many families were separated, and great numbers of children fell victim to these attempts to impose a uniformity based on the notion that progress occurs through ideological colonization, following programmes devised in offices rather than the desire to respect the life of peoples. This is something that, unfortunately, and at various levels, still happens today: ideological colonization. How many forms of political, ideological and economic colonization still exist in the world, driven by greed and thirst for profit, with little concern for peoples, their histories and traditions, and the common home of creation! Sadly, this colonial mentality remains widespread. Let us help each other, together, to overcome it.

Listening to your voices, I was able to enter into and be deeply grieved by the stories of the suffering, hardship, discrimination and various forms of abuse that some of you experienced, particularly in the residential schools. It is chilling to think of determined efforts to instil a sense of inferiority, to rob people of their cultural identity, to sever their roots, and to consider all the personal and social effects that this continues to entail: unresolved traumas that have become intergenerational traumas.

All this has made me feel two things very strongly: indignation and shame. Indignation, because it is not right to accept evil and, even worse, to grow accustomed to evil, as if it were an inevitable part of the historical process. No! Without real indignation, without historical memory and without a commitment to learning from past mistakes, problems remain unresolved and keep coming back. We can see this these days in the case of war. The memory of the past must never be sacrificed at the altar of alleged progress.

I also feel shame. I have said this to you and now I say it again. I feel shame – sorrow and shame – for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values. All these things are contrary to the Gospel of Jesus Christ. For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon. Clearly, the content of the faith cannot be transmitted in a way contrary to the faith itself: Jesus taught us to welcome, love, serve and not judge; it is a frightening thing when, precisely in the name of the faith, counter-witness is rendered to the Gospel.

Your experiences have made me ponder anew those ever timely questions that the Creator addresses to mankind in the first pages of the Bible. After the first sin, he asks: "Where are you?" (*Gen 3:9*). Then, a few pages later, he asks another question, inseparable from the first: "Where is your brother?" (*Gen 4:9*). Where are you? Where is your brother? These are questions we should never stop asking. They are the essential questions raised by our conscience, lest we ever forget that we are here on this earth as guardians of the sacredness of life, and thus guardians of our brothers and sisters, and of all brother peoples.

At the same time, I think with gratitude of all those good and decent believers who, in the name of the faith, and with respect, love and kindness, have enriched your history with the Gospel. I think with joy, for example, of the great veneration that many of you have for Saint Anne, the grandmother of Jesus. This year I would like to be with you on those days. Today we need to re-establish the covenant between grandparents and grandchildren, between the elderly and the

young, for this is a fundamental prerequisite for the growth of unity in our human family.

Dear brothers and sisters, it is my hope that our meetings in these days will point out new paths to be pursued together, instil courage and strength, and lead to greater commitment on the local level. Any truly effective process of healing requires concrete actions. In a fraternal spirit, I encourage the Bishops and the Catholic community to continue taking steps towards the transparent search for truth and to foster healing and reconciliation. These steps are part of a journey that can favour the rediscovery and revitalization of your culture, while helping the Church to grow in love, respect and specific attention to your authentic traditions. I wish to tell you that the Church stands beside you and wants to continue journeying with you. Dialogue is the key to knowledge and sharing, and the Bishops of Canada have clearly stated their commitment to continue advancing together with you on a renewed, constructive, fruitful path, where encounters and shared projects will be of great help.

Dear friends, I have been enriched by your words and even more by your testimonies. You have brought here, to Rome, a living sense of your communities. I will be happy to benefit again from meeting you when I visit your native lands, where your families live. I won't come in the winter! So I will close by saying "Until we meet again" in Canada, where I will be able better to express to you my closeness. In the meantime, I assure you of my prayers, and upon you, your families and your communities I invoke the blessing of the Creator.

I don't want to end without saying a word to you, my brother Bishops: Thank you! Thank you for your courage. The Spirit of the Lord is revealed in humility. Before stories like the one we heard, the humiliation of the Church is fruitfulness. Thank you for your courage.

I thank all of you!



INTEGRITY • COURAGE • MANLINESS • COMMITMENT • FIDELITY

# MEN of INTEGRITY

Lead by Example!

