

Weekly Bulletin
St. Aloysius and St. Columban Bulletin
14th Sunday in Ordinary Time
July 4/5, 2020

Reading I	Zechariah 9.9-10
Responsorial Psalm:	I will bless your name forever, my King and my God.
Reading II	Romans 8.9, 11-13
Gospel:	Mathew 11.25-30

ST. ALOYSIUS COLLECTION

June 28 Regular Collection: \$785

MASS Intentions:

Saturday, July 4	4:30 p.m	(St. Columban) For all parishioners
Sunday, July 5	11 a.m.	(St. Aloysius) For The Dwyer Family requested by Carol and Pierre
Wednesday, July 8	9:15 a.m.	For the parishioners
Saturday July 11	4:30 p.m.	(St. Columban) For John & Ethel Connelly by Phyllis Mulcahey
Sunday, July 12	11 a.m.	(St. Aloysius) For
Wednesday, July 15	9:15 a.m.	For all parishioners

BEARING OUR BURDENS AS CHRISTIANS

This Sunday's readings offer us an opportunity to reflect on our burdens. They also show us who to listen to in bearing them. Our life today is overwhelmed by thousands that clamour for our attention. We have the TV and radio and other media. We also have the 'great' internet with all its information. There is need for us to be discerning in what we hear and read and make our choices and decisions. Today's readings assist by offering us excellent criteria on how to make good judgement. In the first reading, the prophet Zechariah consoles the Jews living in Palestine under Greek rule. He promises them of the coming of one who will be victorious, yet humble; a Messianic King of peace who is so humble that He will be riding on a donkey. He will give them rest and liberty. Jesus is the fulfillment of this prophecy. Though humble and lowly He gained the greatest of victories: victory over evil. The Psalm praises and thanks a kind and compassionate God who 'raises up those who are bowed down' under heavy yokes.

In the second reading, St Paul speaks about two yokes, namely the "flesh" and the "spirit". He admonishes us to reject the heavy and fatal yoke of the flesh and embrace the light yoke of the Spirit of Jesus. It is the Spirit who gives us life. Christian spirituality means living in the realm of the 'Spirit' as opposed to the 'flesh.' The gospel is even more to the point. Jesus blesses His

Father for hiding His wisdom from the wise and the intelligent and revealing it to infants. The gospel message is in the realm of the Spirit; only the humble are good listeners. Those who are 'learned' and 'proud' are a voice unto themselves. St Ambrose says, '*God does not deign to save his people by means of dialectics: the kingdom of God is in the simplicity of faith, not in contentious words.*' Perhaps one would have expected that those who have been educated in the word of God (rabbis) would be the first to recognize that word when it bumped into them. But it was not so and Jesus is frankly disappointed. That disappointment teaches us: when it comes to revealing who He is, the Father looks to those who exercise no power and enjoy no prestige in the community. He looks to people like the disciples. It is the ordinary people with large, sensitive hearts that can accept the Good News that Jesus preaches, while the proud intellectuals cannot. The scriptures show that ordinary people practiced great love and compassion. Jesus says that such people will inherit Heaven, rather than the 'learned' and 'wise' who pride themselves on their intellectual achievements but do not love.

Jesus makes it clear that He alone can reveal God to humans. This is at the heart of Christian Faith. It means that 'if you want to see what God is like, if you want to see the mind of God, the heart of God, the nature of God, if you want to see God's whole attitude to humans – look at me (Jesus). Towards the end of the gospel, Jesus promises a worldwide dominion of peace, not as the world gives but as the Spirit gives. It is only in God that our hearts find rest as St Augustine declared. That is why Jesus concludes with these words: *come to me all you that are weary and carrying heaven burdens, and I will give you rest.* He addresses people who are desperately trying to find God, who are exhausted by the search for truth, who are desperately trying to do good, and who find the task impossible (Fr Kadavil). We are aware of the efforts of the Pharisees to make God's Law inaccessible and impossible to follow. There were 613 Mosaic laws and thousands of oral interpretation which burdened the people. Jesus has no intention of doing away with the Law; but He refuses to support the lawyers who spend their time manufacturing new burdens for the broken and toiling people. He invites the burdened Israel and us to take his yoke upon our shoulders. Jesus is the Wisdom of God, and fidelity to him will be the mark of the true disciple. He has been chosen by God to be the one who enshrines the fullness of revelation and who embodies the new Law of God. To take the yoke of Christ therefore is to live out the sum of our Christian responsibilities and duties; it is to enter into a relationship with Christ as His loving servants and subjects and to conduct ourselves accordingly. The yoke of Christ is not just a yoke from Christ but also a yoke with Him. We are yoked together with Christ to work with Him using His strength (Kadavil).

