

SYNAXIS

Liturgical Newsletter / Bulletin liturgique

February – March **2022** Février – Mars

THE NEW FRENCH TRANSLATION OF THE MISSEL: WHAT HAS CHANGED FOR THE FAITHFUL?

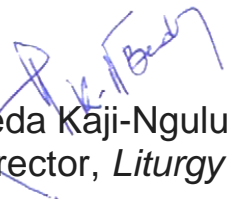
On November 28, 2021, a new liturgical year began, marked by the coming into effect of the book of prayers used by the Church to express her faith. It is a book that we are called to make our own.

Even as we participate in the Eucharist, at this point somewhat over a month since the new translation took effect, are we sure that we are aware of the changes it means for us? It will be by exploring and improving our grasp of this liturgical book that we can best make it our own and enter into the intelligence of the liturgy. And so it is appropriate that the ***Liturgical Dossier*** in this issue of ***Synaxis*** should focus on the changes that affect the faithful as they take part in the Mass. A future issue will also deal with changes in the texts of prayers used by priests in celebrating the Mass.

The new translation has been received in different ways by its various users, and it has raised and continues to raise numerous questions. You can read about them in the testimonies of two unidentified parishioners appearing in the ***Echo of our parishes*** section of the newsletter.

Speaking of news, one thing that is certainly not is the COVID-19 pandemic, which continues to wreak havoc around the world, having pointed up our frailties in every way. Responding to this reality all around us, the Archbishop invites us in his Nativity pastoral letter to undertake a truly inward journey, and one that we might be well advised to pursue even beyond the Christmas season. And why? To welcome the visit of Him who is able to reach us and desires to reach us through this harrowing journey - during Christmas - that we should experience each time the Lord comes near us through his Word, through our brothers and sisters and through the events of life. In this vein, the section ***Our Shepherd Speaks to Us*** features some extracts from that pastoral letter.

The Liturgical resources section of our bulletin is also well stocked. Use and enjoy them to assist you in making the Missal your own and to enrich your prayers. We hope that this issue will help you to participate more fully in the Eucharist and avoid the stumbling and hesitations of those who are not yet abreast of the changes in the new French translation of the Missal. And we hope that you will welcome it enthusiastically.



Beda Kaji-Ngulu
Director, *Liturgy Services*

OUR SHEPHERD SPEAKS TO US



LET'S OPEN THE DOOR TO OUR HEARTS!

During the Christmas and New Year celebrations, while the COVID-19 pandemic had not taken its last breath, Archbishop Christian Lépine addressed a pastoral letter to us. In it, he invited us to undertake an inner journey to keep alive this unique celebration during which God himself comes to celebrate in us and among us.

Brought together by Jesus

The pandemic goes on. It continues to wreak havoc all around the earth, flouting scientists and their predictions. Preventive measures of all kinds – lockdowns, masks, vaccinations and the vaccination passports – are still in effect. They have proven their value by helping to protect our lives. These measures have at the same time compromised our relationships and impacted our experience of the liturgy. We have become so distant from one another! With physical distancing we have had no choice! Happily there is prayer, and there is Christmas. On this subject, our Archbishop observes, "by praying at Christmas, we can become close to one another. It is Jesus who brings us together. With our awareness of this, the Archbishop urges, let us dare to open the door of our hearts, let us undertake an inner journey.

The pandemic goes on!

The pandemic is not over yet. It is still here, perhaps even for a long while yet. Maybe we will learn to live with it. The fight against COVID-19 goes on as well. In the circumstances, caution must be exercised.

An opportunity to grow

The pandemic is still with us! That's a fact. "It reminds us of the fragility of life. We all feel vulnerable." So on that account are we to close ourselves off? Not at all! Archbishop Lépine suggests that we follow the example of Jesus. "My sense of my own frailty," he writes, "leads me to love others with greater compassion and understanding. Jesus himself took on our frailty and made it the path of the radiance of his Love."

