

**Weekly Bulletin**  
**St. Aloysius and St. Columban Bulletin**  
**14<sup>th</sup> Sunday of Ordinary Time**  
***July 3/4, 2021***

Reading I	Ezekiel 2.3-5
Responsorial Psalm:	Our eyes look to the Lord, until he has mercy upon us
Reading II	2 Corinthians 12.7-10
Gospel	Mark 6.1-6

**\*\*\*\*\*DECONFINEMENT UPDATE\*\*\*\*\***

Masses at St. Aloysius church now allow up to 60 attendees given our current configuration of pews. Pre-registration is NOT required for mass attendance.

Disposable tri-fold masks remain mandatory (FABRIC or CLOTH MASKS ARE NOT ACCEPTABLE) as per diocesan directives. Masks may now be removed, once you are seated in the church.

Social distancing of 2 meters between individuals must be maintained. Upon arrival and during mass, attendees are not to move about in the church but must remain in their pews. During communion, those wishing to receive the Eucharist are to stand in their pew and wait for a Eucharistic minister to bring the Eucharist to them.

Wednesday morning mass will follow the same protocols as Sunday mass.

For those unable to attend the Sunday mass in person, we will continue to live stream the mass on St. Aloysius Gonzaga Parish Community page on Facebook (viewing the LIVE mass as it takes place). Make sure to “like” and “follow” our FaceBook page (see link below) to be able to view the live stream at 11 a.m.

<https://www.facebook.com/StAloysius-Gonzaga-Parish-Community-141740569252256>

The live stream will be saved on the FaceBook page to be viewed at any time.

We will keep you informed of any further changes as they arise.

## ST. ALOYSIUS COLLECTION

June 27: \$585.00

Carpet Fundraising: \$140.00

### MASS Intentions:

Sat. July 3	4:30 p.m.	(St. Columban) For all parishioners
Sun. July 4	11:00 a.m.	(St. Aloysius) For Marie Hermance Carrier-Cook and John Robert Cook by the Cook and Warden Family (This would have been their 62 Wedding Anniversary)
Sat. July 10	4:30 p.m.	(St. Columban) For Robert Lalonde by Marty, Amanda and Hannah
Sun. July 11	11:00 a.m.	(St. Aloysius) For Domingos da Cruz by The Family

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### **WE WILL BE HAVING NO WEEKDAY MASSES UNTIL FURTHER NOTICE.**

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Today's readings speak to us about the call to be prophets and the rejection the prophets suffer. They also challenge us to face rejection and hardship with prophetic courage. In the **first reading**, the story of the call of the Prophet Ezekiel tells us what characterizes the life and mission of the prophet. A prophet is a person called by God. The prophet is a "son of man," a Jewish expression that simply means "a man," "a weak person," "a common mortal." The prophet is not an angel; not a person endowed with special and mysterious faculties. The authority of the prophet to speak in God's name does not come from his extraordinary ability; it comes from his/her having been chosen and called by the voice of the Lord. A person called by God has a mission to accomplish. The prophet is not asked to work miracles, to foretell the future or to do strange things. God expects the prophet to do just one thing: to announce God's Word. God has no mouth and so uses the mouths of the prophets to speak to the people. As a condition, the prophet must first listen with great attention to what God tells him/her in the depth of their heart. The prophet is required to announce faithfully what she/he has heard, without changing a thing, without adding anything of their own. Hence, the prophet usually starts the message with: *Thus says the Lord*. What the prophet says is not his, but God's. To listen to the prophet is to listen to God and to mock the prophet is to mock God the sender. The prophet is sent to the people who might be well disposed or hostile and stubborn. God here warns Ezekiel that he is being sent to obstinate and rebellious Israelites in exile in Babylon. He will have to face rejection and persecution for announcing God's message. The prophet should not worry about the outcome of his mission. His is to carry out his mission with dedication.

In the **second reading**, St. Paul warns us from experience, that not only the prophets but also the apostles and missionaries, will have to encounter hardship and rejection in their preaching mission. Paul as an archetype of the prophets had to face many persecutions, adversities and troubles in discharging his prophetic role. In the passage of today, he speaks about a special difficulty that causes him a lot of humiliation and suffering. Paul calls it something very painful like "a thorn in the flesh." This could refer to the hostility of a number of his own people, the difficulties they cause him and their opposition to his preaching.

