



PAROISSE STE-ANNE PARISH

241 SECOND STREET • PO BOX 160 • MATTAWA ON P0H 1V0
"On unceded land of the Algonquin Nation".

CONTACT

Telephone/ Téléphone: 705.744.5391 Email/Courriel: stannemattawa@gmail.com
Website: stannemattawa.ca

Pastor /Curé: Rev. Cyril Okebanama s.m.m.m.

Office Assistant: Germaine Lafrenière

St Anne Cemetery superintendent / Cimetière Ste-Anne: Rolly Ribout

OFFICE: Tuesday & Wednesday 9am to 3pm

BUREAU: mardi et mercredi de 9h00 à 15h00

MASS SCHEDULE: see below ↓

HORAIRE DES MESSES: voir ci-dessous ↓



7th SUNDAY OF ORDINARY TIMES
7^E DIMANCHE DU TEMPS ORDINAIRE

Sunday February 23, 2025/ Dimanche le 23 février, 2025

LITURGICAL SCHEDULE/ CALENDRIER LITURGIQUE

February 24 to March 2, 2025 – le 24 février au 2 mars 2025

Date	Time/Heure	Celebration/Fête	Intentions
Monday/lundi Feb. 24/24 Février	No mass Pas de messe	FERIAL/FÉRIAL	No mass Pas de messe
Tuesday/Mardi Feb. 25/25 Février	No mass Pas de messe	FERIAL/FÉRIAL	No mass Pas de messe
Wed./mercredi Feb. 26/26 février	11am/ 11h00 10 am – 3pm	FERIAL/ FÉRIAL ✠ Rosary after mass/ le rosaire après la messe  Adoration	✠ Gerald Garand By Anna Moreau
Thursday/jeudi Feb. 27/27 février	10am 10h00 ▶▶▶	FERIAL/FÉRIAL Welcome the students from St Victor School Bienvenue à les étudiants de l'École St Victor	✠ Jean-Marc Ranger By Ruth Ranger
Friday/vendredi Feb. 28/28 février	10 :00 am 10h00	FERIAL/FÉRIAL ✠ Chaplet of Divine Mercy – after mass ✠ Chapelet de la Miséricorde Divine – après la messe	✠ Missa Pro Populo
Saturday/Samedi March 1/1 mars	No mass Pas de messe	FERIAL/ FÉRIAL	No mass Pas de messe
Sunday/Dimanche March 2/2 mars Reader/lecteur Ginette Paiement	10 :30am/10h30 Française	8TH SUNDAY OF ORDINARY TIME 8^E DIMANCHE DU TEMPS ORDINAIRE	✠ Alvina Neault By Whispering Pine Committee

Last Sunday Church Attendance <i>Participation à l'église le dimanche dernier</i>	88
Sunday Collection February 16, 2025 – Collection du 16 février 2025 (61 env. of 110) Thank you/Merci	\$687.00
Repairs & Maintenance Fund /Fonds de réparation et d'entretien:	\$170.10
Expenses of the week / Dépenses pour la semaine :	\$452.53
** If you wish to make a E-transfer donation our email address for the E-transfer is Stannemattawa@gmail.com ** Si vous souhaitez faire un don par transfert électronique, notre adresse e-mail pour le transfert électronique est Stannemattawa@gmail.com	

- ✓ Sacraments will be taking place in May (more info will be available shortly) – forms are available at the office; available on our website; and the forms are available in the back of the church
- ✓ Les sacrements auront lieu en mai (plus d'informations seront disponibles sous peu) - les formulaires sont disponibles au bureau ; disponibles sur notre site Web ; et les formulaires sont disponibles à l'arrière de l'église



If you would like to honour a loved one you can have the parishioners pray for them by a way of a mass intention in their name – please contact the office (cost of a mass intention is \$15.00)

*Si vous souhaitez honorer un être cher, vous pouvez demander aux paroissiens de prier pour lui en faisant une intention de messe en son nom.
– veuillez contacter le bureau (le coût d'une intention de messe est de 15,00 \$)*



The 2024 taxes receipts are ready, you can pick them up at the back of the church (entrance). They are on the table. Thank you very much for your financial contribution, without your support the church would have to close their doors. God Bless!