Learning from Joseph and Mary

The pandemic has not yet breathed its last. That no one will deny! However, as we must also acknowledge, the birth of Jesus is the wonder of wonders. It tells

us about God's loving-kindness. We speak of gentleness and tenderness, but life can also be hardship and brutality. There are moments of joy, but there are difficult moments, too. The pandemic that is disrupting the entire globe has made us keenly aware that hardship and difficulty are one aspect of this human experience. Mary and Joseph were not spared this! Let us learn, following their example, to live these experiences with gentleness and the strength of grace, as we journey through a strange land. "Let us welcome the Holy Spirit, let us rise up, let us imitate the serenity of Joseph and Mary's surrender to God ... Let us kneel down," for Jesus has come. He walks with us!

ECHOS FROM PARISHES

From St-Prosper, Beauce, December 15, 2021

Hello, since the beginning of the daily Mass transmitted by Salt and Light, I have attended Mass at Mary, Queen of the World Cathedral almost every day and I appreciate it very much. I noticed that for the past few days a new Missal has been in use. This is what I noticed: when we pray for the Church, we pray for the Pope, the Archbishop, Bishops, priests and deacons. Then it continues with the deceased. We no longer pray for the people of God, that is, the people of the redeemed, who do not appear in the categories named above. It bothers me a bit. I have the impression that the rest of the redeemed people are not important as if we lay people weren't part of the gang.

I would like to have an answer and I would like us to be included in the prayer of the Church because I believe that there is also a place for us lay people. Thank you very much for your attention.

N.B. This is not a criticism. Is it an oversight? This is a question I ask myself.

Answer:

Hello sir, your message has reached us. Thank you. You regularly attend at Mass and are attentive to the changes introduced by the New French translation of the Roman Missal.

Reading you very well, it seems to me that the priest who presides over the masses in which you take part uses the Eucharistic prayer number II most often. It is in this prayer that the priest addresses the Lord saying: "Make it grow in your charity in union with Pope N., our bishop N., and all the bishops, priests and deacons. » By relying only on this quote, you may, unfortunately, think that we no longer name the people of God and we no longer pray for them. Nevertheless, the people of God is present and named through the personal pronoun "We" widely used in this prayer as in so many other prayers contained in the Missal. On the other hand, if you are lucky enough to attend a Mass in which the

Eucharistic Prayer III is used, you will find that we continue to pray for the lay faithful. Here is an extract from the said Eucharistic prayer III: "And now.... Strengthen your Church, in pilgrimage on earth, in faith and charity, in union with your servant our Pope N. (..) and all the people you have redeemed. «In Eucharistic prayer IV, the priest who presides over the Eucharist to the Lord to remember: "your servant our Pope N., our bishop N. and all the bishops, priests and deacons... and all those who seek with righteousness. " As you can see, the New French translation of the Roman Missal has not forgotten the people of God. An information. In the first months of the New Year which is already upon us, the Liturgy Services will offer a session on the French new translation of the Roman Missal. One way to help us make it our own. I hope you will not fail to take part in it to discover all the changes and together deepen the prayer of the Church.

From Montreal, November 28, 2021 (referring to the New French Translation of Roman Missal)

Hello. This morning in church the priest told us: Some passages or elements of the missal will change or be said differently.

My question: Who made these changes? Will the words of the consecration of the Eucharist be changed?

In my opinion, we must absolutely not change any words that have to do with the consecration of the Eucharist. This is fundamental. Thank you for answering me.

Answer:

Good morning Sir, As your parish priest told you so well, a new French translation of the Roman Missal has been in effect since yesterday (1st Sunday of ADVENT). Since this is a new translation, some words/texts (e.g., prayers spoken by priests, prefaces, Eucharistic prayers, answers of the faithful) have been modified to allow the text used by all to be faithful to the original.

This work is the result of several years of work by the Commission for the Roman Missal and followed several stages of translation before being approved and proposed through the new translation which is now in our hands.