The **Gospel** describes how Jesus was rejected by His own people of Nazareth because He did not meet their expectations as the Messiah or a prophet. They “knew” Him and His family too well. For them God is a strong and powerful king, and so the Messiah, the expected liberator, ought to resemble the great and powerful God who sends Him. There was therefore little chance that the people of Nazareth could accept Jesus, the carpenter, the son of Mary as one who had been sent by God. And yet they were astounded by His prodigies and wonder which resemble those of the “men of God” of ancient times. There was moreover, a contradiction between the religious tenets the people thought are indisputable and the teaching of this Jesus whose behavior apparently contradicted them. The mistake of the people of Nazareth is to think that God fulfils His plans with instruments humans consider indispensable. We are sure that weak means will bring no or little result and that great feats can be achieved only by great means. But God springs surprises: He accomplishes extraordinary deeds by using what people despise and consider valueless. Such a mistake could be repeated also by our communities today. Sometimes, we have firm religious opinions without worrying whether they are really in line with the Gospel.

How do we react when somebody tries to help us understand better the message of Christ, which may demand a change in our opinions or our lives? Don't we all find it hard to accept Jesus as He is, without strength and power? We must believe that the power of victory of God comes to us through weakness and defect. Otherwise, Jesus will be unable to work any wonder or prodigy among us; He will not be able to communicate His power of salvation. As baptized, we have a prophetic vocation. We are called to announce to our brothers and sisters the Word of God. We must announce it faithfully, by word and example, to our children, our neighbors, our work colleagues, our brothers and sisters. To be able to do this, we must first listen carefully and devoutly to the word of God, and let it penetrate the inner recesses of our hearts. We must then proclaim it courageously, without changing it, even if the listeners feel disturbed or uneasy. We may be subjected to bitter criticism and even persecution. This is painfully a “thorn in the flesh” as in Paul's case. God does not usually remove it but He gives the strength to overcome them. God does not free the prophet from the fragility of his human condition, but wants His power to be manifested through the weakness of the instrument. If even Paul had to overcome so much opposition, if he had to accept the limits imposed on him by his physical and spiritual conditions, why should we expect a better or more privileged treatment?

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2021-06-09

## **COMMENTARY ON THE DISCOVERY OF 215 UNMARKED GRAVES AT THE KAMLOOPS RESIDENTIAL SCHOOL – ARCHBISHOP DUROCHER**

Gatineau, June 3 2021

Dear friends,

Like you, I am shocked by the news of the discovery of 215 unmarked graves of Aboriginal children on the grounds of Kamloops Residential School. I grieve for our Indigenous brothers and sisters whose suffering is rekindled by this news. As a member of a Church that has contributed to this desolation, I am ashamed.

This discovery throws a harsh light on what the Truth and Reconciliation Commission (TRC) taught us eight years ago. Indeed, the TRC had commissioned [research on the issue of the](#)

[fate of children who died in residential schools](#). This study concluded that many children died of tuberculosis in these residential schools, especially before 1950. The CVR had counted more than 3,000 registered deaths, a death rate two to three times higher than in the general population. As the registers are partial, one can believe that the real figure is higher. The report noted that health care was almost non-existent in these boarding schools, which were underfunded and far from large urban centers. In addition, the government refused to fund the repatriation of the bodies of deceased children so that their parents could properly bury them in their communities. They were often buried in cemeteries on school grounds, without gravestones, without identification. The TRC had concluded that at least 90 children had died during the Kamloops residential school's years of existence, from 1890 to 1969. Underground radar searches of the school grounds revealed that there at least 215 are buried there. Research continues, and additional graves can be expected.

This sad discovery rekindles the deep wounds of our Aboriginal brothers and sisters who attended these institutions. It also highlights how iniquitous the whole residential school system was. Even if some former students can name positive aspects of their experience at these residential schools, the system itself was founded on the racist view that native people had to be educated “white” in order to integrate into Canadian society. It sought to assimilate native children and kill their culture. It tore families apart, created places for the spread of disease and, all too often, violence. At the time, Christian churches, dioceses and religious communities thought they were doing well by participating in this system. Today, our eyes have been opened.