# Into the Light!

*"The light shines in the darkness,  
and the darkness has not overcome it"*

John 1:5

AB Richard Smith



André Regnier



Fr. Paul Moret



## April 29-30, 2022

Holy Trinity Parish, Spruce Grove, AB

200 Boundary Road, North of Highway 16A  
(Between Spruce Grove and Stony Plain)

**Early-Bird Registration:** \$50/Man • \$40/Student

**APRIL 25<sup>th</sup> Registration:** \$60/Man • \$50/Student

Friday: 5:30 PM - 10 PM • Saturday: 7:30 AM - 4 PM

REGISTER ONLINE: [www.catholicfamilyministries.com](http://www.catholicfamilyministries.com) | 780.934.2202

## FACING OUR TOUGH HOURS

When we find ourselves in a situation that's causing us deep interior anguish, do we walk away, assuming that the presence of such pain is an indication that this isn't the right place for us, that something's terminally wrong here?

Or, like Jesus, do we accept to stay, saying to ourselves, our loved ones, and our God: "What shall I say, save me from this hour?"

At the very moment that Jesus was facing a humiliating death by crucifixion, the Gospel of John hints that he was offered an opportunity to escape. A delegation of Greeks, through the apostle Philip, offer Jesus an invitation to leave with them, to go to a group that would receive him and his message. So, Jesus has a choice: Endure anguish, humiliation, and death inside his own community or abandon that community for one that will accept him. What does he do? He asks himself this question: "*What shall I say, save me from this hour?*"

Although this is phrased as a question, it's an answer. Jesus is choosing to stay, to face the anguish, humiliation, and pain because he sees it as the precise fidelity, he is called to within the very dynamic of the love he is preaching. He came to earth to incarnate and teach what real love is and now, when the cost of that is humiliation and interior anguish, he knows and accepts that this is what's now being asked of him. The pain is not telling him that he's doing something wrong, is at the wrong place, or that this community is not worth this suffering. To the contrary: The pain is understood to be calling him to a deeper fidelity at the very heart of his mission and vocation. Until this moment, only words were asked of him, now he is being asked to back them up in reality; he needs to swallow hard to do it.

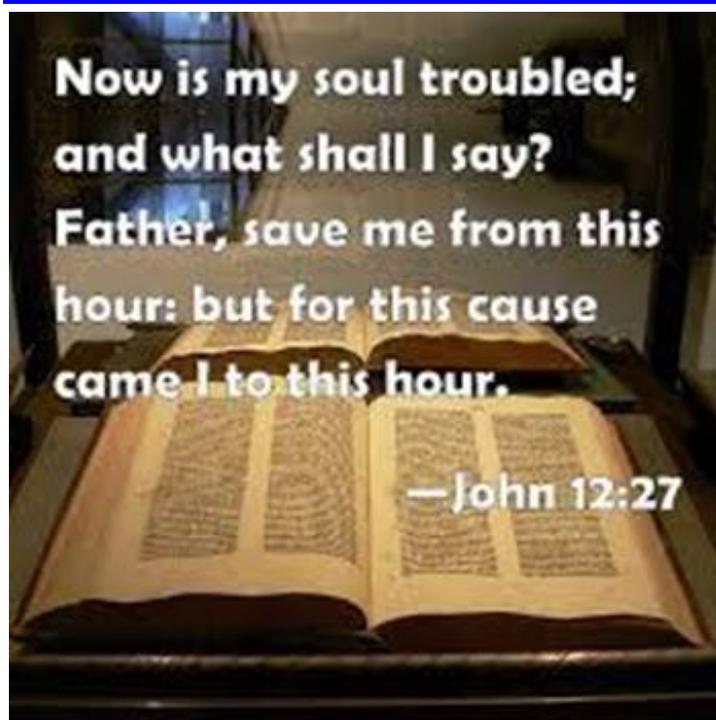
*What shall I say, save me from this hour?* Do we have the wisdom and the generosity to say those words when, inside our own commitments, we are challenged to endure searing interior anguish in situations that we will all find ourselves in?

