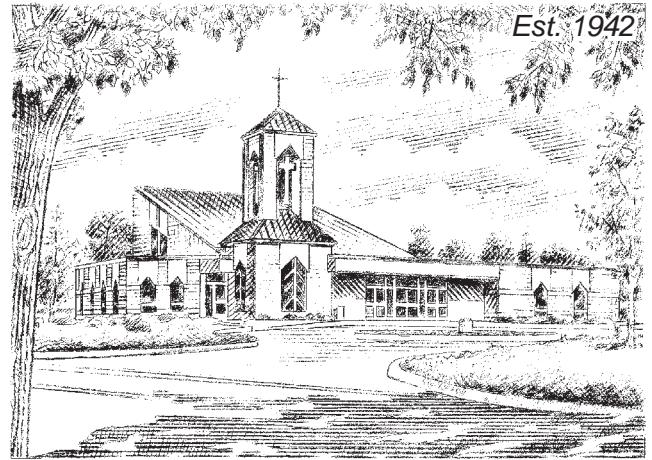


Immaculate Conception R.C. Church

20916 Dalton Road, Sutton West, ON L0E 1R0

Website: <https://immaculateconceptionsu.archtoronto.org>

Parish email: immaculateconceptionSU@archtoronto.org



Our Lady of the Lake R.C. Church

129 Metro Road North, Keswick, ON L4P 3C8

Telephone: 905-476-0097 Fax: 905-476-0897

Website: <https://ollakeke.archtoronto.org>

Pastoral Team

Rev. Fr. Paul T. Hancko, Pastor

Rev. Deacon Stephen Palmer

EWTN (a great Catholic TV station) Rogers 239

Weekend Masses:

Saturday:	4:00pm	Keswick
	5:30pm	Sutton
Sunday:	8:30am	Sutton
	10:30am	Keswick

Weekday Masses:

Please consult Sunday's bulletin

Confessions (Reconciliation): Before Masses whenever possible - or by appointment.

Adoration of the Blessed Sacrament

Consult Weekly Mass Schedule in the Parish bulletin.

New Parishioners Registration: For registration, please use the pink visitor envelopes. Income Tax Receipts issued for minimum donation of \$25.

Papal Blessings: For special celebrations, please go to www.vatican.va for directions.

Bequests: In your kindness, please remember Immaculate Conception & Our Lady of the Lake R.C. Church

Parish Organizations and Special Groups

SSVP: Maria (V.P.) - 905-476-0097 or 416-557-9964

Monthly Meetings: 2nd Wednesday of the month.

Third Order Secular Franciscans: Rolf - 905-989-0523

Monthly Meetings: 4th Thursday at 7pm in Keswick

Area Schools

St. Bernadette (Sutton): 905-722-6226

St. Thomas Aquinas (Keswick): 905-476-7784

Prince of Peace (Keswick): 905-476-1551

Our Lady of the Lake College (Keswick): 905-656-9140

Marriages: Marriages are celebrated in the Church where the bride or groom is registered at. When a man and a woman plan to marry each other, they should contact a priest one year in advance and always before the wedding date is set, and before arranging for the reception hall. The engaged are required to attend a Marriage Preparation Course.

Please note: However, if this man or woman has previously gone through any form of civil or religious marriage with another person, the priest is not permitted to set a date for the wedding until the Bishop's office has been consulted. Questions are often being asked about marriages performed outside the Catholic Church by non-Catholic ministers. These are not valid marriages according to the teaching of the Catholic Church, but many can be rectified by simply consulting with your Parish priest to discuss the available options. Sometimes people make decisions without proper information, so if you wish, please contact your Pastor for details or call the Marriage Tribunal at 416-934-3400 ext 300.

Marriage Preparation Courses

Queen of Apostles Centre 905-278-5229, Catholic Family Services 416-222-0048, The Paulist Centre 416-534-2326, St. Francis Retreat Centre 519-941-1747, Our Lady of Grace Church 705-424-1551

Marriage Counselling

Retrouville 416-281-6007, Marriage Encounter 905-278-5229, Catholic Family Services 416-222-0048

Baptisms

Baptisms celebrated in Sutton and Keswick: The forms are available online or at the parish office. Forms must be complete and include copies of baptismal certificates for parents and godparents. Parents are required to attend 2 Catechism meetings. First with Father and second with the Deacon. Meetings are set only after completed registration forms with certificates are provided to the parish.