I join with the many leaders of local churches and religious institutions who ran these schools in asking forgiveness for the harm that has been done. With them, I want to contribute to repairing this evil, inasmuch it can be repaired. I know the road will be long, but I pledge to walk it with all people of good will.

Faced with such revelations, what can we do? We can learn about the work of the TRC if it has not already been done and familiarize ourselves with its calls to action, [which can be found here](#).

We can make our own the apologies that have been offered since the early 1990s by those in charge of the religious organizations that have run these schools. [You can find them here](#). Regarding the recent discoveries in Kamloops, you can read the comments

- i. [of the Provincial of the Oblate Fathers who had managed this school](#);
- ii. [of the Archbishop of Vancouver on whose grounds the school was located during its years of existence](#);
- iii. [of the president of the CCCB](#);
- iv. [of the president of the AÉCQ](#).

Finally, Ms. Julie Cool, diocesan pastoral worker, is ready to lead discussion groups based on the recent text "Listening to Indigenous Voices. A Dialogue on Justice and Right Relations" published by the Jesuit Forum for Social Faith and Justice. To indicate your interest in such a group, contact her at [coolj@diocesegatineau.org](mailto:coolj@diocesegatineau.org).

The Gospel of Jesus-Christ urges us to ask forgiveness for our sins, to reconcile and to seek unity. Animated by this Gospel, let us denounce past injustices, accompany present distress and, together, build a better future.

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### **FOR THE SICK OF OUR PARISH**

Please pray for the sick of our Parish: Sheila Brisson, Atreyu Harvey, Adeline Gendron, Diane Morey and John Harney.

### **OUR DEEPEST SYMPATHY**

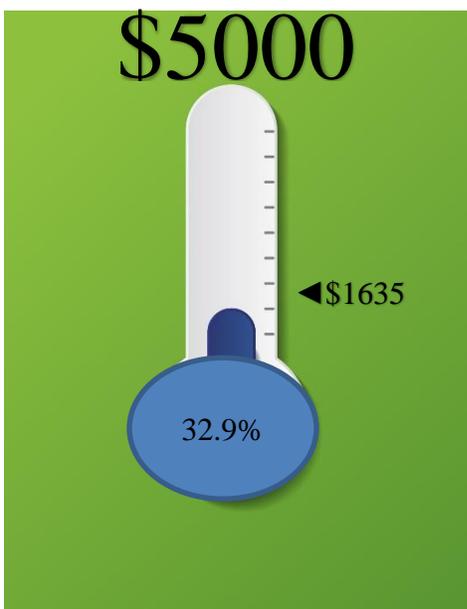
Our deepest sympathy to the Brisson Family on the passing away of Sheila on Thursday. Her funeral will be held at St. Aloysius.

May she rest in peace.

### **IMPORTANT INFORMATION ABOUT FUNERALS**

Les Jardins du souvenir is a nonprofit organization affiliated with the Diocese. They offer complete funeral services, prearranged funerals and cemetery products. Because they are a nonprofit organization, they guarantee that you will pay less for funerals and prearrangements. They also offer a 15% discount on all services offered by them, to all volunteers including members of the fabrique council, liturgy committees, pastoral committees, members of the choir, diocesan committees, members of religious organizations such as Knights of Columbus, Daughters of Isabella, etc. They also offer a 2% rebate to parishes, for each contact signed to use their services. For complete information on all the professional services they offer, visit their website at [www.lesjardinsdusouvenir.com](http://www.lesjardinsdusouvenir.com)