Ron Rolheiser, San Antonio, Texas



## Sacramental Preparation at Sacred Heart

Please contact Fr. Mark through to set up time for youth and adult preparation of First Communion, First Reconciliation and Confirmation. Parents or guardians must accompany children for the classes. Candidates can receive their first communion and confirmation at a Sunday Mass of their choice. Contact Fr. Mark through the office, 780-422-3052.



# You're invited to the 2022



**SACRED HEART CHURCH OF THE  
FIRST PEOPLES**



**Join us in person from July  
25<sup>th</sup>-28<sup>th</sup>**

For more information go to <https://lacsteannepilgrimage.ca/>

# WALK WHERE JESUS WALKED

*Are you wanting to go on a pilgrimage but not sure what to expect and experience?*

We invite you to join our HOLY LAND ONLINE INFORMATION SESSION on **April 20<sup>th</sup>** from 6pm - 7:30 pm MST. The online session will be via zoom.

On November 15 - 22, 2022, Archbishop Emeritus Sylvain Lavoie, OMI and Father Susai Jesu, OMI are leading a group on a pilgrimage to the Holy Land, the land of the Bible, the land where Jesus Himself walked, transforming hearts and lives.

In the free info session, we will share with you the Holy Land experience, where you will see the different holy sites where Jesus walked, lived, healed many and where He rose from the dead and hear the stories of the pilgrims who have been there.

To join the session:

1. Download the zoom app on your computer/ iPad/ phone.
2. Click on Join the Meeting
3. Enter meeting ID
4. Join Zoom Meeting ID: 880 8649 1492

We are looking forward to seeing you then!



***For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in;*** Matthew 25:35

On the First Sundays of the month food will be collected at Masses. This food is given to the needy who come to our door. Many other parishes have been doing this and they give to us. As we make this a practice, our Sunday Eucharistic becomes more complete.

Thanks to the donations from many people and other parishes, our pantry shelves are looking better. We have recently found out many homeless are living in tents and able to store some food. We are looking for food items, such as canned meat with pull-top, instant KD, instant rice and instant soup, where water can be added to make a meal. This will allow us to feed the people most in need.



## STAR OF THE NORTH RETREAT CENTRE UPCOMING EVENTS

[www.starofthenorth.ca](http://www.starofthenorth.ca), 780-459-5511

**Together We Heal** Join the dialogue circle as we continue to walk humbly with our Creator toward healing and reconciliation. Our special guests are Gary Gagnon and Archie Arcand with perspectives on the recent delegation to Rome. Thursday, April 21 at 7:00 pm (MT). By donation. Phone 780-459-5511 or register at [www.starofthenorth.ca/listening](http://www.starofthenorth.ca/listening)

**Spanish Retreat – April 22-24** Is it possible to live as resurrected people now? If you have connection to Spanish speakers in your parish or community, please consider inviting (or sponsoring) them to participate in this Easter retreat with Sr. Mariángel Marco Teja. Please register by April 14. Cost: Online \$90; Commuter \$180; Live-in; \$250. Phone 780-459-5511 or register at [www.starofthenorth.ca/resurreccion](http://www.starofthenorth.ca/resurreccion)

**Food & Faith: Cultivating an Appetite for Change** is the final public lecture in our *Climate Hope Speaker Series*. The Bible is a book about food; come discover a robust food ethic in scripture. Join us for an in-person or online evening Roy Berkenbosch, founding director of the Micah Centre at The King’s University. Saturday, February 26 at 7:00 pm. Open to the public by donation. Phone 780-459-5511 or register at [www.starofthenorth.ca/climate-hope](http://www.starofthenorth.ca/climate-hope)

**Holy Ground: The Spiritual Act of Growing & Sharing Food** is a series of outdoor urban gardening evenings with Clinton Porritt, combining ritual & reflection with hands-on good gardening practices and education around issues such as creation care and food security. 8 Wednesdays from 6:30 to 8:00 pm, May 4 to June 22. Cost: \$120. Phone 780-459-5511 or register at [www.starofthenorth.ca/holy-ground](http://www.starofthenorth.ca/holy-ground)

**Bereavement Support Group—Starting May 10** Join Wanda Lehman in a safe environment for those who are bereaved; to share stories, gain support through one another, and learn strategies to assist with issues with your personal grief journey. 8 Tuesdays from 1:30 to 3:00 pm, May 10 to June 28. Cost: \$120. Phone 780-459-5511 or register at [www.starofthenorth.ca/bereavement](http://www.starofthenorth.ca/bereavement)

Special thanks to all of our donors from this week.