FIRST SUNDAY OF LENT

SUTTON - MASS SCHEDULE & INTENTIONS

Mon.	Feb 27	8:30am: +Johnny McLaughlin req. Mary Gallacher
Tues.	Feb 28	8:30am: +Patricia Gooderham req. Rose Sheppard
Wed.	Mar 1	8:30am: +Robert Dzamba req. Rose Sheppard
Sat.	Mar 4	<u>5:15pm Stations of the Cross</u> 5:30pm: +Maria Lang req. the Penns
Sun.	Mar 5	<u>8:15am Stations of the Cross</u> 8:30am: Parishioners (Pro Populo)

KESWICK - MASS SCHEDULE & INTENTIONS

Thur.	Mar 2	8:30am: Blessings upon Deacon Don and Debra McMillan req. MM Grellette
Fri.	Mar 3	8:30am: +McCabe Family req. K Bingham
Sat.	Mar 4	<u>3:45pm Stations of the Cross</u> 4:00pm: +Jack Egan req. E. Holmes
Sun.	Mar 5	<u>10:15am Stations of the Cross</u> 10:30am: Blessings upon the Mullair family req. Mullaire's

Weekly Collection: \$2,117.00

PARISH DEBT as of January 2023 \$87,500

PRAYER FOR BENEFACTORS

Heavenly Lord, I ask you to pour out your blessings on those who have helped me along my way, whether I am aware of their contribution or not. Bless those who brought me up in life and faith, those who worked to make my life easier, those who befriended me along the way, those who prayed and offered sacrifices for me, and those who gave their lives for my welfare. Grant your blessing to all of them whether they are living or dead, and bring them all into the glorious light of your eternal Kingdom.

Total Consecration to Jesus through Mary

You are invited to make the Total Consecration to Jesus Christ Through Mary: According to St. Louis De Montfort. The 33 days of preparation for the consecration will guide you in a beautiful way of Marian Spirituality, in the footsteps of her Son, Jesus. The preparation will end on the Feast of the Annunciation of the Lord and will make the Consecration on **March 25th** at a special Holy Mass at 11am at Immaculate Conception in Sutton. Preparation starts February 20th. People will pray the preparation on their own, one day at a time as outlined in the book (as well as the app). A few copies of the book are available through the parish office for \$10. The preparation ends with the Consecration on the Feast of the Annunciation of the Lord on March 25th.

<https://totalconsecration.newevangelizers.com/schedule/>
Please note: in order to make the consecration you are required to do the preparation.

Sutton **World Day of Prayer** is being hosted by Knox United Church on Friday March 3 @ 2 pm. All churches participate. Reception following service



Through the Sacrament of Baptism, we welcome into our Catholic Church **Jameson Coish**. May God bless and guide him through the loving example of his family.

CONFESSION DATES

(1st Holy Communion & Confirmation)

Wednesday	April 12	6pm to 7pm
Thursday	April 13	6pm to 7pm
Wednesday	April 19	6pm to 7pm
Thursday	April 20	6pm to 7pm

at Our Lady of the Lake Church, Keswick or after weekend Masses after Easter weekend.

Candidates' names are posted on the bulletin boards in the churches. If your child's name is not there, please see Father. Keep yourself informed by visiting:

<https://immaculateconceptionsu.archtoronto.org>

HUMANITARIAN RELIEF COLLECTION

Donations to the **Turkey and Syria Earthquake - Humanitarian Relief** can be made through the parish or at <https://www.archtoronto.org/en/contact-us/donations/donate-pages/donate-to-turkiye-and-syria-relief/>

STATIONS OF THE CROSS DURING LENT

Fridays at 7PM

Keswick March 10, 24

Sutton Mar 3, Mar 17, Mar 31

(Father available for confession in Sutton)

“It was pride that changed angels into devils; it is humility that makes men as angels.” – *St. Augustine*

Communion Wafers Instead of Loaves: A History

The Gospels are clear: At the Last Supper, Jesus “took bread.” We know that what Jesus used must have been unleavened bread, a symbol of the Passover. Unleavened bread and Communion wafers are not exactly the same thing, nor do they look exactly the same. So when (and why) did the custom of using those small, light-colored wafers during liturgical celebrations arise?