With this new translation, the words of the consecration are clearly highlighted. Here is an example. In the past, the priest said: : "il prit le pain, en te rendant grâce il le bénit, il le rompit." Today, he says, "il prit le pain, en te rendant grâce il dit la bénédiction, il rompit le pain...."

As you can well see, the heart of the Consecration is the same and is in its place. In the coming weeks, our Liturgy Services will offer a French session on the new translation of the Roman Missal. A way to help us own it. I hope that you will not fail to take part in it to discover all the changes and to deepen the Church's prayer together.

Hoping to have addressed your concern,

Pastoral sector Mercier-Est

At home, in the Mercier-Est pastoral sector, our liturgical committees are alive. They are at work. A few people are involved in each of our three parishes. Six in Ste-Claire and St-François d'Assise and five in Ste-Louise-de-Marillac.

Family Masses

For more than twenty years, we have been holding family masses. They have been interrupted because of the pandemic. But they have been repeated recently by promoting the participation of children especially for reading, in compliance with health standards. Unfortunately, this initiative had to be suspended again for the same health reason.

Online Masses

On 5 occasions, the Sector also offered online masses on its Mercier-est.org Website

Outdoor Masses

We also celebrate Masses outside. On Sunday, January 2, 2022, a Mass was celebrated in the forecourt of the Church of St Francis of Assisi. It brought together 33 faithful. We will continue as long as the churches are closed.



LITURGICAL FILE

THE NEW FRENCH TRANSLATION OF THE ROMAN MISSAL: AN OVERVIEW OF THE CHANGES

After nearly 20 years of painstaking labour, the new French translation of the Roman Missal came into effect November 28, 2021. As of that date, the French-speaking Catholic communities of the world began using it to pray together and to celebrate the Eucharist.

During the recently concluded Advent season and the celebrations of the Nativity of our Lord that followed, we were already using the new translation. What did we notice? What are the changes that affect our effective participation in the Eucharist?

Something has changed

Something has changed in the Missal! Ritual prayers, prefaces and dialogues have been revised. Greater emphasis has also been placed on silence and gestures. Inclusive wording has been adopted in this translation. New prefaces have been created and a number of Masses have been added for special circumstances (for exiles, refugees, friends...).

It is now time to look at these changes, not just to satisfy a kind of curiosity but, as always, with a view to assisting the faithful in their appropriation of the new French translation of the Roman Missal and in their more meaningful participation in the Eucharist.

Major and minor changes

The many changes fall into two categories, some being major and others minor. The former mainly affect the texts used by the priest during the Mass. The second category concerns the prayers, responses and acclamations whereby the faithful participate in the prayer of the church.

That participation requires some support, which is in effect what *Prions En Église* has always provided. Indeed, we noticed as of January 2022 that *Prions En Église* has begun to use the wordings found in the new translation, and this has received mixed reviews. Some feel that they require improvement and revision. While we wait for an ideal solution to come along, let's take a look at the new features of the Roman Missal.

1. Greeting

The new translation has enhanced the value of the term *mysterium*, mystery: in French, "*réalité surnaturelle*." When inviting us to take part in the celebration of the mystery of the Eucharist, the priest used to welcome us with an initial salutation that we knew by heart: "The grace of our Lord Jesus, the love of God the Father, and the Communion of the Holy Spirit be with you always." Today, reflecting the new French translation of the Roman Missal, the priest's salutation invites us to enter into and inhabit the presence of the Risen One:

"The grace of Jesus, **the Christ**, our Lord, the love of God the Father, and the Communion of the Holy Spirit be with you always."

2. The Penitential Act

"I confess to Almighty God, I acknowledge before **you, brothers and sisters** that I have sinned in thought, word, deed and omission. Yes, I have truly sinned. Therefore I beg **the Blessed** Virgin Mary, the angels and all the saints, as well as you, **brothers and sisters**, to pray for me to the Lord our God."