His yoke is easy. By this Jesus means that whatever God sends us is made to fit our needs and our abilities exactly. **My Burden is light.** By this He does not mean that the burden is easy to carry, but that it is laid on us in love. It is meant to be carried in love and love makes even the heaviest burden light. When we remember the love of God, when we know that our burden is to love, both directly and through loving humans, the God who loves us, the burden becomes easy. Today we are burdened by many things: business, concerns about job, marriage, money, health, children, security, old age, Covid-19., etc. The concern of Jesus for our burden is as real as His

concern for the law-burdened Jews of His own time. He says to us “**come to me....**” and He shall give us rest. He is asking us to cast away our burdens and take on His yoke. This is because unlike the burdens we bear, His yoke is easy and His burden is light. His yoke is the love of God. **‘Take my yoke ... and you will find rest’** means **do things the Christian way**. When we center our life in God, when we follow his commandments, we have no heavy burdens. And this is what we do in this Eucharist! The words of God as taught by the Church are the ultimate criteria of truth and should be the basic direction of our life. All other words we hear or read must be in accord with the thought of Jesus. Happy Sunday!

St. Aloysius is re-opening on Sunday, July 5th!

♪♪ Gather your people, oh Lord, gather you people oh Lord! It is with great pleasure that we announce the re-opening on **Sunday, July 5th at 11:00 am**. In order to be able to open our doors we had to follow specific directives from the government and diocese. This means Mass will be somewhat different than before, more specifically, the number of persons that can be in the church. For this first phase of deconfinement, a maximum of 50 persons will be allowed to enter. So please arrive 15 minutes before the start of the celebration. If the maximum has been reached, you will unfortunately not be permitted to enter the church.

VERY IMPORTANT: Please carefully read the **‘Directives for Parishioners’** below for further details.

Weekday Mass will also be begin on Wednesday, July 8th at 9:15 am. There will be no Friday Mass until further notice.

Should you have any questions please contact Julie McCann at jdmccann@videotron.ca or 819-598-2609.

♪ Sing a joyful song to the Lord! Alleluia! Let the heavens and earth rejoice! Alleluia!

Directives for Attending Mass

For the health and safety of all, please clearly follow the directives noted below.

STAY AT HOME IF...

If you have flu-like symptoms or have been in contact in the preceding 2 weeks with someone who has COVID-19 or has travelled out of the country, you should not come to church. If your health is fragile due to old age or have pre-existing medical conditions, you are encouraged to stay home. No one is obliged to participate in Sunday Mass when their health is at risk.

ARRIVE EARLY FOR MASS

Use main doors to enter (the side door will be restricted to the Ministers).

No more than fifty people (including the priest and Ministers) can attend Mass at the same time during this first phase. If you arrive at the last moment, the limit might be reached and you will not be able to enter the church. Seating in churches will be designated to ensure that physical distancing is observed among people from different households. You will have to wash your hands upon entering and wait for those ahead of you to have taken their place. For these reasons, please arrive **fifteen minutes (15)** before the start of the celebration.

You are also encouraged to wear a mask and bring your own hand sanitizer (should you need some during the Mass).

IN THE CHURCH

Please listen and follow the instructions given to you by the Ushers. Arrows on the floor will indicate the routes to follow to get around the church. Go immediately to your pew and remain there at all times with the exception of going to receive communion. Please observe physical distancing at all times and touch as few surfaces as possible. Do not sit in areas marked with an X (ends of pews).

You are asked not to sing aloud, because singing disperses particles further than speaking. Offer the sign of peace from your pew.

Sunday Missals will only be available to those who wish to purchase one (\$7) and then take it home. Sharing of missals or hymnals is not permitted.

The sacristy and altar areas are restricted to the priest and designated sacristan.

FOR COMMUNION

During this first phase, communion will only be distributed by the priest under the species of bread. It will only be given in the hand (please open your hand). If you wear a mask or gloves, you will remove them before proceeding towards the front. You will extend your arms as much as possible to receive the Body of Christ, in order to maintain the distance between you and the priest. He will have purified his hands before the distribution of communion and will wear a mask. He will not say "the Body of Christ" and you will not have to answer "Amen". If he touches your hands at this point, he will pause and purify his hands again before resuming the distribution of communion.

Communion will NOT be offered in a pyx for another person, whether at church or at home.

One pew at a time will get up to receive communion starting with the east side wing, then the west, followed by the central pews. Please wait for an Usher to guide you.

AT THE END OF MASS

We will exit the church starting with the pews closest to the doors, one pew at a time, while observing physical distancing. You are not to gather with friends on the steps of the church, but to leave the area immediately so as to avoid gatherings on church grounds.

Baskets will be placed at the exit for you to place your donation or collection envelopes.

OUR DEEPEST SYMPATHY

Our deepest sympathy to the Savoie and Campbell Family on the passing away of Rita last week. Her funeral will be held at St. Columban.

May she rest in peace.

FOR THE SICK OF OUR PARISH

Please pray for the sick of our Parish: Adeline Gendron, Roger Seguin, Phyllis Seguin.

ANNIVERSARIES & BIRTHDAY FOR JULY

Diane Joannis	2 nd
Yves and Gloria Cyr	4 th – 67 yrs.
Paul Gendron	13 th
Dick and Jane Pickering -	15 th - 53 yrs.
Nancy Grenier-Lambert	16 th
Gary Burns	20 th
Robert Lalonde	22 nd
René-Paul Gendron	28 th
Louise MacMillian	31 st