Father Cyril & Deacon Tim/ Note de Père Cyril et Diacre Tim

Today's Gospel asks us to be merciful and as Jesus did, even in the cross, forgive those who have wronged us. This can be difficult but as the following story shows, it can be helpful to the person who forgives. What comes to your mind when you say the words "I forgive you"? Does it feel like a healing moment, or does it just feel like it's the right thing to do? In a TEDx talk event, screenwriter, writer, and public speaker [Sarah Montana](#) bravely shared her tragic experience of losing her family to gun violence; the trigger was pulled by her brother's friend. Her exact words were "Forgiveness is designed to set you free. When you say, "I forgive you," what you're really saying is 'I know what you did is not okay, but I recognize that you are more than that. I don't want to hold us captive to this thing anymore. I can heal myself, and I don't need anything from you.'" Let's reflect on this challenge and pray to the Father, the Son, and the Holy Spirit to help us be forgiving. Amen

L'Évangile d'aujourd'hui nous demande d'être miséricordieux et, comme Jésus l'a fait, même sur la croix, de pardonner à ceux qui nous ont fait du tort. Cela peut être difficile, mais comme le montre l'histoire suivante, cela peut être utile à la personne qui pardonne. Que vous vient-il à l'esprit lorsque vous prononcez les mots "Je te pardonne" ? Sentez-vous que c'est un moment de guérison ou que c'est simplement la bonne chose à faire ? Lors d'une conférence TEDx, la scénariste, écrivaine et oratrice Sarah Montana a courageusement partagé son expérience tragique de la perte de sa famille à la suite d'une violence armée, la gâchette ayant été appuyée par l'ami de son frère. Elle a prononcé les mots exacts suivants : "Le pardon est conçu pour vous libérer. Lorsque vous dites "Je te pardonne", vous dites en réalité : "Je sais que ce que tu as fait n'est pas acceptable, mais je reconnais que tu es plus que cela. Je ne veux plus nous tenir captifs de cette chose. Je peux me guérir moi-même et je n'ai besoin de rien de ta part". Réfléchissons à ce défi et prions le Père, le Fils et le Saint-Esprit de nous aider à pardonner. Amen

✠ **Sacrament of Confessions** -15 min. before mass - Father will be in the room on the left side of the church near the side entrance.
✠ **Sacrement des Confessions** – 15 min. avant la messe - le prêtre sera dans la salle de réunion sur le côté gauche de l'église près de l'entrée latérale



Ash Wednesday Mass Schedule/Mercredi des Cendres
10 AM/ 10H00 Welcome the students from St Anne and St Victor School/
Bienvenue aux étudiants de l'école Ste Anne et St Victor
7pm/ 19h00 Ash Wednesday mass/ Mercredi des Cendres

Among the beautiful, meaningful and solemn ceremonies of the Catholic Church is the gathering of the faithful on Ash Wednesday. This special day begins our Lenten journey. It is the start of 40 days of prayer, penance and almsgiving as we prepare ourselves to celebrate the resurrection of our Lord Jesus Christ on Easter Sunday



Ashes
The Church has long used ashes as an outward sign of grief, a mark of humility, mourning, penance and morality. The Old Testament is filled with stories describing the use of ashes in such a manner. In the Book of Job, Job repented before God: "Therefore, I disown what I have said, and repent in dust and ashes" (42:6). Daniel "turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth, and ashes" (Dn 9:3). Jonah preached conversion and repentance to the people of Nineveh: "When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes" (Jon 3:6). And the Maccabees army prepared for battle: "That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their garments" (1 Mc 3:47). Ashes were imposed on the early catechumens when they began their preparation time for baptism. Confessed sinners of that era were also marked with ashes as part of the public penitential process. Other baptized Christians began asking to receive ashes in a manner similar to catechumens and penitents. Christian men had ashes sprinkled on their heads while ashes were used to trace the cross on the forehead of women. Thus the use of ashes as the sign of penance, in readiness for Easter, was becoming a Churchwide practice. During the papacy of St. Gregory the Great, the practice was further expanded and is mentioned in the sixth-century Gregorian Sacramentary. Around the year 1000, Abbot Aelfric of the monastery of Eynsham, England, wrote: "We read in the books both in the Old Law and in the new that men who repented of their sins bestowed on themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent, that we strew ashes upon our heads, to signify that we ought to repent of our sins during the Lenten feast" ("Aelfric's Lives of Saints," 1881, p. 263). This same rite of distributing ashes on the Wednesday that begins Lent was recommended for universal use by Pope Urban II at the Synod of Benevento in 1091. So when we go to that early Mass on Ash Wednesday morning and receive the blessed ashes on our forehead, we are repeating a somber, pious act that Catholics have been undergoing for over 1,500 years. As "The Liturgical Year, Septuagesima," by Abbot Gueranger, O.S.B., written in the middle decades of the 1800s, puts it: "We are entering, today, upon a long campaign of the warfare spoke of by the apostles: forty days of battle, forty days of penance. We shall not turn cowards, if our souls can but be impressed with the conviction that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go whither our mother leads us, that is, to the scene of the fall." Like all those before us, we unhesitatingly embrace this invitation to sanctity, this time to turn away from sin. We are part of that great cloud of witnesses who through all the ages have donned the ashes, publicly acknowledging that we are Christians, Christians who have sinned and seek to repent. We acknowledge that "we are dust and to dust we shall return."

D.D. Emmons writes from Pennsylvania.