### **CHURCH ALTAR CARPET REPLACEMENT FUNDRAISING**



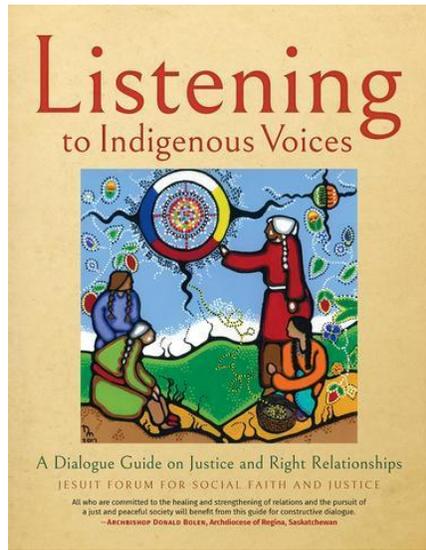
As you may have read in the recent maintenance update in the bulletin, the church altar carpet needs to be replaced as a priority. The current carpet was installed back in 2007 and is currently quite worn and has buckled in several spots creating a hazard for anyone walking in those areas. As a result, we are looking to replace the carpet in late summer or early fall and have received several quotes to complete the work. It is estimated that it will cost \$5000 to remove and replace the carpet around the altar. We are seeking financial support from the parish to raise the funds necessary to cover these costs as our current budget will not allow us to do so. If you wish to contribute towards this initiative, simply drop off your contribution in the collection basket at the back of the church on Sundays. If you are using a collection envelope, please indicate "Carpet replacement fund" on

the envelope and how much is offered for the fund. A standard envelope will do as well but be sure to indicate the carpet replacement fund on it. Include your envelope number, if pertinent. All contributions from individuals will be eligible for income tax receipts. We thank you in advance for your support to the parish and your generosity in maintaining our beautiful church.

Maintenance Warden.

## ONLINE EVENTS

**THE VOICE OF THE CHILDREN** - Many have expressed deep concern following the news of the discovery of the bodies of 215 Indian children buried near a residential school in British Columbia. We were horrified and wondered "what can we do about this?"



The Jesuit Forum in Toronto recently published a book **Listening to Indigenous Voices**. In its presentation it states:

*"To engage in this process, we need to listen deeply to what Indigenous Peoples are saying, open ourselves to be transformed by their words, and act based on what they are telling us so that we can begin to address injustices, heal relationships, and bring about a post-colonial Canada."*

The book provides a method for 11 group sessions to do just that: **listen, open ourselves, act.**

If you would like to participate in these group sessions, please register at this link: [www.staloysius-stcolumban.com/news-events/thevoiceofthechildren](http://www.staloysius-stcolumban.com/news-events/thevoiceofthechildren) Please also invite others, especially friends and neighbors who feel that their culture is not respected, who could add a lot to our discussions.

We will have an initial zoom meeting on Tuesday June 29<sup>th</sup> at 7:00 p.m. to decide on a calendar for our meetings. In the meantime, you can order the book at [www.novalis.ca](http://www.novalis.ca)

### **A MIND-OPENING WAY TO SPEND A MONDAY EVENING.**



Pauline Leduc is hosting a Monday evening at 7:pm session on Reflection on Scriptures. The participants are asked to read over the scriptures for the up-coming Sunday. Everyone is asked to take a few minutes to really reflect on what is written. The discussions that follow are very heartfelt and mind opening.

We are finding that each participant, when celebrating the mass the following Sunday, listens to and understands the homily more meaningfully. Join us by Registering on our web site. <http://www.staloysius-stcolumban.com/newsevents>

### **THE MASS - WHAT'S IT ALL ABOUT**



The Bishop has not yet concluded his youtube series on the Mass Unconfined so we have come to the end of what is presently available.

This attentive study of the Eucharistic Prayers has made us aware of how rich they are! The Preface gives us a multitude of reasons to give thanks. We call on the Holy Spirit to make us one body to give thanks with the saints and angels in heaven, our brothers and sisters on earth, with Jesus who offers Himself as food and drink. We proudly proclaim the very core of our faith. We pray for the Church, for our loved ones, for our community, for our deceased relatives and friends, for the whole world. All this we do with Jesus, for the glory of God, in the unity of the Holy Spirit. Little wonder that we can

firmly state our AMEN!

## **ANNIVERSARIES & BIRTHDAY FOR JULY**

Diane Joanisse	2 <sup>nd</sup>
Yves and Gloria Cyr	4 <sup>th</sup> – 68 yrs.
Paul Gendron	13 <sup>th</sup>
Dick and Jane Pickering	15 <sup>th</sup> - 54 yrs.
Nancy Grenier-Lambert	16 <sup>th</sup>
Gary Burns	20 <sup>th</sup>
René-Paul Gendron	28 <sup>th</sup>
Louise MacMillian	31 <sup>st</sup>