The custom is ancient, but not from the early Christian era: Priests in the early centuries consecrated ordinary leavened loaves, which were then distributed to the faithful in small chunks. So, when did modern wafers originate?

The protagonist of our story is St. Wandregisel (the monk who founded the French abbey of Fontanelle) He was from a 7th century noble family, however Wandregisel had opted for a life of penance and mortification, donning the monk’s habit.

The legend tells how he had been charged with preparing the loaves that would be consecrated during the Christmas Mass. It was the coldest December in memory. At the start of Advent, Wandregisel had made a resolution to endure the frost without doing anything to warm himself, offering that mortification for the expiation of his sins and for the sake of the Holy Church.

So, when he was instructed to set himself at the stove to prepare the loaves for Communion, he found himself in a difficult situation: How could he do so, without enjoying the warmth of the oven, which he had promised to give up? Certainly, he couldn’t refuse the assignment he had received, Wandregisel would have preferred to find a way not to have to break that Advent resolution, which was bringing him so many benefits.

Wandregisel had an idea of equipping himself with long iron tongs with two metal plates suitable for holding the mixture of flour and water; enabling him to stand at a safe distance from the fireplace, the ascetic managed to bake hundreds of loaves of bread without getting even a little warm.

However, rather than loaves of bread, crackers emerged from the oven. Compressed by the tongs, the bread was crushed to become round and flat, resulting in a crispy wafer. The monks actually appreciated the bread, which kept for a long time and was easy to store.

Within a few years, Wandregisel’s discovery had gained such acceptance that it became the norm for the whole of Catholicism: and all because of a monk who had been unwilling to break his Advent resolution!

The story of Wandregisel is a legend. Likely it was not Wandregisel who invented the Communion wafers, but rather some of his “colleagues” who lived at about the same time and in the same area who devised them.

In the 8th century, the custom of consecrating hosts

spread gradually but inexorably. In 798, Alcuin of York spoke in their favor, emphasizing their resemblance to the unleavened bread that Jesus had consumed at the Last Supper. Later, St. Rabanus Maurus pointed out that the Old Testament explicitly forbade, in no uncertain terms, the use of leavened bread for sacrifices. Of course, the New Covenant had enabled Christians to leave behind many Old Testament prohibitions, but the saint from Mainz was still of the view that Communion wafers, being free of leaven, were to be preferred in that context.

By the 9th century, ecclesiastical archives begin to keep track of the massive purchase of wafer molds, often decorated in such a way as to imprint sacred-themed images on the wafer. Significantly, the writings of the 10th and 11th centuries record for us the protests of some “traditionalists” who did not appreciate this innovation and would have liked to continue to consecrate the usual leavened loaves; and it is precisely these isolated criticisms that allow us to guess how widespread the new practice was already at the time.

Wafers were established throughout the Western Church and were prepared exclusively by clergymen, in a solemn ritual that might be described as having a “sacred flavor”: Grains were selected grain by grain, poured into sacks created for this use and ground in religious silence by monks who took advantage of those moments to pray. The cooking, by contrast, was accompanied by the chanting of prayers and sacred hymns. Once ready were taken to the abbey and distributed to the churches that requested them.

Not yet the wafers we know today: period sources seem to imagine those first wafers for liturgical use still retained the diameter of the loaves to be brought to the table. It is known that it was customary to stack them on top of the Mass chalice (which assumes the wafers were wider than the cup); some sources tell of Eucharistic breads that were large enough to provide fragments for entire weeks from when they were broken. But the consistency of the wafers made them extremely crumbly and to avoid the possibility that, in breaking the bread repeatedly, small fragments might be accidentally dispersed, the monks felt the need to switch to a single-portion format. Thus were born the small round wafers that we still receive today. Some moralists arched their eyebrows: seen from a distance, the wafers looked like coins, more suited to a money-changer’s counter than to a place of prayer. But criticism was soon seen in a positive light. In the 12th century, theologian Honorius of Autun pointed out that the comparison was appropriate; and indeed, it was symbolic that the name of God was imprinted on the hosts, just as the name of the reigning king was imprinted on earthly coins. The analogy was perfect: hosts, in their own way, are coins, which are generously dispensed by the heavenly King. They are coins for real, and among the most precious ones: the only ones through which one can enjoy the privilege of being face to face with God. - *Aleteia* (abridged)-

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