After this initial greeting, the Penitential Act, also called penitential preparation or the Confiteor, prepares us to be fit to enter into the celebration of the Eucharistic mystery. The Penitential Act has undergone no major change. The translators have introduced one inclusive phrase that already existed in the original Latin Missal. They have also replaced "we are sinners" with "we have sinned," emphasizing in this way not the person but the person's sinful act. They also returned to Mary's epithet "Blessed," which was always present in the Latin.

3. The Gloria and the Lamb of God

The change in this hymn is really minor. It takes a keen ear to perceive it. We no longer say, "You who take away the sin of the world." Rather, we say to the Lamb of God, Son of the Father, "You who take away **the sins** of the world." This change is also found in the rite of Communion in the hymn to the Lamb of God, where the faithful address the Lord who is about to offer himself to them in the bread and wine of the Eucharist: "Lamb of God, who take away **the sins of** the world, have mercy on us. (spoken twice). Lamb of God, who take away **the sins of** the world, grant us peace."

4. I believe in God

The short version of the Creed, the Apostles' Creed, remains unchanged. The long version, known as the Nicene-Constantinopolitan Symbol of Faith, has undergone considerable change. We no longer say, "*the same as the Father*" but rather, "consubstantial with the Father." The phrase "of the same nature as the Father," which was used to describe the association of the Father to the Son, has been deleted and replaced with the term "consubstantial." This better expresses the identity of substance of the Son and the Father at the very heart of the Trinity. The Father and the Son are of the same substance, and therefore the Son is "as much God as God the Father." "The Father and I," says Jesus, "are one." There are not two or three gods, but one God, one divine substance in three persons. While as human beings we may share the same *nature*, we are not thereby *consubstantial*.

5. Eucharistic Liturgy

Several changes have been made to the translation of the prayers of the Eucharistic liturgy. The words for the preparation of the gifts and the prayer spoken over the offerings have been modified in order to emphasize more strongly the sense that God is always the source of what we offer to Him in the

form of bread and wine. Thus, in preparing the sacrifices and offering the praise that is due to God for the bread and wine that are to become the Bread of Life and the Wine of the Eternal Kingdom, respectively, the priest now uses new wording. In order to be better reflective of the Latin original of the typical edition, he now uses a wording that invites the faithful to join in *his* sacrifice. A clear distinction is thus made between the ministerial priesthood and the priesthood common to all the baptized. "Pray, brothers and sisters, that my sacrifice, which is also yours, may be acceptable to God the Father Almighty." The faithful respond by saying, "May the Lord receive from your hands this sacrifice to the praise and glory of his Name, for our sake and that of the whole Church."

6. Acclamation after the Consecration.

Having given thanks to God and taken part in the renewal of Christ's sacrifice through the words of the priest and the action of the Holy Spirit during the Consecration, the congregation is invited by the priest to acclaim the Mystery to which they have just been witness. At this point, there are three new acclamations that are to be used by the faithful:

Former Formula 1: Great is the mystery of faith. R/ We proclaim your death, Lord Jesus, we celebrate your resurrection, we await your coming in glory.

New Formula 1: Great is the mystery of faith. R/ We **proclaim** your death, Lord Jesus, we **proclaim** your resurrection, we await your coming in glory.

Former Formula 2: While we eat this bread and drink from this cup, we celebrate the Mystery of faith. R/ We remember your death, Risen Lord, and we await your coming.

New Formula 2: Let us acclaim the mystery of faith. R/ While we eat this Bread and drink from this Cup, we **proclaim** your death, Risen Lord, and we await your coming.

Former Formula 3: Let us proclaim the mystery of faith. R/ Glory to you who were dead, glory to you who are alive, our Saviour and our God: come, Lord Jesus!

New Formula 3: Praise be to the mystery of faith. R/ Saviour of the world, save us! By your cross and resurrection you have set us free."

7. Lamb of God

We have already pointed out the plural 'sins' used in both the Gloria and the hymn of the Lamb of God. After this hymn, a new formula is used to invite the congregation to take Communion: "Behold the Lamb of God who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb." this reminds us that every one of our Eucharistic celebrations is a reference to and a participation in the eschatological banquet of the Lamb of God.