Without your support, our Church rebuild would not be possible:

Basuric

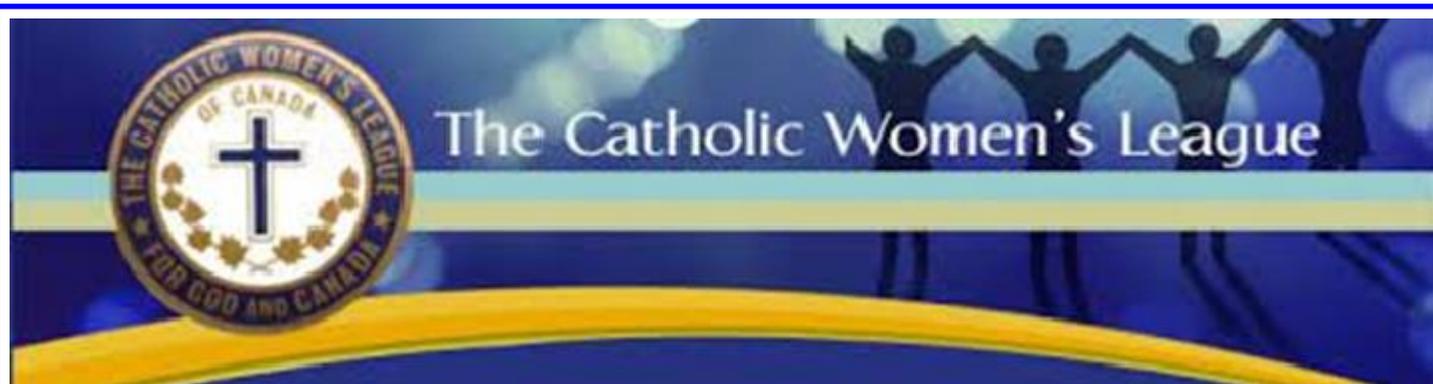
Dunphy

Société des Missions Étrangères

McCree

### Sacred Heart Church Fund Raise Campaign - Funds Received 34.21%





Novena for the Feast of Our Lady of Good Counsel: April 26

A few weeks ago, the story of Our Lady of Good Counsel was presented in this column. As her feast day approaches, there is a novena that can be prayed for Our Lady's intercession.

First, what is a novena? According to the Catholic Encyclopaedia ([newadvent.org](http://newadvent.org)), it is a nine days' private or public devotion in the Catholic Church to obtain special graces. Furthermore, "the novena of prayer is thus a kind of prayer which includes in it, so to speak, as a pledge of being heard, confidence and perseverance, two most important qualities of efficacious prayer" ([newadvent.org](http://newadvent.org)). The usual practice involves saying the devotional prayer during the nine days leading up to the feast day.

Next, one might ask if there's a scriptural basis for this devotion. Yes, there is. After Jesus' Ascension, members of the early Church including eleven apostles, Mary, and some other disciples joined in continuous prayer. (Acts 1: 13-14). Christ Himself had expressly mentioned that the Holy Spirit would be descending (Acts 1: 5). On the day of Pentecost, the traditional Jewish festival of Shavuot celebrated on the fiftieth day after Passover, the disciples received the Holy Spirit after having persevered in prayer for nine days. This, therefore, can serve as a model and example for every novena as it was given by Christ Himself to the Church in the first Pentecost novena ([newadvent.org](http://newadvent.org)).

Finally, here's the novena, written in by Pope Pius XII in 1953, that can be prayed from April 17 to April 25 for nine consecutive days leading up to the Feast of Our Lady of Good Counsel on April 26:

Holy Virgin, moved by the painful uncertainty we experience in seeking and acquiring the true and the good, we cast ourselves at thy feet and invoke thee under the sweet title of Mother of Good Counsel.

