

Weekly Bulletin
St. Aloysius and St. Columban Bulletin
20th Sunday in Ordinary Time
August 15/16, 2020

Reading I	Isaiah 56.1, 6-7
Responsorial Psalm:	Let the peoples praise you, O God, let all the peoples praise you.
Reading II	Romans 11.13-15, 29-32
Gospel:	Mathew 15.21-28

ST. ALOYSIUS COLLECTION

August 9: unavailable

MASS Intentions:

Saturday, August 15	4:30 p.m.	(St. Columban) For Martin St. Amour by Marty, Amanda and Hannah
Sunday, August 16	11:00 a.m.	(St. Aloysius) For Louise Lortie by Mike and Gaby McCann
Wed. August 19	9:15 a.m.	For all parishioners
Saturday, August 22	4:30 p.m.	(St. Columban) For Mark Foley by Marty, Amanda and Hannah Burns
Sunday, August 23	11:00 a.m.	(St. Aloysius) For Doreen Harney by Lorraine Whitworth Anniversary Mass for Real Plante by Ann Marie Plante

New church pew seating in support of COVID-19 directives

“As announced last week, the provincial government now allows up to 250 people in public spaces while maintaining all other directives (social distancing, masks, sanitizing). As a result, we have reconfigured the church pews to now accommodate up to 80 people based on the 1.5m social distancing requirement, as confirmed by the Diocese. However, given the proximity of the pews, it will be required that masks be worn in the church pews at all times, in addition to when moving about the church. We thank you for your continued support and patience as we all deal with these important evolving requirements.

The St. Aloysius Deconfinement Committee.”

Universality of Salvation

Today's readings speak of the universal nature of the Kingdom of God. God set the Hebrew people apart as His chosen race, but He included all nations in His plan for salvation. In Abraham God has blessed all families of the earth (Gen. 12:1-3). The Hebrews were aware of their special place. Hence, following the instructions of Deuteronomy (7:2-5) they excluded foreigners from their communities and from taking part in their prayers and sacrifice in the temple. They wanted to avoid the danger of being drawn away from Yahweh. With their exile in Babylon, however, they began to correct their mentality and many of their prejudices. It was during this period that the Prophet Isaiah lived. The exile opened up his heart to universality and he was now able to detect the positive and good things of other peoples. There should not be any more barriers between peoples: whatever their tribe, race or nation, they all share the same right to consider themselves members of God's people. So in this **first reading**, the Prophet declares "*my house shall be called a house of prayer for all peoples.*" By this message, God reveals the truth that in His eyes, there is no distinction among human beings on the basis of race, caste or colour. The long-expected Messianic kingdom was intended not only for the Jews but for all nations as well. All human beings are God's beloved people. If some are not, it is their decision, not God's. Thus, the Psalm says "... *let all the peoples praise You*" (Ps. 67).

Up till the time of Jesus, the Jews were sure of being the only holy and pure human beings uncontaminated by others. Pagans were looked at as 'dogs' because they did not know the law of God. Israel was the delight of God. The issue of admitting foreigners into the early Church was huge. Moreover, Jesus has earlier told the Apostles "*do not make your way to Gentile territory and do not enter a Samaritan town; go instead to the lost sheep of the House of Israel*" (10:5-6). Had Jesus not come to bring salvation to all mankind? No. The Good News certainly is meant for the entire world. However, God wished that salvation was first to be announced to the people of Israel, who, for many years had been prepared to understand and receive it. They would then become the light for all the other peoples on earth. Jesus even restricted mostly his activity to the people of Israel. But in the **Gospel** today, he makes clear that His Gospel is for all the world. He withdraws from the Jewish territory and crosses into the region of Tyre and Sidon. Only twice does He leave Jewish territory in the Gospels.

The pagan (Canaanite) woman comes to Him hoping to get mercy for herself and her daughter. She represents all those who are regarded as unclean by the Hebrews. Jesus treats the woman very harshly. He starts by not paying attention to her. Even when the apostles call his attention, he rudely answers "*I was sent only to the lost sheep of the house of Israel,*" and continues that "*it is not fair to take the children's food and throw it to the dogs.*" However, the rest of the story shows how it was all a show to lead His apostles to a radical change of mind. At the end Jesus exclaims "*woman great is your faith.*" The woman is not diverted by Jesus' offensive rebuff; rather than getting into a scrap about Jewish-Pagan relations, she hangs on to the reason why she is there. She says even the dogs can eat the crumbs that fall from the master's table. With her response, she has *outwitted* Jesus in a way that none of Jesus' learned opponents ever managed, and He has the grace to give in. No Israelite was ever praised by Jesus like this. Jesus cures the daughter of the woman.

The first Christians were all Jews and many of them still regarded Gentiles as unclean. We learn that even Peter had to be converted to a new attitude and he admits to his first Gentile converts: "... (That) God has made it clear to me that I must not call anyone profane or unclean" (Acts 10:28). As expected, and following Jesus' instruction (Mt.10:5-6), the Christian community at Jerusalem at first had no mission to the Gentiles. Nobody went to the "*dogs*", as they were called. But as we see in the **second reading** Paul comes on scene as the apostle who rejoices in the fact that his

vocation is to go to the Gentiles. Like Peter, he (hitherto a strict Jew) has had to be converted from his attitude to non-Jews. He leads by example when he leads the Church's mission to the Gentiles. In so doing, he sets the example for the whole Church: that if we believe that Christ died for everyone, then no one is a *dog*. No one should be excluded from the all-embracing reach of God's love.

So, with the cure of the daughter of the Canaanite woman, Jesus shows that the time has come to pull down all barriers dividing peoples. The new People of God is open to all, as promised by the Prophet in the first reading. This woman is a teacher of us all, the servants of God. Through her demand for attention and dignity, the voice of God questions us all. Very often we set up walls which separate us from God and from one another. Today's Gospel reminds us that God's love and mercy are extended to all who call on him in Faith and trust, no matter who they are. In other words, God's care extends beyond the boundaries of race and nation to the hearts of all who live, and God's House should become a *House of prayer for all peoples*. It is therefore fitting that we should pray that the walls which our pride, intolerance and prejudice have raised, may crumble. Asking with fervour and perseverance proves that we have great faith we need to receive what Christ wants to grant us in response to our request. The woman refuses to take 'no' for an answer. She matches Jesus quip for quip and is not offended at these rather harsh statements made against her. To get angry or be offended would have defeated her cause. If Jesus treats us like a dog, we can remember, there are still some crumbs for us on the master's table. Like the Canaanite woman, when the odds are against us and the situation seems absolutely hopeless, we must not give up. We must continue to storm heaven with our prayers. We must realize and remember that we do not always get exactly what we ask for, but rather what God knows we need, what He wants for us and what is really best for us. Happy Sunday!

OUR DEEPEST SYMPATHY

Our deepest sympathy to the Nadeau family on the passing away this week of Gail's sister, Anne Milks.

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 & BIRTHDAYS FOR AUGUST

Shirley Quinn	6 th
Paul and Diana Paiement	6 th (married 32 yrs.)
Gail Burns	13 th
Fr. Al's Ordination	15 th (22 yrs.)
Cassandra Burns	22 nd
Cole Dumaresz	26 th
Charlie and Hilary Long	27 th (married 43 yrs.)
Hilary Long	29 th
Dick Pickering	29 th
Erma Avon	31 st

CONGRATULATIONS – FIRST COMMUNION

Congratulations to Izabella David who will receive her First Holy Communion this Sunday. May God bless her in her journey.