8. Actions

Silence, singing and gestures or physical posture form an integral part of the liturgical celebration. They encourage the faithful in their participation in the

liturgy. For this reason, the new translation requires that periods of silence be observed preceding the opening prayer and following each reading, as well as after the homily, the Gloria and Communion. This is to encourage us to deepen our contemplation and thus better welcome the Word as it is proclaimed and explained in the homily and take part more inwardly in the mystery being celebrated.

The liturgical prayer of the Church is a sung prayer. The new translation proposes that the Gloria, the Credo or the Pater Noster be sung in Latin.

Reminder. At certain moments throughout the Mass, the faithful are invited to make specific gestures. They bow at the reference to the mystery of the Incarnation in the Nicene-Constantinopolitan Creed and in the Apostles' Creed.

9. Concluding Rites

While the previous French translation of the Roman Missal was being used, the priest would dismiss the faithful saying, "Go in the peace of Christ." With the new translation, he now may choose from among three other possible formula:

"Go and carry the Gospel of the Lord."

"Go in peace, glorify the Lord with your life."

or

"Go in peace."

A new formula of blessing has been prepared for when a bishop presides over the celebration:

"The Lord be with you. R/ And with your Spirit.

Blessed be the name of the Lord. R/ Now and always.

Our help is in the Name of the Lord. R/ Who made heaven and earth.

May God Almighty bless you, the Father, and the Son and the Holy Spirit."

What should we take from this? The wordings for the dismissal have been enhanced. In comparison with the former translation, the new translation makes the mission of the faithful in the world much more explicit. All are invited to make the Church's mission their own and to bear witness to it through the example of their lives.

To conclude this segment, here are two tools for learning about the new translation of the Roman Missal and how to use it:

https://www.cccb.ca/wp-content/uploads/2021/08/243-244-vetc_printemps_ete_2021.pdf

Canadian adaptations of the General Instruction of the Roman Missal
Discover the new French translation of the Roman Missal

PRAYER INTENTION OF THE HOLY FATHER

February 2022



For religious and consecrated women

We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.

OBLIGATORY MEMORIALS... AND FEASTS

Wednesday, February 2 – Presentation of the Lord at the Temple

Feast. The Greeks call Hypapante, the Meeting. Forty days after his birth, Jesus was presented to the Temple by Mary and Joseph - according to appearances, he fulfilled the Law of Moses - in reality, he came to meet his believing and exultant people, light to enlighten the heathen nations and glory of Israel his people.

Before the Mass, blessing and procession of candles in one or other planned form, procession or solemn entrance. This rite replaces the penitential act and the Kyrie, and cannot take place without the celebration of the Mass. *Ordo 2021-2022*

Day of Consecrated Life

It is an opportunity to thank consecrated persons, to pray for them, to pray for new vocations and to sensitize young people to the reality of consecrated life.

Saturday, February 5 – Saint Agatha, Virgin and Martyr († 251)

Obligatory memorial. In Catania, Sicily, still a young girl, when the persecution of Decius raged around 250, she kept her pure body and her faith intact in martyrdom, offering to Christ the Lord the witness of her life.

Thursday, February 10 – Saint Scholastica, Virgin († 543)

Obligatory memorial. Sister twin of St Benedict, consecrated to God from her childhood, she had in God one heart with her brother, to the point that once a year they spent a whole day together in praise of God and in holy conversations. Around 547 she was placed in the tomb that St Benedict had prepared for himself at Mont-Cassin.

Friday, February 11 – Notre-Dame de Lourdes

Optional memorial. In 1858, three years after the proclamation of the dogma of the Immaculate Conception, a young girl, St Bernadette Soubirous, contemplated the Virgin Mary several times in the Grotto of Massabielle on the banks of the Gave, near Lourdes, which has since become a place venerated by countless crowds of faithful. The Virgin Mary appeared 18 times to Bernadette Soubirous, between February 11 and July 16, 1858, at this cave. She asked Bernadette to become her messenger and to work, in her own way, for the conversion of sinners.