We beseech thee: come to our aid at this moment in our worldly sojourn when the twin darkness of error and of evil plot our ruin by leading minds and hearts astray.

Seat of Wisdom and Star of the Sea, enlighten the victims of doubt and of error, so that they may not be seduced by evil masquerading as good; strengthen them against the hostile and corrupting forces of passion and of sin.

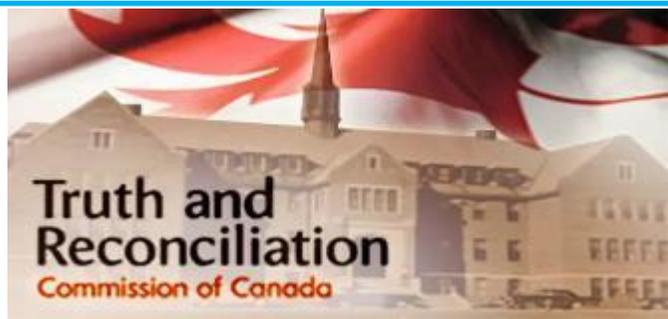
Mother of Good Counsel, obtain for us our most urgent need (say your intention here) and secure for us from thy Divine Son the love of virtue and the strength to choose, in doubtful and difficult situations, the course agreeable to our salvation.

Supported by thy hand we shall thus journey without harm along the paths taught to us by the word and example of Jesus our Saviour, following the Sun of Truth and Justice in freedom and safety across the battlefield of life under the guidance of thy maternal Star, until we come at length to the harbor of salvation to enjoy with thee unalloyed and everlasting peace. Amen

Conclude with: Our Father, Hail Mary, Glory Be...

Then three times: Our Lady of Good Counsel, pray for us.

Written by Judith Frank



## TRUTH AND RECONCILIATION COMMISSION

**Call to Action n° 40:** “We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.”

- **We pray for the creation of adequately funded and accessible Aboriginal-specific victim programs and services .**



## MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS REPORT

**Call for Justice n° 1.9:** We call upon all governments to develop laws, policies, and public education campaigns to challenge the acceptance and normalization of violence .

- **We pray for the development of laws, policies, and public education campaigns to challenge the acceptance and normalization of violence**



## Prayer for Missing and Murdered Indigenous Women and Girls

Creator God, we pray for Honesty. May those who have information about the whereabouts of these women and girls be moved to share it.

Creator God, we pray for Humility. Give Canadians the humility to open their hearts to hear stories from this country that are not celebratory; stories of colonization, racism, and marginalization. We pray for all those whose lives are marked by trauma because of these murders and disappearances. Hold them in love, Abba. Catch every tear that falls.

Creator God, we pray for Wisdom. May the leaders of the inquiry and all those who direct them have the wisdom that comes only from you to listen deeply and make wise recommendations, so that we may all heal together.

## READINGS FOR EASTER SUNDAY

### FIRST READING

#### A reading from the Acts of the Apostles (Acts 10.34a, 37-43)

Peter began to speak: "You know the message that spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.

"We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead

"He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the Prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

**Thanks be to God.**

### RESPONSORIAL PSALM (Psalm 118)

**Response: This is the day the Lord has made; let us rejoice and be glad.**

O give thanks to the Lord, for he is good; his steadfast love endures forever. Let Israel say, "His steadfast love endures forever." R.

"The right hand of the Lord is exalted; the right hand of the Lord does valiantly." I shall not die, but I shall live, and recount the deeds of the Lord. R.

The stone that the builders rejected has become the chief cornerstone. This is the Lord's doing; it is marvellous in our eyes. R.

### SECOND READING

#### A reading from the letter to the Colossians (Colossians 3.1-4)

Brothers and sisters: If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

**Thanks be to God**

### GOSPEL ACCLAMATION

**Alleluia. Alleluia.**

Christ, our Paschal Lamb, has been sacrificed; let us feast with joy in the Lord.

**Alleluia.**

### GOSPEL READING

#### A reading from the Gospel according to John (John 20.1-9)

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in.

Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead.



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