World Day of the Sick

This day was instituted by Pope John Paul II in 1992 in the liturgical memory of Our Lady of Lourdes. Theme: *Be merciful, just as your Father is merciful* (Lk 6:36) Being near those who suffer on a path of charity.

The Diocesans pastoral Home Care Services is organizing on Friday, February 11, Lauds and Rosary at 10 a.m. Zoom and an informal meeting on Zoom at 6 p.m. Then, a World Day of the Sick Mass will be presided by our Archbishop, Monsignor Christian Lépine at the Mary, Queen of the World Cathedral, 7:30 p.m., <https://www.youtube.com/user/diocesemtl>.

Monday, 14 February – Saints Cyril, monk and Methodius, bishop (9th century)

Obligatory memorial. Apostles of the Slavs, the Eastern Churches commemorate these two great evangelizers of Eastern Europe on May 11. The Western Church celebrates them on February 14. They were pure children of Byzantium, the capital of the Christian East. Born in Thessalonica, Methodius and his gifted little brother, Constantine (who will receive the monastic habit on his deathbed under the name of Cyril) are sent on mission by the Patriarch of Constantinople, first of all to the Khazars, people from far Asia who have adhered to Judaism.

Tuesday, 22 February – Saint Peter's Chair, Apostle

Feast. The Lord said to him: "You are Peter, and on this rock I will build My Church". This feast designates the apostolic office of the Apostle and his mission in the Church. The Apostolic Seat was celebrated on 18 January in Rome and on 22 February in Antioch, where Christ's disciples received the name of Christians. The liturgy of Vatican II has grouped these two dates together.

Wednesday, February 23 – Saint Polycarp, Bishop and Martyr (+ 167)

Obligatory memory. In his youth he knew the apostle St John, of whom he became a disciple and the last witness of the apostolic age.

PRAYER INTENTION OF THE HOLY FATHER

March 2022



For a Christian response to bioethical challenges

We pray for Christians facing new bioethical challenges; may they continue to defend the dignity of all human life with prayer and action.

OBLIGATORY MEMORIALS... AND FEASTS

Season of Lent from March 2 to April 17 — With Jesus, let yourself be transformed

Wednesday, March 2 – Ash Wednesday

On this first day of the forty days of Lent, a time of preparation for the feast of Easter, where life reveals its full meaning to us, let us acknowledge that we are sinners and do penance! We also commemorate our baptism or prepare our baptism! This custom dates back to a penitential practice of the Hebrew people who covered their heads with ashes. It was from the eleventh century that it became widespread in the Church.

Sunday, March 6 – 1st Sunday of Lent

From this first Sunday of Lent, the new French translation of the Roman Missal will be the only one approved in the Dioceses of Canada.

Sunday 13 March – 2nd Sunday of Lent 9th anniversary of the election of Pope Francis

Special intention to insert into the universal prayer: *For Pope Francis, elected nine years ago as Successor of Peter, so that he may continue to serve the People of God in the love of Christ and be, in all circumstances, a pastor faithful to the spirit of the Gospel, let us pray to the Lord.* Ordo 2021-2022

Thursday, March 17 – Saint Patrick, Bishop († 461)

Optional memorial. Born in Great Britain, he was captured by Irish pirates. Having regained his freedom, he wanted to enter the clergy and returned to Ireland, determined to devote his life to the evangelization of the island. Ordained bishop, he worked with skill and success to make Christ known, adapting himself to the social and political conditions of the country, and he solidly organized the Church until his death at Dunum (Down) in 461.

Saturday, March 19 – Saint Joseph, husband of the Virgin Mary, principal patron of Canada

Solemnity. He was the righteous man, from the family of David, who served as father to the Son of God, Christ Jesus, who wanted to be called the son of Joseph and was subjected to him as a son to his father.

The angel had said to him, “*Do not be afraid to take Mary your wife into your house*”, and Joseph took his wife into his house. The angel had said to him, “*Get up, take the child and his mother*” and Joseph got up, took the child and his mother and fled to Egypt.

Sunday 20 March – 3rd Sunday of Lent

Friday 25 March – Annunciation of the Lord

Solemnity. The annunciation to the Virgin Mary, this scene is well known to us. God proposes and awaits an answer. It will be “done to me according to your word” (*Lk 1:26-38*). The day when, in Nazareth, the Virgin Mary received the word that was said to her by the Angel from the Lord: “You shall conceive and bear a son who shall be called the Son of the Most High”. So when the fullness of time came, for us men and for our salvation, through the Holy Spirit, the only Son of God, who was before all ages, took flesh of the Virgin Mary and became man. – Incarnation of the Word.

Sunday 27 March – 4th Sunday of Lent

In communities where adults are preparing for baptism, we can use the Gospel, and even the other readings of the 4th Sunday of Lent of the year A. *Ordo 2021-2022*

DON'T MISS THESE DATES!

A virtual Session on the new **French translation of the Roman Missal** will be held on Microsoft Teams on Monday, February 21, 2022 from 7:00 pm to 9:00 pm. If by then, in-person meeting is possible, you will be notified in due time. Link: [NT française du Missel romain](#).

The [Pope](#) convokes the **Church of God in Synod. Synod 2021-2023: [Diocesan microsite for a Synodal Church](#)** communion, participation, mission.

Parish [Diocesan Guide for the celebration of Mass outdoors](#) along with [the list of parishes with outdoor masses](#)

Following the extraordinary 2015 Holy Year of Mercy the Vatican announces motto of [Jubilee Year 2025](#): “Pilgrims of Hope”.

[Christian Jewish Dialogue of Montreal](#) invites you to a workshop on Zoom entitled: “Building Our Skills in Talking with One Another” Tuesday February 8th and Tuesday April 12, 2022 from 7 to 9 pm. Registration required at rebsherril@outlook.com.

The year 2022 is indeed an exceptional one for the [Pontifical Missionary Societies](#) (PMS) as it marks a series of important milestones.

Development and Peace, calling on the House of Commons to adopt human rights and due diligence legislation, [Share Lent](#): People and planet first!

[Novena](#) to Saint Joseph from March 10 to March 19 2022. Eight days of preaching at St-Joseph’s Oratory with the theme: Saint Joseph, Mainstay of Families

The Canadian Catholic [Bishops](#), Assembly of **First Nations**, Métis National Council, and Inuit Tapiriit Kanatami are pleased to announce that the delegation to Rome to meet with Pope Francis, originally planned for December 2021, is now scheduled to take place at the end of March and early April of this year.

ON THE ARCHBISHOP'S AGENDA

2022

Saturday, February 5 at 10 a.m.

World Day for Consecrated Life Mass at Mary, Queen of the World Cathedral:
<https://www.youtube.com/user/diocesemtl>

Friday, February 11 at 7:30 p.m.

World Day of the Sick bilingual Mass followed by thirty minutes of adoration at Mary, Queen of the World Cathedral: <https://www.youtube.com/user/diocesemtl>

Saturday, February 12 at 5 p.m.

World Marriage Day bilingual Mass at Mary, Queen of the World Cathedral,
<https://www.youtube.com/user/diocesemtl>

Sunday, February 27

Liturgy of the Word, elevation of St. Gregory of Narek to the rank of Doctor of the Church, Armenian Church Diocese of Canada

Saturday, March 19 at 7:30 p.m.

Feast of Saint-Joseph Mass at Saint Joseph's Oratory of Mount Royal if not virtually according to public health

Saturday, March 26 between 9 a.m. and 5 p.m.

Resourcing with Mass at Centre charismatique Le Jourdain in Montreal-North if not virtually according to public health

<https://www.facebook.com/diocesemontreal/>

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<https://diocesemontreal.org/en/parish-resources/liturgy>

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LD_ServiceDePastoraleLiturgique@diocesemontreal.org

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